H. S. Boyd 1907

THE WORKS OF JOSEPH HALL

Doctor in Diuinitie, and
Deane of WORCESTER.

With a Table newly added to the whole Worke.

LONDON,
Printed by *Iohn Hauiland*
for *Richard Moore*.

1625.

1624

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TO THE HIGH AND MIGHTY MONARCH OVR DEARE AND DREAD SOVERAIGNE LORD, IAMES, BY THE good prouidence of God, King of Great BRITAINE, FRANCE *and* IRELAND; *the most worthy, and most* able Defender of the Faith, and most gracious Patron of *the Church*; *All Peace and Happinesse.*

Most gracious Soueraigne:

I Cannot so ouer-loue this issue of my owne braine, as to hold it worthy of your Maiesties iudicious eyes; much lesse of the highest Patronage vnder Heauen: Yet now, my very duty hath bidden mee looke so high; & tels me it would be no lesse then iniurious, if I should not lay down my work, where I owe my seruice; and that I should offend, if I presumed not. Besides; whither should the riuers runne, but into the Sea? It is to your Maiesty (vnder the Highest) that wee owe both these sweete opportunities of good, and all the good fruites of these happy opportunities: If we should not therefore freely offer to your Maiestie some præmetiall handfulls of that croppe, whereof you may challenge the whole harueſt, how could wee bee but shamelesly vnthankfull? I cannot praise my Present otherwise, then by the truth of that heart from which it proceedeth: Onely this I may say; that seldome any man hath offered to your Royall hands a greater bundle of his owne thoughts (Some

whereof, as it must needs fall out amongst so many, haue beene confessed profitable) nor perhaps more varietie of discourse: for here shall your Maiestie finde Moralitie, like a good handmaid, waiting on Diuinity; and Diuinity, like some great Lady, euery day in seuerall dresses; Speculation interchangel with experience; Positiue Theologie with Polemicall; Textuall with discursorie; Popular with Scholasticall.

I cannot dissemble my ioy to haue done this little good: And if it be the comfort, and honour of your vnworthy seruant, that the God of Heauen hath vouchsafed to vse his hand in the least seruice of his Church; How can it bee but your Crowne and reioycing, that the same God hath set apart your Maiesty, as a glorious instrument of such an vniuersall good to the whole Christian World? It was a madde conceit of that old Heresiarch, which might iustly take his name from madnes; That an huge Giant beares vp the earth with his shoulder; which he changes euery thirtith yeere, for ease; and with the remouall causes an Earthquake. If by the deuice hee had meant onely an Embleme of Kings (as our ancient Mythologists vnder their Saint George, *and* Christopher, *haue described the Christian Souldier, and good Pastor) he had not done amisse; for surely, the burthen of the whole world lies in the shoulders of Soueraigne authoritie; and it is no maruell if the Earth quake in the change. As Kings are to the World, so are good Kings to the Church: None can be so blinde, or enuious, as not to grant, that the whole Church of God vpon earth, rests her selfe principally (next to her stay aboue) vpon your Maiesties Royall supportation; You may truly say with* Dauid, Ego sustineo columnas eius. *What wonder is it then, if our tongues and pens blesse you; if we be ambitious of all occasions, that may testifie our cheerefull gratulations of this happinesse to your Highnesse, & ours in you? Which, our humble prayers vnto him, by whom Kings reigne, shall labour to continue, till both the Earth and Heauens be truly changed.*

The vnworthiest of your
Maiesties seruants,

IOS: HALL.

MEDITATIONS
AND
VOWES,
DIVINE
AND
MORALL:

SERVING FOR DIRECTION IN CHRISTIAN AND CIVILL PRACTICE.

III. Centuries.

By Ios: Hall.

H. S Boyd 1607.

LONDON,
Printed for THOMAS PAVIER, MILES FLESHER, and *John Haviland.* 1624.

MEDITATIONS

AND

VOWS,

DIVINE

AND

MORAL:

TO THE RIGHT WORSHIPFVLL, SIR ROBERT DRVRY, KNIGHT, ALL INCREASE OF TRVE HONOVR AND VERTVE.

SIR, that I haue made these my homely Aphorismes publike, needs no other reason, but that though the world is furnished with other writings, euen to satiety and surfet, yet of those which reduce Christianitie to practice, there is (at least) scarce enough: wherein (yet) I must needs confesse, I had some eye to my selfe, For, hauing after a sort vowed this austere course of iudgement & practice to my selfe, I thought it best to acquaint the world with it, that it may either witnesse my answerable proceeding, or checke me in my straying there-from. By which meanes, so many men as I liue amongst, so many monitors I shall haue, which shall poynt mee to my owne rules, and vpbraid mee with my aberrations. Why I haue dedicated them to your name, cannot be strange to any, that knowes you my Patron, and mee your Pastor. The regard of which bond, easily drew mee on to consider, that whereas my body, which was euer weake, began of late to languish more, it would not be inexpedient (at the worst) to leaue behinde mee this little monument of that great respect which I deseruedly beare

beare you. And if it shall please God to reprieue me, vntill a longer day, yet it shall not repent me, to haue sent this vnworthy scrowle, to wait vpon you in your necessary absence; neither shall it be, I hope, bootlesse for you, to adioyne these my meane speculations vnto those grounds of vertue you haue so happily laid: to which if they shall adde but one scruple, it shall be to mee sufficient ioy, contentment, recompence. From your Hal-sted. Decemb. 4.

Your VVorships humbly deuouted,

Ios: Hall.

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THE FIRST CENTVRIE OF MEDITATIONS AND *VOWES*,

DIVINE and MORALL.

1

IN Meditation, thoſe, which begin heauenly thoughts, and proſecute them not, are like thoſe which kindle a fire vnder greene wood, and leaue it, ſo ſoone as it but begins to flame; leeſing the hope of a good beginning, for want of ſeconding it with a ſutable proceeding: when I ſet my ſelfe to meditate, I will not giue ouer, till I come to an iſſue. It hath beene ſaid by ſome, that the beginning is as much as the middeſt; yea, more than all: but I ſay, the ending is more than the beginning.

2

There is nothing (but Man) that reſpecteth greatneſſe: Not God; not death; not Iudgement. Not God: he is no accepter of perſons. Not nature: we ſee the ſonnes of Princes borne as naked as the pooreſt: and the poore childe as faire, well-fauoured, ſtrong, witty, as the heire of Nobles. Not diſeaſe, death, iudgement: they ſicken alike, die alike, fare alike after death. There is nothing (beſides naturall men) of whom goodneſſe is not reſpected. I will honour greatneſſe in others: but for my ſelfe, I will eſteeme a dram of goodneſſe, worth a whole world of greatneſſe.

3

As there is a fooliſh wiſdome, ſo there is a wiſe ignorance; in not prying into Gods Arke; not enquiring into things not reuealed. I would faine know all that I need, and all that I may: I leaue Gods ſecrets to himſelfe. It is happy for me, that God makes me of his Court, though not of his Counſell.

4

As there is no vacuity in nature, no more is there ſpiritually. Euery veſſell is full; if not of liquor, yet of aire: ſo is the heart of man; though (by nature) it is empty of grace, yet it is full of hypocriſie, and iniquitie. Now, as it is filled with grace, ſo it is empty of his euill qualities; as in a veſſell, ſo much water as goes in, ſo much ayre goes out: but mans heart is a narrow-mouthed veſſell, and receiues grace but by drops; and therefore takes a long time to empty and fill. Now, as there be differences in degrees, and one heart is neerer to fulneſſe than another: ſo the beſt veſſell is not quite full, while it is in the body; becauſe there are ſtill remainders of corruption. I will neither be con-

tent with that meaſure of grace I haue, nor impatient of Gods delay; but euery day I will endeuour to haue one drop added to the reſt: ſo my laſt day ſhall fill vp my veſſell to the brim.

5

Satan would ſeeme to bee mannerly and reaſonable: making, as if hee would bee content with one halfe of the heart, whereas God challengeth all or none: as (indeed) hee hath moſt reaſon to claime all, that made all. But this is nothing but a craftie fetch of Satan; for he knowes, that if hee haue any part, God will haue none: ſo, the whole falleth to his ſhare alone. My heart (when it is both whole, and at the beſt) is but a ſtrait and vnworthy lodging for God: if it were bigger and better, I would reſerue it all for him. Satan may looke in at my doores by a tentation: but hee ſhall not haue ſo much as one chamber-roome ſet apart for him to ſoiourne in.

6

I ſee that in naturall motions, the neerer any thing comes to his end, the ſwifter it moueth. I haue ſeene great riuers, which at their firſt riſing out of ſome hills ſide, might bee couered with a buſhell; which, after many miles, fill a very broad channell; and drawing neere to the Sea, doe euen make a little Sea in their owne bankes: So the winde at the firſt riſing, as a little vapour from the crannies of the earth, and paſſing forward about the earth, the further it goes, the more bluſtering and violent it waxeth. A Chriſtians motion (after hee is regenerate) is made naturall to God-ward: and therefore, the neerer he comes to heauen, the more zealous he is. A good man muſt not bee like *Ezekias* Sunne, that went backward; nor like *Ioſhuahs* Sunne, that ſtood ſtill; but *Dauids* Sunne, that (like a Bridegroome) comes out of his chamber, and as a Champion reioiceth to runne his race: onely herein is the difference, that when hee comes to his high noone, hee declineth not. How euer therefore, the minde (in her naturall faculties) followes the temperature of the body, yet in theſe ſupernaturall things ſhe quite croſſes it. For with the coldeſt complexion of age, is ioined in thoſe that are truly religious, the feruenteſt zeale and affection to good things: which is therefore the more reuerenced, and better acknowledged, becauſe it cannot bee aſcribed to the hot ſpirits of youth. The Deuill himſelfe deuiſed that old ſlander of early holineſſe; *A young Saint, an old Deuill.* Sometimes young Deuils haue proued old Saints; neuer the contrarie: but true Saints in youth, doe alwaies proue Angels in their age. I will ſtriue to bee euer good; but if I ſhould not finde my ſelfe beſt at laſt, I ſhould feare I was neuer good at all.

7

Conſent harteneth ſinne; which a little diſlike would haue daunted at firſt. As wee ſay, There would bee no theeues, if no receiuers: ſo would there not bee ſo many open mouthes to detract and ſlander, if there were not ſo many open eares to entertaine them. If I cannot ſtop another mans mouth from ſpeaking ill, I will either open my mouth to reproue it, or elſe I will ſtop mine eares from hearing it; and let him ſee in my face, that he hath no roome in my heart.

8

I haue oft wondered how fiſhes can retaine their freſh taſte, and yet liue in ſalt waters; ſince I ſee that euery other thing participates of the nature of the place wherein it abides. So, the waters paſſing thorow the chanels of the earth, varie their ſauour with the veines of ſoile, thorow which they ſlide. So, brute creatures, tranſported from one region to another, alter their former qualitie, and degenerate by little and little. The like danger I haue ſeene in the manners of men, conuerſing with euill companions in corrupt places: For, beſides that, it blemiſheth our reputation, and makes vs thought ill, though wee bee good; it breeds in vs an inſenſible declination to ill; and workes in

vs,

vs, if not an approbation, yet a leſſe diſlike of thoſe ſinnes, to which, our eares and eies are ſo continually inured. I may haue a bad acquaintance: I will neuer haue a wicked companion.

9

Expectation, in a weake minde, makes an euill, greater; and a good, leſſe: but in a reſolued minde, it digeſts an euill, before it come: and makes a future good, long before preſent. I will expect the worſt, becauſe it may come; the beſt, becauſe I know it will come.

10

Some promiſe what they cannot doe, as Satan to Chriſt; ſome, what they could, but meane not to doe, as the ſons of *Iacob* to the *Sechemites*; ſome, what they meant for the time, and after, retrait, as *Laban* to *Iacob*; ſome, what they doe alſo giue, but vnwillingly, as *Herod*; ſome, what they willingly giue, and after repent them, as *Ioſhua* to the *Gibeonites*: So great diſtruſt is there in man, whether from his impotence, or faithleſneſſe. As in other things, ſo in this, I ſee God is not like man: but in what euer he promiſes, he approues himſelfe moſt faithfull, both in his ability and performances. I will therefore euer truſt God on his bare word; euen with hope, beſides hope, aboue hope, againſt hope; and onwards I will relie on him for ſmall matters of this life: for how ſhall I hope to truſt him in impoſſibilities, if I may not in likelihoods? How ſhall I depend on him for raiſing my body from duſt, and ſauing my ſoule; if I miſtruſt him for a cruſt of bread, towards my preſeruation?

11

If the World would make me his Minion, he could giue me but what he hath. And what hath he to giue? but a ſmoke of honour, a ſhadow of riches, a ſound of pleaſures, a blaſt of fame; which when I haue had in the beſt meaſure, I may be worſe, I cannot bee better: I can liue no whit longer, no whit merrier, no whit happier. If hee profeſſe to hate me, what can he doe, but diſgrace me in my name, impouerish mee in my eſtate, afflict me in my body? in all which, it is eaſie, not to be euer the more miſerable. I haue beene too long beguiled with the vaine ſemblances of it: Now henceforth, accounting my ſelfe borne to a better world, I will in an holy loftineſſe beare my ſelfe as one too good to be enamoured of the beſt pleaſures, to be daunted with the greateſt miſeries of this life.

12

I ſee there is no man ſo happy as to haue all things; and no man ſo miſerable, as not to haue ſome. Why ſhould I looke for a better condition than all others? If I haue ſomewhat, and that of the beſt things; I will in thankfulneſſe enioy them, and want the reſt with contentment.

13

Conſtraint makes an eaſie thing toilſome; whereas againe, loue makes the greateſt toile pleaſant. How many miles doe we ride and runne, to ſee one ſilly beaſt follow another, with pleaſure! which if we were commanded to meaſure, vpon the charge of a Superiour, we ſhould complaine of wearineſſe. I ſee the folly of the moſt men, that make their liues miſerable, and their actions tedious, for want of loue to that they muſt doe: I will firſt labour to ſettle in my heart a good affection to heauenly things: ſo Lord, thy yoke ſhall be eaſie, and thy burthen light.

14

I am a ſtranger euen at home: therefore if the dogs of the world barke at me, I neither care nor wonder.

15

It is the greateſt madneſſe in the world, to bee an hypocrite in religious profeſſion. Men hate thee, becauſe thou art a Chriſtian, ſo much as in appearance. God hates thee double, becauſe thou art but in appearance: ſo, while thou haſt the hatred of both, thou haſt no comfort in thy ſelfe. Yet, if thou wilt not be good as thou ſeemeſt; I hold it better to ſeeme ill as thou art. An open wicked man doth much hurt with notorious ſinnes; but an hypocrite doth at laſt more ſhame goodneſſe, by ſeeming good. I had rather be an open wicked man, than an hypocrite: but I had rather be no man, than either of them.

16

When I caſt downe mine eyes vpon my wants, vpon my ſinnes, vpon my miſeries; me thinkes no man ſhould be worſe, no man ſo ill as I; my meanes ſo many, ſo forcible, and almoſt violent; my progreſſe ſo ſmall, and inſenſible; my corruptions ſo ſtrong, my infirmities ſo frequent and remedileſſe; my body ſo vnanſwerable to my minde. But when I looke vp to the bleſſings that God hath enriched me withall, me thinkes I ſhould ſoone be induced to thinke none more happy than my ſelfe: God is my friend, and my father: the world not my maſter, but my ſlaue: I haue friends not many, but ſo tried that I dare truſt them: an eſtate not ſuperfluous, not needy; yet neerer to defect, than abundance: A calling, if deſpiſed of men, yet honourable with God: a body not ſo ſtrong, as to admit ſecurity, (but often checking me in occaſion of pleaſure) nor yet ſo weake, as to afflict me continually: A minde not ſo furniſhed with knowledge, that I may boaſt of it; nor yet ſo naked, that I ſhould deſpaire of obtaining it: My miſeries affoord me ioy, mine enemies aduantage; my account is caſt vp for another world. And if thou thinke I haue ſaid too much good of my ſelfe, either I am thus, or I would be.

17

The worldlings life is (of all other) moſt diſcomfortable. For, that which is his God, doth not alway fauour him: that which ſhould be, neuer.

18

There are three meſſengers of death; Caſualty, Sickneſſe, Age. The two firſt are doubtfull; ſince many haue recouered them both: the laſt is certaine. The two firſt are ſudden: the laſt leaſurely and deliberate. As for all men, vpon ſo many ſummons, ſo eſpecially for an old man, it is a ſhame to be vnprepared for death: for where other ſee they may die, hee ſees he muſt die. I was long agone old enough to die: but if I liue till age, I will thinke my ſelfe too old to liue longer.

19

I will not care what I haue; whether much, or little. If little, my account ſhall bee leſſe; if more, I ſhall doe the more good, and receiue the more glory.

20

I care not for any companion, but ſuch as may teach me ſomewhat; or learne ſomewhat of me. Both theſe ſhall much pleaſure me; (one as an Agent, the other as a Subiect to worke vpon) neither know I, whether more. For though it be an excellent thing to learne; yet I learne, but to teach others.

21

If earth (that is prouided for mortality, and is poſſeſſed by the Makers enemies) haue ſo much pleaſure in it, that Worldlings thinke it worth the account of their heauen: ſuch a Sunne to enlighten it, ſuch an heauen to wall it about, ſuch ſweet fruits and flowers

flowers to adorne it, such varietie of creatures, for the commodious vse of it: What must heauen needs bee, that is prouided for God himselfe, and his friends? How can it bee lesse in worth, than God is aboue his creatures, and Gods friends better than his enemies? I will not onely be content, but desirous to be dissolued.

22

It is commonly seene, that boldnesse puts men forth before their time, before their abilitie. Wherein we haue seene many, that (like Lapwings, and Partridges) haue runne away with some part of their shell on their heads: whence it followes, that as they began boldly, so they proceed vnprofitably, and conclude not without shame. I would rather be haled by force of others to great duties, than rush vpon them vnbidden. It were better a man should want worke, than that great workes should want a man answerable to their weight.

23

I will vse my friend as *Moses* did his rod: While it was a rod hee held it familiarly in his hand: when once a Serpent, he ran away from it.

24

I haue seldome seene much ostentation, and much learning met together. The Sunne, rising, and declining, makes long shadowes; at mid-day when hee is at highest, none at all. Besides that, skill when it is too much showne, loseth the grace: as fresh-coloured wares, if they be often opened, lose their brightnesse, and are soiled with much handling. I had rather applaud my selfe for hauing much, that I shew not; than that others should applaud me for shewing more than I haue.

25

An ambitious man is the greatest enemie to himselfe, of any in the world besides: for he still torments himselfe with hopes, and desires, and cares: which he might auoid, if hee would remit of the height of his thoughts, and liue quietly. My onely ambition shall be, to rest in Gods fauour on earth, and to be a Saint in heauen.

26

There was neuer good thing easily come by. The Heathen man could say, God sels knowledge for sweat; and so hee doth honour for icopardy. Neuer any man hath got either wealth or learning with ease. Therefore the greatest good must needs bee most difficult. How shall I hope to get Christ, if I take no paines for him? And if in all other things the difficultie of obtaining, whets the minde so much the more to seeke; why should it in this alone daunt mee? I will not care what I doe, what I suffer, so I may winne Christ. If men can endure such cutting, such lancing, and searing of their bodies, to protract a miserable life yet a while longer; what paine should I refuse for eternitie?

27

If I die, the world shall misse me but a little; I shall misse it lesse. Not it mee, because it hath such store of better men: Not I it, because it hath so much ill, and I shall haue so much happinesse.

28

Two things make a man set by; Dignitie, and Desert. Amongst fooles, the first without the second is sufficient: amongst wise men, the second without the first. Let me deserue well, though I bee not aduanced. The conscience of my worth shall cheere me more in others contempt, than the approbation of others can comfort me, against the secret checke of my owne vnworthinesse.

29

The beſt qualities doe ſo cleaue to their ſubiects, that they cannot be communicated to others. For whereas patrimony and vulgar account of honor follow the bloud, in many generations; Vertue is not traduced by propagation, nor learning bequeathed by our Will to our heires; leſt the giuers ſhould wax proud, and the receiuers negligent. I will account nothing my owne, but what I haue gotten; nor that mine owne, becauſe it is more of gift, than deſert.

30

Then onely is the Church moſt happy, when Truth and Peace kiſſe each other; and then miſerable, when either of them balke the way, or when they meet and kiſſe not. For truth, without peace, is turbulent: and peace, without truth, is ſecure iniuſtice. Though I loue peace well, yet I loue maine truths better. And though I loue all truths well, yet I had rather conceale a ſmall truth, than diſturbe a common peace.

31

An indiſcreet good action, is little better than a diſcreet miſchiefe. For in this the doer wrongs onely the Patient: but in that other, the wrong is done to the good action: for both it makes a good thing odious (as many good tales are marr'd in telling) and beſides, it preiudices a future opportunitie. I will rather let paſſe a good gale of wind, and ſtay on the ſhore; than lanch forth, when I know the wind will be the contrary.

32

The World teacheth me, that it is madneſſe to leaue behinde me thoſe goods that I may carry with me: Chriſtianitie teacheth me, that what I charitably giue aliue, I carrie with me dead: and experience teacheth me, that what I leaue behinde, I loſe. I will carrie that treaſure with me by giuing it, which the worldling loſeth by keeping it: ſo, while his corps ſhall carrie nothing but a winding cloth to his graue, I ſhall bee richer vnder the earth, than I was aboue it.

33

Euery worldling is an hypocrite: for while his face naturally lookes vpward to heauen, his heart grouels beneath on the earth: yet if I would admit of any diſcord in the inward and outward parts; I would haue an heart that ſhould looke vp to heauen in an holy contemplation of the things aboue, and a countenance caſt downe to the earth, in humiliation. This onely diſſimilitude is pleaſing to God.

34

The heart of man is a ſhort word, a ſmall ſubſtance; ſcarce enough to giue a Kite one meale, yet great in capacitie; yea, ſo infinite in deſire, that the round Globe of the world cannot fill the three corners of it. When it deſires more, and cries, Giue, giue; I will ſet it ouer to that infinite Good, where the more it hath, it may deſire more, and ſee more to be deſired: when it deſires but what it needeth, my hands ſhall ſoone ſatisfie it. For, if either of them may containe it, when it is without the body; much more may both of them fill it, while it is within.

35

With men it is a good rule; To try firſt, and then to truſt: with God it is contrary; I will firſt truſt him (as moſt wiſe, omnipotent, mercifull) and try him afterwards. I know it is as impoſſible for him to deceiue me, as not to be.

36

As Chriſt was both a Lambe, and a Lion: ſo is euery Chriſtian; A Lambe, for patien ce

patience in ſuffering, and innocencie of life : A Lion, for boldneſſe in his innocencie. I would ſo order my courage and mildneſſe, that I may bee neither Lion-like in my conuerſation, nor ſheepiſh in the defence of a good cauſe.

37

The godly ſowe in teares, and reape in ioy. The ſeed-time is commonly wateriſh, and lowring. I will be content with a wet Spring, ſo I may be ſure of a cleere and ioyfull Harueſt.

38

Euery man hath an Heauen and an Hell. Earth is the wicked mans Heauen; his Hell is to come : on the contrarie, the godly haue their Hell vpon earth; where they are vexed with tentations, and afflictions, by Satan and his complices : their Heauen is aboue in endleſſe happineſſe. If it be ill with me on earth, it is well my torment is ſo ſhort, and ſo eaſie : I will not be ſo couetous to hope for two heauens.

39

Man, on his Death-bed hath a double proſpect : which in his life-time the interpoſition of pleaſure and miſeries debarred him from. The good man lookes vpward, and ſees heauen open, with *Steuen*, and the glorious Angels ready to carrie vp his ſoule: The wicked man lookes downeward, and ſees three terrible ſpectacles; *Death*, *Iudgement*, *Hell*, one beyond another, and all to be paſſed thorow by his ſoule. I maruell not that the godly haue beene ſo cheerefull in death, that thoſe torments, whoſe very ſight hath ouercome the beholders, haue ſeemed eaſie to them. I maruell not that a wicked man is ſo loth to heare of death; ſo deiected when hee feeleth ſickneſſe, and ſo deſperate when he feeleth the pangs of death; nor that euery *Balaam* would faine die the death of the righteous. Henceforth I will enuie none, but a good man : I will pittie nothing ſo much as the proſperitie of the wicked.

40

Not to bee afflicted, is a ſigne of weakneſſe. For, therefore God impoſeth no more on mee, becauſe hee ſees I can beare no more. God will not make choice of a weake Champion. When I am ſtronger, I will looke for more : and when I ſuſtaine more, it ſhall more comfort me, that God findes me ſtrong, than it ſhall grieue me to be preſſed with an heauie affliction.

41

That the wicked haue peace in themſelues, is no wonder : they are as ſure as Tentation can make them. No Prince makes warre with his owne ſubiects. The godly are ſtill enemies; therefore they muſt looke to bee aſſaulted both by ſtratagems and violence. Nothing ſhall more ioy me, than my inward quietneſſe. A iuſt warre is a thouſand times more happy, than an ill-conditioned peace.

42

Goodneſſe is ſo powerfull, that it can make things ſimply euill (namely, our ſinnes) good to vs : not good in nature, but good in the euent; good, when they are done, not good to be done. Sinne is ſo powerfull, that it can turne the holieſt ordinances of God into it ſelfe : but herein our ſinne goes beyond our goodneſſe; That ſinne defiles a man or action otherwiſe good; but all the goodneſſe of the world cannot iuſtifie one ſinne; as the holy fleſh in the skirt, makes not the bread holy that toucheth it; but the vncleane touching an holy thing, defileth it. I will loath euery euill for it owne ſake : I will doe good, but not truſt to it.

43

Fooles meaſure good actions by the euent after they are done; Wiſe men before-hand,

hand, by iudgement vpon the rules of reason and faith. Let mee doe well; let God take charge of the successe. If it be well accepted, it is well; if not, my thanke is with God.

44

He was neuer good man that amends not. For, if hee were good, he must needs desire to bee better. Grace is so sweet, that who-euer tasts of it, must needs long after more: and if hee desire it, he will endeuour it; and if he doe but endeuour, God will crowne it with successe. Gods familie admitteth of no Dwarfes (which are vnthriuing, and stand at a stay) but men of measures. What euer become of my bodie, or my estate, I will euer labour to finde somewhat added to the stature of my soule.

45

Pride is the most dangerous of all sinnes. For, both it is most insinuatiue (hauing crept into Heauen and Paradise) and most dangerous where it is. For, where all other Tentations are about euill, this alone is conuersant onely about good things; and one dram of it poisons many measures of grace. I will not bee more afraid of doing good things amisse, than of being proud when I haue well performed them.

46

Not onely commission makes a sinne. A man is guiltie of all those sinnes he hateth not. If I cannot auoid all, yet I will hate all.

47

Prejudice is so great an enemie to truth, that it makes the minde vncapable of it. In matters of faith, I will first lay a sure ground, and then beleeue, though I cannot argue; holding the conclusion in spight of the premisses: but in other lesse matters, I will not so fortifie my minde with resolution, as that I will not bee willing to bee better informed. Neither will I say in my selfe, I will hold it, therefore it shall bee truth: but this is truth, therefore I will hold it. I will not striue for victorie, but for truth.

48

Drunkennesse and Couetousnesse doe much resemble one another. For the more a man drinkes, the more hee thirsteth: and the more hee hath, still the more hee coueteth. And for their effects, besides other, both of them haue the power of transforming a man into a beast; and of all other beasts, into a Swine. The former is euident to sense: the other, though more obscure, is no more questionable. The couetous man in two things plainly resembleth a Swine; That hee euer roots in the earth, not so much as looking towards heauen: That hee neuer doth good till his death. In desiring, my rule shall be necessitie of nature, or estate. In hauing, I will account that my good, which doth me good.

49

I acknowledge no master of Requests in Heauen, but one; Christ my Mediator. I know I cannot bee so happie as not to need him; nor so miserable, that hee should contemne mee. I will alwaies aske, and that of none but where I am sure to speed; but where there is so much store, that when I haue had the most, I shall leaue no lesse behinde. Though numberlesse drops bee in the Sea; yet if one bee taken out of it, it hath so much the lesse, though insensible: but God, because hee is infinite, can admit of no diminution. Therefore are men niggardly, because the more they giue, the lesse they haue: but thou, Lord, maiest giue what thou wilt, without abatement of thy store. Good praiers neuer came weeping home: I am sure I shall receiue either what I aske, or what I should aske.

50

I see that a fit booke many times makes a theefe: and many would bee proud, if they had

had but the common cauſes of their neighbours. I account this none of the leaſt fauours of God, That the world goes no better forward with me: For, I feare, if my eſtate were better to the world, it might be worſe to God. As it is an happy neceſſity that inforceth to good; ſo is that next happy that hinders from euill.

51

It is the baſeſt loue of all others, that is for a benefit; for herein we loue not another ſo much as our ſelues. Though there were no HEAVEN, O Lord, I would loue thee: Now there is one, I will eſteeme it, I will deſire it; yet ſtill I will loue thee for thy goodneſſe ſake. Thy ſelfe is reward enough, though thou broughteſt no more.

52

I ſee men point the field, and deſperatly ieopard their liues (as prodigall of their bloud) in the reuenge of a diſgracefull word againſt themſelues; while they can bee content to heare God pulled out of Heauen with blaſphemy, and not feele ſo much as a riſing of their bloud. Which argues our cold loue to God, and our ouer-feruent affection to our ſelues. In mine owne wrongs, I will hold patience laudable; but in Gods iniuries, impious.

53

It is an hard thing to ſpeake well; but it is harder to be well ſilent, ſo as it may bee free from ſuſpicion of affection, or ſullenneſſe, or ignorance: elſe loquacity, and not ſilence, would be a note of wiſdome. Herein I will not care how little, but how well. He ſaid well for this; Not that which is much, is well; but that which is well, is much.

54

There is nothing more odious than fruitleſſe old age. Now (for that no tree beares fruit in Autume, vnleſſe it bloſſome in the Spring) to the end that my age may bee profitable, and laden with ripe fruit; I will endeuour that my youth may be ſtudious, and flowred with the bloſſomes of learning and obſeruation.

55

Reuenge commonly hurts both the offerer, and ſufferer: as we ſee in the fooliſh Bee (though in all other things commendable, yet herein the patterne of fond ſpightfulneſſe) which in her anger inuenometh the fleſh, and loſeth her ſting, and ſo liues a Drone euer after. I account it the onely valour, To remit a wrong; and will applaud it to my ſelfe as right Noble and Chriſtian, that I Might hurt, and Will not.

56

He that liues well, cannot chuſe but die well. For, if he die ſuddenly, yet he dies not vnpreparedly: if by leiſure, the conſcience of his well-lead life makes his death more comfortable: But it is ſeldome ſeene, that he which liueth ill, dieth well. For the conſcience of his former euills, his preſent paine, and the expectation and feare of greater, ſo take vp his heart, that he cannot ſeeke God. And now it is iuſt with God, not to be ſought, or not to be found, becauſe he ſought to him in his life time, and was repulſed. Whereas therefore there are vſually two maine cares of good men, to Liue well, and Die well: I will haue but this one; to Liue well.

57

With God there is no free man, but his Seruant, though in the Gallies: no ſlaue, but the ſinner, though in a Palace: none noble, but the vertuous, if neuer ſo baſely deſcended: none rich, but he that poſſeſſeth God, euen in rags: none wiſe, but hee that is a foole to himſelfe and the world: none happy, but he whom the world pities: Let mee be free, noble, rich, wiſe, happy to God; I paſſe not what I am to the world.

58 When

58

When the mouth praieth, man heareth; when the heart, God heareth. Euery good praier knocketh at heauen for a bleſſing: but an importunate praier pierceth it, (though as hard as braſſe) and makes way for it ſelfe into the eares of the Almightie. And as it aſcends lightly vp, carried with the wings of faith; ſo it comes euer laden downe againe vpon our heads. In my praiers my thoughts ſhall not be guided by my words, but my words ſhall follow my thoughts.

59

If that ſeruant were condemned of euill, that gaue God no more than his owne, which he had receiued; what ſhall become of them that rob God of his owne? If God gaine a little glorie by me, I ſhall gaine more by him. I will labour ſo to husband the ſtocke that God hath left in my hands, that I may returne my ſoule better than I receiued it; and that he may take it better than I returne it.

60

Heauen is compared to an hill; and therefore is figured by *Olympus*, among the Heathen; by mount Sion, in Gods Booke: Hell, contrariwiſe, to a pit. The aſcent to the one is hard therefore, and the deſcent to the other eaſie and headlong: and ſo as if we once beginne to fall, the recouerie is moſt difficult: and not one (of many) ſtaies till hee comes to the bottome. I will bee content to pant, and blow, and ſweat in climbing vp to heauen: as, contrarily, I will bee warie of ſetting the firſt ſtep downward towards the pit. For, as there is a *Iacobs* Ladder into heauen, ſo there are blinde ſtaires that goe winding downe into death, whereof each makes way for other. From the obiect is raiſed an ill ſuggeſtion: ſuggeſtion drawes on delight, delight conſent, conſent endeuour, endeuour practice, practice cuſtome, cuſtome excuſe, excuſe defence, defence obſtinacie, obſtinacie boaſting of ſinne, boaſting, a reprobate ſenſe. I will watch ouer my waies: and doe thou Lord watch ouer me, that I may auoid the firſt degrees of ſinne. And if thoſe ouertake my frailtie, yet keepe me that preſumptuous ſinnes preuaile not ouer me. Beginnings, are with more eaſe and ſafetie declined, when we are free; than proceedings when we haue begunne.

61

It is fitter for youth to learne, than teach; and for age to teach, than learne: and yet fitter for an old man to learne than to be ignorant. I know I ſhall neuer know ſo much, that I cannot learne more; and I hope I ſhall neuer liue ſo long, as till I be too old to learne.

62

I neuer loued thoſe Salamanders, that are neuer well but when they are in the fire of contention. I will rather ſuffer a thouſand wrongs, than offer one: I will ſuffer an hundred, rather than returne one: I will ſuffer many ere I will complaine of one, and endeuour to right it by contending. I haue euer found, that to ſtriue with my ſuperiour, is furious; with my equall, doubtfull; with my inferiour, ſordid and baſe; with any, full of vnquietneſſe.

63

The praiſe of a good ſpeech ſtandeth in words and matter: Matter, which is as a faire and well-featur'd body; Elegance of words, which is as a neat and well-faſhioned garment. Good matter, ſlubbered vp in rude and careleſſe words, is made lothſome to the hearer; as a good body mis-ſhapen with vnhandſome clothes. Elegancie without ſoundnes, is no better than a nice vanitie. Although therefore the moſt hearers are like Bees, that goe all to the flowers, neuer regarding the good herbs (that are of as wholeſome

vſe,

vſe, as the other of faire ſhew:) yet let my ſpeech ſtriue to bee profitable; plauſible, as it happens: better the coat be mis-ſhapen, than the body.

64

I ſee that as blacke and white colours to the eies, ſo is the Vice and Vertue of others to the iudgement of men. Vice gathers the beames of the ſight in one; that the eie may ſee it, and bee intent vpon it: Vertue ſcatters them abroad; and therefore hardly admits of a perfect apprehenſion. Whence it comes to paſſe, that (as iudgement is according to ſenſe) wee doe ſo ſoone eſpie, and ſo earneſtly cenſure a man for one vice; letting paſſe many laudable qualities vndiſcerned, or at leaſt vnacknowledged. Yea, whereas euery man is once a foole, and doth that (perhaps) in one fit of his folly, which hee ſhall at leiſure repent of (as *Noah*, in one houres drunkenneſſe, vncouered thoſe ſecrets, which were hid ſix hundred yeeres before) the world is hereupon ready to call in queſtion all his former integritie, and to exclude him from the hope of any future amendment. Since God hath giuen mee two eies; the one ſhall bee buſied about the preſent fault that I ſee, with a deteſting commiſeration; the other about the commendable qualities of the offender; not without an vnpartiall approbation of them. So ſhall I doe God no wrong, in robbing him of the glorie of his gifts, mixed with infirmities: nor yet, in the meane time, encourage Vice; while I doe diſtinctly reſerue for it a due proportion of hatred.

65

God is aboue man; the brute creatures vnder him; hee ſet in the midſt. Leſt he ſhould be proud that he hath infinite creatures vnder him, that One is infinite degrees aboue him. I doe therefore owe awe vnto God; mercie to the inferiour creatures: knowing, that they are my fellowes, in reſpect of creation; whereas there is no proportion betwixt mee, and my Maker.

66

One ſaid, It is good to inure thy youth to ſpeake well; for, good ſpeech is many times drawne into the affection: But, I would feare, that ſpeaking well without feeling, were the next way to procure an habituall hypocriſie. Let my good words follow good affections; not goe before them. I will therefore ſpeake as I thinke: but withall, I will labour to thinke well; and then I know, I cannot but ſpeake well.

67

When I conſider my ſoule, I could be proud, to thinke of how diuine a nature and qualitie it is: but when I caſt downe mine eies to my body (as the Swanne to her blacke legs) and ſee what loathſome matter iſſues from the mouth, noſtrils, eares, pores, and other paſſages, and how moſt carrion-like of all other creatures it is after death; I am iuſtly aſhamed to thinke, that ſo excellent a gueſt dwels but in a meere cleanly dunghill.

68

Euery worldling is a mad man. For, beſides that hee preferreth profit and pleaſure to Vertue, the World to God, Earth to Heauen, Time to Eternitie; hee pampers the body, and ſtarues the ſoule. He feedes one Fowle an hundred times, that it may feed him but once; and ſeekes all Lands and Seas for dainties, not caring whether any, or what repaſt he prouideth for his ſoule. Hee cloathes the body with all rich ornaments, that it may bee as faire without, as it is filthie within; whileſt his ſoule goes bare and naked, hauing not a rag of knowledge to couer it. Yea, hee cares not to deſtroy his ſoule, to pleaſe the body; when for the ſaluation of the ſoule, he will not ſo much as hold the body ſhort of the leaſt pleaſure. What is, if this be not, a reaſonable kinde of madneſſe? Let me enioy my ſoule no longer, than I preferre it to my body. Let mee haue a deformed, leane, crooked, vnhealthfull, neglected body; ſo that I may finde my ſoule ſound, ſtrong, well furniſhed, well diſpoſed both for earth and heauen.

69

Asa was ſicke but of his feet, farre from the heart: yet becauſe he ſought to the Phyſicians, not to God, he eſcaped not. *Ezechiah* was ſicke to die: yet becauſe he truſted to God, not to Phyſicians, he was reſtored. Meanes, without God, cannot helpe: God, without meanes, can, and often doth. I will vſe good meanes, not reſt in them.

70

A mans beſt monument is his vertuous actions. Fooliſh is the hope of immortality, and future praiſe, by the coſt of ſenſeleſſe ſtone; when the Paſſenger ſhall onely ſay, Here lies a faire ſtone, and a filthy carkaſſe. That only can report thee rich: but for other praiſes, thy ſelfe muſt build thy monument aliue; and write thy owne Epitaph in honeſt and honourable actions. Which are ſo much more noble than the other, as liuing men are better than dead ſtones: Nay, I know not if the other be not the way to worke a perpetuall ſucceſſion of infamy, whiles the cenſorious Reader, vpon occaſion therof, ſhall comment vpon thy bad life: whereas in this, euery mans heart is a Toombe, and euery mans tongue writeth an Epitaph vpon the well-behaued. Either I will procure me ſuch a monument, to be remembred by; or elſe it is better to be inglorious, than infamous.

71

The baſeſt things are euer moſt plentifull. Hiſtory and experience tell vs, that ſome kinde of Mouſe breedeth 120 young ones in one neſt: whereas the Lion, or Elephant, beareth but one at once. I haue euer found, The leaſt wit, yeeldeth the moſt words. It is both the ſureſt, and wiſeſt way, to Speake little, and Thinke more.

72

An euill man is clay to God; wax to the Deuill. God may ſtamp him into powder, or temper him anew; but none, of his meanes can melt him. Contrariwiſe, a good man is Gods wax, and Satans clay: he relents at euery looke of God, but is not ſtirred at any tentation. I had rather bow than breake, to God: but, for Satan, or the world, I had rather be broken in peeces with their violence, than ſuffer my ſelfe to be bowed vnto their obedience.

73

It is an eaſie matter for a man to be careleſſe of himſelfe; and yet much eaſier to be enamoured of himſelfe. For, if he be a Chriſtian, whiles he contemneth the world perfectly, it is hard for him to reſerue a competent meaſure of loue to himſelfe: if a worldling, it is not poſſible but he muſt ouer-loue himſelfe. I will ſtriue for the meane of both; and ſo hate the world, that I may care for my ſelfe: and ſo care for my ſelfe, that I bee not in loue with the world.

74

I will hate popularitie and oſtentation (as euer dangerous; but moſt of all, in Gods buſineſſe) which who ſo affect, doe as ill ſpokeſmen; who when they are ſent to wooe for God, ſpeake for themſelues. I know how dangerous it is to haue God my Riuall.

75

Earth affords no ſound contentment. For, what is there vnder Heauen not troubleſome, beſides that which is called pleaſure? and, that, in the end, I finde moſt irkſome of all other. My ſoule ſhall euer looke vpward for ioy, and downeward for penitence.

76

God is euer with me, euer before me. I know, he cannot but ouer-ſee me alwaies; though my eies be held that I ſee him not: yea, he is ſtill within me, though I feele him not:

not: neither is there any moment, that I can liue without God. Why doe I not, therefore, alwaies liue with him? Why doe I not account all houres loſt, wherein I enioy him not?

77

There is no man ſo happy as the Chriſtian. When he lookes vp vnto heauen, hee thinkes, That is my home: the God that made it, and owes it, is my Father: the Angels, more glorious in nature than my ſelfe, are my attendants: mine enemies are my vaſſals. Yea, thoſe things, which are the terribleſt of all to the wicked, are moſt pleaſant to him. When he heares God thunder aboue his head, he thinks, This is the voice of my Father. When he remembreth the Tribunall of the laſt Iudgement, he thinkes, It is my Sauiour that ſits in it: when death, he eſteemes it but as the Angell ſet before Paradiſe; which with one blow admits him to eternall ioy. And (which is moſt of all) nothing in earth or hell can make him miſerable. There is nothing in the world, worth enuying, but a Chriſtian.

78

As Man is a little world: ſo euery Chriſtian is a little Church within himſelfe. As the Church, therefore, is ſometimes in the wane, through perſecution; other times in her full glory and brightneſſe: ſo let mee expect my ſelfe ſometimes drouping vnder Tentations, and ſadly hanging downe the head for the want of the feeling of God's preſence; at other times caried with the full ſaile of a reſolute aſſurance, to heauen: knowing, that as it is a Church at the weakeſt ſtay, ſo ſhall I, in my greateſt deiection, hold the Childe of God.

79

Tentations on the right hand, are more perillous than thoſe on the left; and deſtroy a thouſand, to the others ten: as the Sunne, more vſually, cauſeth the traueller to caſt off his cloke, than the wind. For, thoſe on the left hand miſcarry men but two waies: to diſtruſt, and deniall of God; more rare ſinnes: but the other, to all the reſt, wherewith mens liues are ſo commonly defiled. The ſpirit of Chriſtians, is like the Engliſh Ieat; whereof we reade, that it is fired with water, quenched with oyle. And theſe two, proſperity and aduerſity, are like heat and cold: the one gathers the powers of the ſoule together, and makes them abler to reſiſt, by vniting them: the other diffuſes them; and, by ſuch ſeparation, makes them eaſier to conquer. I hold it therefore as praiſe-worthy with God, for a man to contemne a proffered honour, or pleaſure, for conſcience ſake; as, on the racke not to denie his profeſſion. When theſe are offered, I will not nibble at the bait; that I be not taken with the hooke.

80

God is Lord of my body alſo: and therefore challengeth as well reuerent geſture, as inward deuotion. I will euer, in my praiers, either ſtand, as a ſeruant, before my maſter; or kneele, as a ſubiect, to my Prince.

81

I haue not beene in others breaſts: but, for my owne part, I neuer taſted of ought, that might deſerue the name of pleaſure. And, if I could, yet a thouſand pleaſures cannot counteruaile one torment: becauſe the one may be exquiſite; the other, not without compoſition. And, if not one torment, much leſſe a thouſand. And, if not for a moment, much leſſe for eternity. And, if not the torment of a part, much leſſe of the whole. For if the paine but of a tooth be ſo intolerable, what ſhall the racking of the whole body be? And, if of the body; what ſhall that be, which is primarily of the ſoule? If there be pleaſures that I heare not of, I will be wary of buying them ſo ouer-deare.

82

As Hypocriſie is a common counterfeit of all vertues : ſo there is no ſpeciall vertue, which is not (to the very life of it) ſeemingly reſembled, by ſome ſpeciall vice. So, deuotion is counterfeited by ſuperſtition: good thrift, by niggardlineſſe; charity, with vaine-glorious pride. For, as charity is bounteous to the poore; ſo is vaine-glory to the wealthy: as charity ſuſtaines all, for truth; ſo pride, for a vaine praiſe: both of them make a man courteous and affable. So the ſubſtance of euery vertue is in the heart: which, ſince it hath not a window made into it, by the Creator of it, (but is reſerued vnder locke and key for his owne view) I will iudge onely by appearance. I had rather wrong my ſelfe, by credulity; than others, by vniuſt cenſures and ſuſpicions.

83

Euery man hath a kingdome within himſelfe: Reaſon, as the Princeſſe, dwels in the higheſt and inwardeſt roome: the ſenſes are the Guard and attendants on the Court; without whoſe aid, nothing is admitted into the Preſence: The ſupreme faculties (as will, memory, &c.) are the Peeres: The outward parts, and inward affections, are the Commons: Violent Paſſions are as Rebels, to diſturbe the common peace. I would not be a Stoicke, to haue no Paſſions: for that were to ouerthrow this inward gouernment God hath erected in me; but a Chriſtian, to order thoſe I haue. And for that I ſee, that as (in commotions) one mutinous perſon drawes on more; ſo in paſſions, that one makes way for the extremity of another, (as exceſſe of loue cauſeth exceſſe of griefe, vpon the loſſe of what we loued:) I will doe as wiſe Princes vſe, to thoſe they miſdoubt for faction; ſo hold them downe, and keepe them bare, that their very impotency and remiſneſſe ſhall affoord me ſecuritie.

84

I looke vpon the things of this life, as an owner; as a ſtranger. As an owner, in their right; as a ſtranger, in their vſe. I ſee, that owning, is but a conceit, beſides vſing: I can vſe (as I lawfully may) other mens commodities as my owne; walke in their woods, looke on their faire houſes, with as much pleaſure as my owne; yet againe, I will vſe my owne, as if it were anothers; knowing, that though I hold them by right, yet it is only by Tenure at will.

85

There is none like to *Luthers* three maſters; Prayer, Tentation, Meditation. Tentation ſtirs vp holy meditation: Meditation prepares to Praier: and Praier makes profit of Tentation; and fetcheth all diuine knowledge from Heauen. Of others, I may learne the Theorie of Diuinity; of theſe onely, the Practiſe. Other maſters teach me by rote, to ſpeake Parrot-like of heauenly things: theſe alone, with feeling and vnderſtanding.

86

Affectation is the greateſt enemy both of doing well, and good acceptance of what is done. I hold it the part of a wiſe man, to endeuour rather that fame may follow him, than goe before him.

87

I ſee a number, which, with *Shimei*, whiles they ſeeke their ſeruant, which is riches, loſe their ſoules. No worldly thing ſhall draw me without the gates, within which God hath confined me.

88

It is an hard thing for a man to finde wearineſſe in pleaſure, while it laſteth; or contentment in paine, while he is vnder it. After both (indeed) it is eaſie: yet both of theſe muſt

muſt be found in both ; or elſe we ſhall be drunken with pleaſures, and ouerwhelmed with ſorrow. As thoſe, therefore, which ſhould eat ſome diſh ouer-deliciouſly ſweet, doe allay it with tart ſawce, that they may not be cloyed : and thoſe that are to receiue bitter pills (that they may not be annoyed with their vnpleaſing taſte) rowle them in Sugar : So in all pleaſures it is beſt to labour, not how to make them moſt delightfull ; but how to moderate them from exceſſe : and in all ſorrowes, ſo to ſettle our hearts in true grounds of comfort, that we may not care ſo much for being bemoned of others, as how to be moſt contented in our ſelues.

89

In wayes, we ſee Trauellers chuſe not the faireſt, and greeneſt, if it be either croſſe or contrary ; but the neereſt, though miry and vneuen : ſo, in opinions, let me follow not the plauſibleſt, but the trueſt, though more perplexed.

90

Chriſtian ſocietie is like a bundle of ſticks laid together, whereof one kindles another. Solitary men haue feweſt prouocations to euill ; but againe feweſt incitations to good. So much, as doing good, is better than not doing euill, will I account Chriſtian good fellowſhip better than an Eremitiſh and melancholike ſolitarineſſe.

91

I had rather confeſſe my ignorance, than falſly profeſſe knowledge. It is no ſhame, not to know all things ; but it is a iuſt ſhame to ouer-reach in any thing.

92

Sudden extremitie is a notable triall of faith, or any other diſpoſition of the ſoule. For as in a ſudden feare, the bloud gathers to the heart, for guarding of that part which is principall : ſo the powers of the ſoule combine themſelues in an hard exigent, that they may be eaſily iudged of. The faithfull (more ſuddenly than any caſualtie) can lift vp his heart to his ſtay in Heauen : Whereas the worldling ſtands amazed, and diſtraught with the euill ; becauſe he hath no refuge to flie vnto. For, not being acquainted with God in his peace, how ſhould he but haue him to ſeeke in his extremitie ? When therefore ſome ſudden ſtitch girds me in the ſide, like to be the meſſenger of death ; or when the ſword of my enemie, in an vnexpected aſſault, threatens my body ; I will ſeriouſly note how I am affected : ſo the ſuddenneſt euill, as it ſhall not come vnlooked for, ſhall not goe away vnthought of. If I finde my ſelfe couragious, and heauenly-minded, I will reioyce in the truth of Gods grace in me ; knowing that one dram of tried faith, is worth a whole pound of ſpeculatiue ; and that, which once ſtood by me, will neuer faile mee : If deiected, and heartleſſe, herein I will acknowledge cauſe of humiliation ; and, with all care and earneſtneſſe, ſeeke to ſtore my ſelfe againſt the dangers following.

93

The Rules of ciuill policie may well be applied to the minde. As therefore for a Prince, that he may haue good ſucceſſe againſt either Rebels, or forraine enemies, it is a ſure axiome, *Diuide and Rule* : but when he is once ſeated in the Throne ouer loyall ſubiects, *Vnite and Rule* : ſo, in the regiment of the ſoule, there muſt be variance ſet in the iudgement, and the conſcience and affections ; that that which is amiſſe may be ſubdued : but, when all parts are brought to order, it is the only courſe to maintaine their peace ; that, all ſeeking to eſtabliſh and helpe each other, the whole may proſper. Alwayes to be at warre, is deſperate : alwayes at peace, ſecure, and ouer-Epicure-like. I doe account a ſecure peace, a iuſt occaſion of this ciuill diſſenſion in my ſelfe ; and a true Chriſtian peace, the end of all my ſecret warres : which when I haue atchieued, I ſhall reigne with comfort ; and neuer will be quiet, till I haue atchieued it.

94

I brought ſin enough with me into the world to repent of all my life, though I ſhould neuer actually ſinne; and ſinne enough actually euery day, to ſorrow for, though I had brought none with me into the world: but, laying both together, my time is rather too ſhort for my repentance. It were madneſſe in me to ſpend my whole life in iollity and pleaſure, whereof I haue ſo ſmall occaſion; and neglect the opportunity of my ſo iuſt ſorrow: eſpecially, ſince before I came into the World, I ſinned; after I am gone out of the World, the contagion of my ſinne paſt, ſhall adde to the guilt of it: yet, in both theſe eſtates, I am vncapable of repentance. I will doe that while I may, which, when I haue neglected, is vnrecouerable.

95

Ambition is torment enough for an enemie. For, it affoords as much diſcontentment in enioying, as in want; making men like poyſoned rats: which when they haue taſted of their bane, cannot reſt, till they drinke; and then can much leſſe reſt, till their death. It is better for me to liue in the wiſe mens ſtocks, in a contented want; than in a fooles Paradiſe, to vex my ſelfe with wilfull vnquietneſſe.

96

It is not poſſible but a conceited man muſt be a foole. For, that ouer-weening opinion he hath of himſelfe, excludes all opportunity of purchaſing knowledge. Let a veſſell be once full of neuer ſo baſe liquor, it will not giue roome to the coſtlieſt; but ſpills beſide, whatſoeuer is infuſed. The proud man, though he be empty of good ſubſtance, yet is full of conceit. Many men had proued wiſe, if they had not ſo thought themſelues. I am empty enough to receiue knowledge enough; Let me thinke my ſelfe but ſo bare as I am, and more I need not. O Lord, doe thou teach mee how little, how nothing I haue; and giue me no more, than I know I want.

97

Euery man hath his turne of ſorrow; whereby (ſome more, ſome leſſe) all men are in their times miſerable. I neuer yet could meet with the man that complained not of ſomewhat. Before ſorrow come, I will prepare for it: when it is come, I will welcome it; when it goes, I will take but halfe a farewell of it; as ſtill expecting his returne.

98

There be three things that follow an iniury ſo farre as it concerneth our ſelues; (for, as the offence toucheth God, it is aboue our reach) Reuenge, Cenſure, Satisfaction; which muſt bee remitted of the mercifull man. Yet not all at all times: but Reuenge alwaies, leauing it to him that can, and will doe it: Cenſure oft times; Satisfaction ſometimes. He that deceiues me oft, though I muſt forgiue him; yet charity bindes me not, not to cenſure him for vntruſty: and he, that hath endammaged me much, cannot plead breach of charity, in my ſeeking his reſtitution. I will ſo remit wrongs, as I may not encourage others to offer them; and ſo retaine them, as I may not induce God to retaine mine to him.

99

Garments that haue once one rent in them, are ſubiect to be torne on euery naile, and euery bryer; and glaſſes, that are once crackt, are ſoone broken: ſuch is mans good name once tainted with iuſt reproch. Next to the approbation of God, and the teſtimony of mine owne conſcience, I will ſeeke for a good reputation amongſt men: not by cloſe cariage, concealing faults, that they may not be knowne to my ſhame: but auoiding all vices, that I may not deſerue it. The efficacy of the agent, is in the patient well diſpoſed. It is hard for me euer to doe good, vnleſſe I be reputed good.

100

Many vegetable, and many brute creatures exceed man in length of age. Which hath opened the mouthes of Heathen Philoſophers to accuſe Nature, as a ſtep-mother to Man; who hath giuen him the leaſt time to liue, that onely could make vſe of his time, in getting knowledge. But herein Religion doth moſt magnifie GOD, in his wiſdome and iuſtice; teaching vs, that other creatures liue long, and periſh to nothing, onely Man recompences the ſhortneſſe of his life, with eternity after it; that the ſooner he dies well, the ſooner hee comes to perfection of knowledge, which hee might in vaine ſeeke below: the ſooner he dies ill, the leſſe hurt he doth with his knowledge. There is great reaſon then, why man ſhould liue long; greater, why he ſhould die early. I will neuer blame God, for making mee too ſoone happy; for changing my ignorance, for knowledge; my corruption, for immortality; my infirmities, for perfection. *Come Lord Ieſus, come quickly.*

FINIS.

MEDITATIONS AND VOWES,

DIVINE AND MORALL.

THE SECOND CENTVRY.

By Ios. Hall.

LONDON,
Printed for THOMAS PAVIER, MILES FLESHER and *John Haviland*. 1624.

MEDITATIONS
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THE SECOND CENTURY.

By Jos. Hall.

London,
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and John Hodgets. 1606.

TO THE RIGHT VERTVOVS AND WORSHIPFVLL LADIE, THE *Ladie* DRVRY, *all increaſe* of Grace.

MADAME, I know your Chriſtian ingenuitie ſuch, that you will not grudge others the communication of this your priuate right: which yet I durſt not haue preſumed to aduenture, if I feared that either the benefit of it would be leſſe, or the acceptation. Now it ſhall be no leſſe yours: onely it ſhall be more knowne to be yours. Vouchſafe therefore to take part with your worthy Husband, of theſe my ſimple Meditations. And if your long and gracious experience haue written you a larger volume of wholeſome lawes, and better informed you by precepts fetcht from your owne feeling, than I can hope for, by my bare ſpeculation: yet where theſe my not vnlikely rules ſhall accord with yours, let your redoubled aſſent allow them, and they confirme it. I made them not for the eie, but for the heart: neither doe I commend them to your reading, but your practice: wherein alſo it ſhall not be enough that you are a meere and ordinary agent, but that you be a patterne propounded vnto others imitation. So ſhall your vertuous and holy progreſſe, beſides your owne peace and happpineſſe, be my Crowne and reioycing, in the Day of our common appearance. Halſted. Decemb. 4.

Your L. humbly deuoted,

IOS. HALL.

MEDITATIONS AND VOWES.

1

A Man vnder Gods affliction, is like a bird in a net; the more he ſtriueth, the more he is intangled. Gods Decree cannot be eluded with impatience. What I cannot auoid, I will learne to beare.

2

I finde, that all worldly things require a long time in getting; and affoord a ſhort pleaſure in enioying them. I will not care much, for what I haue; nothing, for what I haue not.

3

I ſee naturall bodies forſake their owne place and condition, for the preſeruation of the whole; but of all other creatures, Man; and of all other Men, Chriſtians haue the leaſt intereſt in themſelues. I will liue, as giuen to others, lent only to my ſelfe.

4

That which is ſaid of the Elephant, that being guiltie of his deformitie, hee cannot abide to looke on his owne face in the water (but ſeekes for troubled and muddie channels) we ſee well moralized, in men of euill conſcience, who know their ſoules are ſo filthie, that they dare not ſo much as view them; but ſhift off all checks of their former iniquitie, with vaine excuſes of good-fellowſhip. Whence it is, that euery ſmall reprehenſion ſo galls them; becauſe it calls the eye of the ſoule home to it ſelfe, and makes them ſee a glimpſe of what they would not. So haue I ſeene a fooliſh and timorous Patient, which knowing his wound very deepe, would not endure the Chirurgion to ſearch it: whereon what can enſue, but a feſtering of the part, and a danger of the whole body? So I haue ſeene many prodigall waſters run ſo farre in bookes, that they cannot abide to heare of reckoning. It hath beene an old and true Prouerbe, Oft and euen reckonings make long friends: I will oft ſumme my eſtate with God; that I may know what I haue to expect, and anſwer for. Neither ſhall my ſcore run on ſo long with God, that I ſhall not know my debts, or feare an Audit, or deſpaire of pardon.

5

I account this body, nothing, but a cloſe priſon to my ſoule; and the earth a larger priſon to my body. I may not breake priſon, till I be looſed by death: but I will leaue it, not vnwillingly, when I am looſed.

6

The common feares of the World are cauſeleſſe, and ill placed. No man feares to doe ill; euery man to ſuffer ill: wherein, if we conſider it well, we ſhall finde that we feare our beſt friends. For my part, I haue learned more of God and of my ſelfe, in one weekes extremitie, than all my whole lifes proſperitie had taught me afore. And, in reaſon and common experience, proſperitie vſually makes vs forget our death: aduerſitie, on the other ſide, makes vs neglect our life. Now (if we meaſure both of theſe, by their effects) forgetfulneſſe of death makes vs ſecure: neglect of this life makes vs carefull of a better. So much therefore as neglect of life is better than forgetfulneſſe of death; and watchfulneſſe better than ſecuritie: ſo much more beneficiall will I eſteeme aduerſitie, than proſperitie.

7

Euen griefe it ſelfe is pleaſant to the remembrance, when it is once paſt: as ioy is, whiles it is preſent. I will not therefore in my conceit, make any ſo great difference betwixt ioy and griefe: ſith griefe paſt, is ioyfull; and long expectation of ioy, is grieuous.

8

Euery ſickneſſe is a little death. I will be content to die oft, that I may die once well.

9

Oft times thoſe things which haue beene ſweet in opinion, haue proued bitter in experience. I will therefore euer ſuſpend my reſolute iudgement, vntill the triall and euent: in the meane while I will feare the worſt, and hope the beſt.

10

In all diuine and morall good things, I would faine keepe that I haue, and get that I want. I doe not more loath all other couetouſneſſe, than I affect this. In all theſe things alone, I profeſſe neuer to haue enough. If I may increaſe them, therefore, either by labouring, or begging, or vſurie, I ſhall leaue no meanes vnattempted.

11

Some children are of that nature, that they are neuer well, but while the rod is ouer them: ſuch am I to God; Let him beat me, ſo he amend me: let him take all away from me, ſo he giue me himſelfe.

12

There muſt not be one vniforme proceeding with all men, in reprehenſion: but that muſt varie according to the diſpoſition of the reproued. I haue ſeene ſome men as thornes, which eaſily touched, hurt not; but if hard and vnwarily, fetch bloud of the hand: others, as nettles, which if they be nicely handled, ſting and pricke; but if hard and roughly preſſed, are pulled vp without harme. Before I take any man in hand, I will know whether he be a thorne, or a nettle.

13

I will account no ſinne little; ſince there is not the leaſt, but workes out the death of the ſoule. It is all one, whether I be drowned in the ebber ſhore, or in the midſt of the deepe Sea.

14

It is a baſe thing to get goods, to keepe them. I ſee that God (which only is infinitely rich) holdeth nothing in his owne hands, but giues all to his creatures. But, if we will needs lay vp, where ſhould wee rather repoſe it, than in Chriſts treaſurie? The poore

mans

mans hand is the treasury of Christ. All my superfluity shall be there hoorded vp, where I know it shall be safely kept, and surely returned me.

15

The Schoole of God, and Nature, require two contrary manners of proceeding. In the Schoole of Nature, we must conceiue, and then beleeue: in the Schoole of God, wee must first beleeue, and then we shall conceiue. He that beleeues no more than hee conceiues, can neuer be a Christian; nor he a Philosopher, that assents without reason. In Natures Schoole, we are taught to bolt out the truth, by Logicall discourse: God cannot endure a Logician. In his Schoole, he is the best Scholler, that reasons least, and assents most. In diuine things, what I may I wil conceiue: the rest I will beleeue and admire. Not a curious head, but a credulous and plaine heart, is accepted with God.

16

No worldly pleasure hath any absolute delight in it: but as a Bee, hauing honey in the mouth, hath a sting in the taile. Why am I so foolish, to rest my heart vpon any of them? and not rather labour to aspire to that one absolute Good, in whom is nothing sauouring of griefe, nothing wanting to perfect happinesse?

17

A sharpe reproofe I account better than a smooth deceit. Therefore when my friend checkes me, I will respect it with thankfulnesse: when others flatter me, I will suspect it, and rest in mine owne censure of my selfe; who should be more priuie (and lesse partiall) to my owne deseruings.

18

Extremity distinguisheth friends: Worldly pleasures, like Physicians, giue vs ouer when once we lie a dying; and yet the death-bed had most need of comforts: Christ Iesus standeth by his, in the pangs of death; and after death at the barre of iudgement; not leauing them either in their bed, or graue. I will vse them therefore to my best aduantage; not trust them. But for thee, O my Lord, which in mercy and truth canst not faile me, (whom I haue found euer faithfull and present in all extremities) Kill me, yet will I trust in thee.

19

We haue heard of so many thousand generations passed, and we haue seene so many hundreds die within our knowledge; that I wonder any man can make account to liue one day. I will die daily. It is not done before the time, which may be done at all times.

20

Desire oft times makes vs vnthankfull. For, who so hopes for that he hath not, vsually forgets that which he hath. I will not suffer my heart to roue after high or impossible hopes; lest I should, in the meane time, contemne present benefits.

21

In hoping well, in being ill, and fearing worse, the life of man is wholly consumed. When I am ill, I will liue in hope of better: when well, in feare of worse: neither will I, at any time, hope without feare; lest I should deceiue my selfe with too much confidence (wherein euill shall be so much more vnwelcome and intolerable, because I looked for good) nor, againe, feare without hope; lest I should be ouer-much dejected: nor doe either of them, without true contentation.

22

What is man, to the whole earth? What is earth to the heauen? What is heauen, to his Maker? I will admire nothing in it selfe; but all things in God, and God in all things.

23

There be three vſuall cauſes of ingratitude, vpon a benefit receiued: Enuie, Pride, Couetouſneſſe: Enuie, looking more at others benefits, than our owne; Pride, looking more at our ſelues, than the benefit; Couetouſneſſe, looking more at what wee would haue, than what we haue. In good turnes, I will neither reſpect the giuer, nor my ſelfe, nor the gift, nor others; but onely the intent and good will from whence it proceeded. So ſhall I requite others great pleaſures, with equall good will, and accept of ſmall fauours, with great thankfulneſſe.

24

Whereas the cuſtome of the world is, to hate things preſent, to deſire future, and magnifie what is paſt; I will contrarily eſteeme that which is preſent, beſt. For, both whar is paſt, was once preſent; and what is future, will be preſent: future things next, becauſe they are preſent in hope; what is paſt, leaſt of all, becauſe it cannot be preſent: yet ſomewhat becauſe it was.

25

We pitie the folly of the Larke, which (while it plaieth with the fether, and ſtoopeth to the glaſſe) is caught in the Fowlers net: and yet cannot ſee our ſelues alike made fooles by Satan; who, deluding vs by the vaine feathers and glaſſes of the world, ſuddenly enwrappeth vs in his ſnares. We ſee not the nets indeed; it is too much that we ſhall feele them, and that they are not ſo eaſily eſcaped after, as before auoided. O Lord, keepe thou mine eies from beholding vanity. And though mine eies ſee it, let not my heart ſtoope to it, but loath it afarre off. And, if I ſtoope at any time, and be taken, ſet thou my ſoule at libertie: that I may ſay, My ſoule is eſcaped, euen as a bird out of the ſnare of the Fowler; the ſnare is broken, and I am deliuered.

26

In ſuffering euill, to looke to ſecondary cauſes, without reſpect to the higheſt, maketh impatience. For ſo we bite at the ſtone, and neglect him that threw it. If we take a blow at our equall, we returne it with vſurie: if of a Prince, we repine not. What matter is it, if God kill me, whether he doe it by an Ague, or by the hand of a Tyrant? Againe, in expectation of good, to looke to the firſt cauſe, without care of the ſecond, argues idleneſſe, and cauſeth want. As we cannot helpe our ſelues, without God: ſo God will not ordinarily helpe vs, without our ſelues. In both, I will looke vp to God, without repining at the meanes in one, or truſting them in the other.

27

If my money were another mans, I could but keepe it: onely the expending ſhewes it my owne. It is greater glory, comfort, and gaine, to lay it out well, than to keepe it ſafely. God hath made me, not his Treaſurer, but his Steward.

28

Auguſtines friend, *Nebridius*, not vniuſtly hated a ſhort anſwer, to a weighty and difficult queſtion; becauſe the diſquiſition of great truths requires time, and the determining is perillous: I will as much hate a tedious and farre-fetched anſwer to a ſhort and eaſie queſtion. For, as that other wrongs the truth, ſo this the hearer.

29

Performance is a binder. I will requeſt no more fauour of any man than I muſt needs. I will rather chuſe to make an honeſt ſhift, than ouer-much enthrall my ſelfe, by being beholding.

30

The World is a Stage; euery man an actor, and plaies his part here, either in a Comedie, or Tragedie. The good man is a Comedian; which (how-euer he begins) ends merrily: but the wicked man acts a Tragedie; and therefore euer ends in horrour. Thou seest a wicked man vaunt himselfe on this stage: stay till the last Act, and looke to his end (as *Dauid* did) and see whether that be peace. Thou wouldest make strange Tragedies, if thou wouldest haue but one Act. Who sees an Oxe, grazing in a fat and ranke pasture, and thinkes not that he is neere to the slaughter? whereas the leane beast, that toyles vnder the yoke, is farre enough from the Shambles. The best wicked man cannot be so enuied in his first shewes, as he is pitiable in the conclusion.

31

Of all obiects of Beneficence, I will chuse either an old man, or a childe; because these are most out of hope to requite. The one forgets a good turne: the other liues not to repay it.

32

That, which *Pythagoras* said of Philosophers, is more true of Christians: (for, Christianity is nothing but a diuine and better Philosophy.) Three sorts of men come to the Market: buyers, sellers, lookers on. The two first are both busie, and carefully distracted about their Market: onely the third liue happily; vsing the world as if they vsed it not.

33

There be three things, which of all other I will neuer striue for: the wall, the way, the best seat. If I deserue well, a low place cannot disparage me so much as I shall grace it: if not, the height of my place shall adde to my shame; whiles euery man shall condemne me of pride matched with vnworthinesse.

34

I see there is not so much difference betwixt a man and a beast, as betwixt a Christian, and a naturall man. For, whereas man liues but one life of reason, aboue the beast; a Christian liues foure liues, aboue a naturall man: The life of inchoate regeneration, by grace; the perfect life of imputed righteousnesse; the life of glory begun, in the separation of the soule; the life of perfect glory, in the society of the body, with the soule in full happinesse: The worst whereof is better by many degrees, than the best life of a naturall man. For whereas the dignitie of the life is measured, by the cause of it, (in which regard the life of the plant is basest, because it is but from the iuyce, arising from the root, administred by the earth: the life of the bruit creature better than it, because it is sensitiue: of a man better than it, because reasonable) and the cause of this life, is the Spirit of God; so farre as the Spirit of God is aboue reason, so farre doth a Christian exceed a meere naturalist. I thanke God much that hee hath made me a man; but more, that hee hath made me a Christian: without which, I know not whether it had beene better for me to haue beene a beast, or not to haue beene.

35

Great mens fauours, friends promises, and dead mens shooes, I will esteeme, but not trust to.

36

It is a fearefull thing to sinne; more fearefull to delight in sinne; yet worse than worst, to boast of it. If therefore I cannot auoid sinne, because I am a man; yet I will auoid the delight, defence and boasting of sinne, because I am a Christian.

37

Thoſe things which are moſt eagerly deſired, are moſt hardly both gotten and kept; God commonly croſſing our deſires, in what we are ouer-feruent. I will therefore account all things, as too good to haue, ſo nothing too deare to loſe.

38

A true friend is not borne euerie day. It is beſt to be courteous to all, entire with few. So may we (perhaps) haue leſſe cauſe of ioy: I am ſure, leſſe occaſion of ſorrow.

39

Secrecies, as they are a burthen to the minde, ere they be vttered: ſo are they no leſſe charge to the receiuer, when they are vttered. I will not long after more inward ſecrets, leſt I ſhould procure doubt to my ſelfe, and iealous feare to the diſcloſer: But as my mouth ſhall be ſhut with fidelitie, not to blab them; ſo mine eare ſhall not bee too open to receiue them.

40

As good Phyſicians, by one receit, make way for another: ſo is it the ſafeſt courſe in practice: I will reueale a great ſecret to none, but whom I haue found faithfull in leſſe.

41

I will enioy all things in God, and God in all things; nothing in it ſelfe: So ſhall my ioyes neither change, nor periſh. For how euer the things themſelues may alter, or fade: yet he, in whom they are mine, is euer like himſelfe, conſtant, and euerlaſting.

42

If I would prouoke my ſelfe to contentation, I will caſt downe mine eies to my inferiours; and there ſee better men in worſe condition: if to humility, I will caſt them vp to my betters; and ſo much more deiect my ſelfe to them, by how much more I ſee them thought worthy to be reſpected of others, and deſerue better in themſelues.

43

True vertue reſts in the conſcience of it ſelfe, either for reward, or cenſure. If therefore I know my ſelfe vpright, falſe rumors ſhall not daunt me: if not anſwerable to the good report of my fauourers, I will my ſelfe finde the firſt fault, that I may preuent the ſhame of others.

44

I will account vertue the beſt riches, knowledge the next, riches the worſt; and therefore will labour to be vertuous and learned, without condition: as for riches, if they fall in my way, I refuſe them not; but if not, I deſire them not.

45

An honeſt word I account better, than a careleſſe oath. I will ſay nothing but what I dare ſweare, and will performe. It is a ſhame for a Chriſtian to abide his tongue a falſe ſeruant, or his minde a looſe miſtreſſe.

46

There is a iuſt and eaſie difference to be put betwixt a friend and an enemie; betwixt a familiar, and a friend; and much good vſe to be made of all: but, of all, with diſcretion. I will diſcloſe my ſelfe no whit to my enemie, ſomewhat to my friend, wholly to no man; leſt I ſhould be more others, than mine owne. Friendſhip is brittle ſtuffe. How know I, whether he that loues me, may not hate mee hereafter?

47 No

47

No man, but is an easie Iudge of his owne matters; and lookers on oftentimes see the more. I will therefore submit my selfe to others, in what I am reproued: but in what I am praised, onely to my selfe.

48

I will not be so merry, as to forget God; nor so sorrowfull, to forget my selfe.

49

As nothing makes so strong and mortall hostilitie, as discord in religions: so nothing in the world vnites mens hearts so firmely, as the bond of faith. For, whereas there are three grounds of friendship, Vertue, Pleasure, Profit; and by all confessions, that is the sureſt, which is vpon Vertue: it must needs follow, that what is grounded on the best, and most heauenly Vertue, must be the fastest: which, as it vnites man to God so inseparably, that no tentations, no torments, not all the gates of Hell can seuer him; so it vnites one Christian soule to another so firmely, that no outward occurrences, no imperfections in the partie loued, can dissolue them. If I loue not the childe of God (for his owne sake, for his Fathers sake) more than my friend (for my commodity, or my kinsman for bloud) I neuer receiued any sparke of true heauenly loue.

50

The good duty, that is deferred vpon a conceit of present vnfitnesse, at last growes irksome; and thereupon altogether neglected. I will not suffer my heart to entertaine the least thought of lothnesse towards the taske of deuotion, wherewith I haue stinted my selfe: but violently breake thorow any motion of vnwillingnesse; not without a deepe checke to my selfe, for my backwardnesse.

51

Hearing is a sense of great apprehension; yet farre more subiect to deceit, than seeing: not in the manner of apprehending, but in the vncertainty of the obiect. Words are vocall interpreters of the minde; actions, reall: and therefore how euer both should speake according to the truth of what is in the heart; yet words doe more belie the heart, than actions. I care not what words I heare, when I see deeds. I am sure, what a man doth, he thinketh: not so alwaies, what he speaketh. Though I will not bee so seuere a censor, that, for some few euill acts, I should condemne a man of false-heartednesse: yet, in common course of life I need not be so mopish, as not to beleeue rather the language of the hand, than of the tongue. He, that saies well, and doth well, is without exception commendable: but, if one of these must be seuered from the other, I like him well, that doth well, and saith nothing.

52

That, which they say of the Pelican, that when the Shepherds, in desire to catch her, lay fire not farre from her nest; which she finding, and fearing the danger of her young, seekes to blow out with her wings, so long till she burne her selfe and makes her selfe a prey, in an vnwise pitty to her young; I see morally verified in experience, of those which indiscreetly medling with the flame of dissention kindled in the Church, rather increase than quench it; rather fire their owne wings than helpe others. I had rather bewaile the fire afarre off, than stirre in the coles of it. I would not grudge my ashes to it, if those might abate the burning: but, since I see this is daily increased with partaking, I will behold it with sorrow; and meddle no otherwise than by praiers to God, and intreaties to men; seeking my owne safety, and the peace of the Church, in the freedome of my thought, and silence of my tongue.

53

That which is said of *Lucillaes* faction, that anger bred it, pride fostered it, and co-

uetouſneſſe confirm'd it, is true of all Schiſmes, though with ſome inuerſion. For, the moſt are bred through pride, (whiles men, vpon an high conceit of themſelues, ſcorne to goe in the common road, and affect ſingularitie in opinion) are confirmed through anger, (whiles they ſtomacke and grudge any contradiction) and are nouriſhed through couetouſneſſe, whiles they ſeeke abilitie to beare out their part. In ſome others againe, couetouſneſſe obtaines the firſt place, anger the ſecond, pride the laſt. Herein therefore I haue beene alwaies wont to commend and admire the humilitie of thoſe great and profound wits, whom depth of knowledge hath not lead to by-paths in iudgement; but (walking in the beaten path of the Church) haue bent all their forces to the eſtabliſhment of receiued truths: accounting it greater glorie to confirme an ancient veritie, than to deuiſe a new opinion (though neuer ſo profitable) vnknowne to their predeceſſors. I will not reiect a truth, for meere noueltie: (Old truths may come newly to light; neither is God tied to times, for the gift of his illumination) but I will ſuſpect a nouell opinion, of vntruth; and not entertaine it, vnleſſe it may be deduced from ancient grounds.

54

The eare and the eie are the minds receiuers; but the tongue is onely buſied in expending the treaſure receiued. If therefore the reuenues of the minde bee vttered as faſt, or faſter than they are receiued; it cannot bee, but that the minde muſt needs bee held bare, and can neuer lay vp for purchaſe. But, if the receiuers take in ſtill with no vtterance, the minde may ſoone grow a burthen to it ſelfe, and vnprofitable to others. I will not lay vp too much, and vtter nothing, leſt I be couetous: nor ſpend much, and ſtore vp little, leſt I be prodigall and poore.

55

It is a vaine-glorious flatterie for a man to praiſe himſelfe: An enuious wrong to detract from others. I will therefore ſpeake no ill of others, no good of my ſelfe.

56

That which is the miſerie of Trauellers, to finde many Oaſts, and few friends, is the eſtate of Chriſtians in their pilgrimage to a better life. Good friends may not, therefore, be eaſily forgone: neither muſt they bee vſed as ſuits of apparell; which when wee haue worne threed-bare, wee caſt off, and call for new. Nothing, but death or villanie, ſhall diuorce mee from an old friend; but ſtill I will follow him ſo farre, as is either poſſible or honeſt: and then I will leaue him, with ſorrow.

57

True friendſhip neceſſarily requires Patience. For there is no man, in whom I ſhall not miſlike ſomewhat, and who ſhall not, as iuſtly, miſlike ſomewhat in mee. My friends faults therefore, if little, I will ſwallow and digeſt; if great, I will ſmother them: howeuer, I will winke at them to others; but, louingly notifie them to himſelfe.

58

Iniuries hurt not more in the receiuing, than in the remembrance. A ſmall iniurie ſhall goe as it comes: a great iniurie may dine or ſup with me; but none at all ſhall lodge with me. Why ſhould I vex my ſelfe, becauſe another hath vexed me?

59

It is good dealing with that, ouer which we haue the moſt power. If my ſtate will not be framed to my minde, I will labour to frame my minde to my eſtate.

60

It is a great miſerie to be either alwaies, or neuer alone: ſocietie of men hath not ſo much

gaine

gaine as diſtraction. In greateſt companie I will bee alone to my ſelfe: in greateſt priuacie, in companie with God.

61

Griefe for things paſt that cannot be remedied, and care for things to come that cannot be preuented, may eaſily hurt, can neuer benefit me. I will therefore commit my ſelfe to God in both, and enioy the preſent.

62

Let my eſtate bee neuer ſo meane, I will euer keepe my ſelfe rather beneath, than either leuell or aboue it. A man may riſe when he will, with honour: but cannot fall without ſhame.

63

Nothing doth ſo befoole a man, as extreme paſſion. This doth both make them fooles, which otherwiſe are not; and ſhew them to bee fooles, that are ſo. Violent paſſions, if I cannot tame them, that they may yeeld to my eaſe; I will at leaſt ſmother them by concealement, that they may not appeare to my ſhame.

64

The minde of man, though infinite in deſire, yet is finite in capacitie. Since I cannot hope to know all things, I will labour firſt to know what I needs muſt, for their vſe: next, what I beſt may, for their conuenience.

65

Though time be precious to me (as all irreuocable good things deſerue to be) and of all other things, I would not be lauiſh of it; yet I will account no time loſt, that is either lent to, or beſtowed vpon my friend.

66

The practiſes of the beſt men are more ſubiect to errour than their ſpeculations. I will honour good examples: but I will liue by good precepts.

67

As charitie requires forgetfulneſſe of euill deeds: ſo patience requires forgetfulneſſe of euill accidents. I will remember euils paſt, to humble me; not to vex me.

68

It is both a miſerie and a ſhame for a man to bee a Bankrupt in loue: which hee may eaſily pay, and be neuer the more impoueriſhed. I will be in no mans debt, for good will: but will at leaſt returne euery man his owne meaſure, if not with vſurie. It is much better to bee a Creditor, than a Debtor, in any thing; but eſpecially of this: yet of this I will ſo bee content to bee a Debtor, that I will alwaies bee paying it where I owe it; and yet neuer will haue ſo paid it, that I ſhall not owe it more.

69

The Spaniſh Prouerbe is too true; Dead men and abſent finde no friends. All mouthes are boldly opened, with a conceit of impunitie. My eare ſhall bee no graue to burie my friends good name. But as I will bee my preſent friends ſelfe; So will I bee my abſent friends deputie; to ſay for him what he would (and cannot) ſpeake for himſelfe.

70

The loſſe of my friend, as it ſhall moderately griene mee; ſo it ſhall another way much benefit mee, in recompence of his want: for it ſhall make mee thinke more often,

and

and ſeriouſly of earth, and of heauen. Of earth, for his body which is repoſed in it: Of Heauen, for his ſoule which poſſeſſeth it before mee: Of earth, to put me in minde of my like frailtie and mortality: Of Heauen, to make me deſire, and (after a ſort) emulate his happineſſe and glory.

71

Varietie of obiects is wont to cauſe diſtraction: when againe a little one, laid cloſe to the eye (if but of a peny breadth) wholly takes vp the ſight; which could elſe ſee the whole halfe Heauen at once. I will haue the eies of my minde euer fore-ſtalled, and filled with theſe two obiects; the ſhortneſſe of my life, eternity after death.

72

I ſee that he is more happy, that hath nothing to loſe, than he that loſeth that which he hath. I will therefore neither hope for riches, nor feare pouerty.

73

I care not ſo much in any thing for multitude, as for choice. Bookes and friends I will not haue many: I had rather ſeriouſly conuerſe with a few, than wander amongſt many.

74

The wicked man is a very coward, and is afraid of euery thing. Of God; becauſe he is his enemy: of Satan, becauſe he is his tormentor: of Gods creatures, becauſe they (ioyning with their Maker) fight againſt him: of himſelfe, becauſe he beares about him his owne accuſer and executioner. The godly man contrarily, is afraid of nothing. Not of God, becauſe he knowes him his beſt friend, and therefore will not hurt him: not of Satan, becauſe he cannot hurt him: not of afflictions, becauſe he knowes they proceed from a louing God, and end to his owne good: not of the creatures, ſince the very ſtones of the field are in league with him: not of himſelfe, ſince his conſcience is at peace. A wicked man may be ſecure, becauſe he knowes not what he hath to feare; or deſperate, through extremitie of feare: but, truly couragious he cannot be. Faithleſneſſe cannot chuſe but be falſe-hearted. I will euer, by my courage, take triall of my faith. By how much more I feare, by ſo much leſſe I beleeue.

75

The godly man liues hardly, and (like the Ant) toiles here, during the Summer of his peace, holding himſelfe ſhort of his pleaſures, as looking to prouide for an hard Winter. Which, when it comes, he is able to weare it out comfortably: whereas the wicked man doth prodigally laſh out all his ioyes, in the time of his proſperitie; and (like the Graſhopper) ſinging merrily all Summer, is ſtarued in Winter. I will ſo enioy the preſent, that I will lay vp more for hereafter.

76

I haue wondred oft, and bluſhed for ſhame, to reade in meere Philoſophers (which had no other Miſtreſſe, but Nature) ſuch ſtrange reſolution in the contempt of both fortunes (as they call them:) ſuch notable precepts for a conſtant ſetledneſſe and tranquillitie of minde; and to compare it with my owne diſpoſition, and practice: whom I haue found too much drouping and deiected vnder ſmall croſſes; and eaſily againe caried away with little proſperitie: To ſee ſuch courage and ſtrength to contemne death, in thoſe which thought they wholly periſhed in death; and to finde ſuch faint-heartedneſſe in my ſelfe, at the firſt conceit of death, who yet am thorowly perſwaded of the future happineſſe of my ſoule. I haue the benefit of nature as well as they; beſides infinite other helps that they wanted. Oh the dulneſſe and blindneſſe of vs vnworthy Chriſtians! that ſuffer Heathens, by the dim candle-light of Nature, to goe further than

than we by the cleere Sun of the Goſpell: that an indifferent man could not tell by our practice, whether were the Pagan. Let me neuer for ſhame account my ſelfe a Chriſtian, vnleſſe my Art of Chriſtianitie haue imitated and gone beyond nature, ſo farre, that I can finde the beſt Heathen as farre below me in true reſolution, as the vulgar ſort were below them. Elſe, I may ſhame Religion; it can neither honeſt nor helpe me.

77

If I would be irreligious and vnconſcionable, I would make no doubt to be rich. For if a man will defraud, diſſemble, forſweare, bribe, oppreſſe, ſerue the time, make vſe of all men for his owne turne, make no ſcruple of any wicked action for his aduantage; I cannot ſee how hee can eſcape wealth and preferment. But for an vpright man to riſe, is difficult: while his conſcience ſtraightly curbes him in, from euery vniuſt action; and will not allow him to aduance himſelfe by indirect meanes. So riches come ſeldome eaſily, to a good man; ſeldome hardly, to the conſcienceleſſe. Happy is that man that can be rich with truth, or poore with contentment. I will not enuy the grauell, in the vniuſt mans throat. Of riches let mee neuer haue more, than an honeſt man can beare away.

78

God is the God of order, not of confuſion. As therefore, in naturall things, he vſeth to proceed from one extreme to another by degrees, through the meane: ſo doth hee in ſpirituall. The Sun riſeth not at once to his higheſt, from the darkneſſe of midnight; but firſt ſends forth ſome feeble glimmering of light in the dawning; then lookes out with weake and watriſh beames; and ſo by degrees aſcends to the midſt of heauen. So in the ſeaſons of the yeere, we are not one day ſcorched with a Summer heat; and on the next, frozen with a ſudden extremitie of cold. But Winter comes on ſoftly; firſt, by cold dewes, then hoare froſts; vntill at laſt it deſcend to the hardeſt weather of all; ſuch are Gods ſpirituall proceedings: He neuer brings any man from the eſtate of ſin, to the eſtate of glory, but through the eſtate of grace. And as for grace, he ſeldome brings a man from groſſe wickedneſſe to any eminence of perfection. I will be charitably iealous of thoſe men, which from notorious lewdneſſe leape at once into a ſudden forwardneſſe of profeſſion. Holineſſe doth not, like *Ionas* gourd, grow vp in a night. I like it better, to goe on, ſoft and ſure, than for an haſtie fit to runne my ſelfe out of winde, and after ſtand ſtill and breathe me.

79

It hath beene ſaid of old; To doe well and heare ill, is princely. Which as it is moſt true, by reaſon of the enuy which followes vpon iuſtice: ſo is the contrary no leſſe iuſtified, by many experiments. To doe ill, and to heare well, is the faſhion of many great men. To doe ill, becauſe they are borne out with the aſſurance of impunitie: To heare well, becauſe of abundance of Paraſites; which as Rauens to a carkaſſe, gather about great men. Neither is there any ſo great miſery in greatneſſe as this, that it conceales men from themſelues; and when they will needs haue a ſight of their owne actions, it ſhewes them a falſe glaſſe to looke in. Meanneſſe of ſtate (that I can finde) hath none ſo great inconuenience. I am no whit ſorrie, that I am rather ſubiect to contempt, than flattery.

80

There is no earthly bleſſing ſo precious, as health of body: without which, all other worldly good things are but troubleſome. Neither is there any thing more difficult, than to haue a good ſoule, in a ſtrong and vigorous body (for, it is commonly ſeene, that the worſe part drawes away the better:) But to haue an healthfull and ſound ſoule, in a weake ſickly body, is no noueltie; whiles the weakneſſe of the body is an helpe to the ſoule, playing the part of a perpetuall monitor, to incite it to good, and checke it for euill. I will not be ouer-glad of health, nor ouer-fearefull of ſickneſſe. I will more

feare

feare the ſpirituall hurt, that may follow vpon health, than the bodily paine, that accompanies ſickneſſe.

81

There is nothing more troubleſome to a good minde, than to doe nothing. For, beſides the furtherance of our eſtate, the minde doth both delight, and better it ſelfe with exerciſe. There is but this difference then betwixt labour and idleneſſe; that labour is a profitable and pleaſant trouble: idleneſſe, a trouble both vnprofitable and comfortleſſe. I will be euer doing ſomething; that either God when he commeth, or Satan when he tempteth, may finde me buſied. And yet, ſince (as the old prouerbe is) better it is to be idle than effect nothing; I will not more hate doing nothing, than doing ſomething to no purpoſe. I ſhall doe good, but a while; let me ſtriue to doe it, while I may.

82

A faithfull man hath three eies: The firſt of ſenſe, common to him with brute creatures: the ſecond of reaſon, common to all men: the third of faith, proper to his profeſſion: whereof each looketh beyond other; and none of them medleth with others obiects. For, neither doth the eye of ſenſe reach to intelligible things and matters of diſcourſe: nor the eye of reaſon to thoſe things which are ſupernaturall and ſpirituall: neither doth faith looke downe, to things that may be ſenſibly ſeene. If thou diſcourſe to a brute beaſt of the depths of Philoſophy, neuer ſo plainly, he vnderſtands not, becauſe they are beyond the view of his eye, which is onely of ſenſe. If to a meere carnall man, of diuine things; he perceiueth not the things of God: neither indeed can doe, becauſe they are ſpiritually diſcerned. And therefore no wonder if thoſe things ſeeme vnlikely, incredible, impoſſible to him, which the faithfull man (hauing a proportionable meanes of apprehenſion) doth as plainly ſee, as his eye doth any ſenſible thing. Tell a plaine Country-man, that the Sunne, or ſome higher or leſſer ſtarre is much bigger than his Cart-wheele; or, at leaſt, ſo many ſcores bigger than the whole earth; hee laughes thee to ſcorne, as affecting admiration, with a learned vntruth. Yet the Scholler, by the eye of reaſon, doth as plainly ſee and acknowledge this truth, as that his hand is bigger than his pen. What a thicke miſt, yea what a palpable, and more than Egyptian darkneſſe, doth the naturall man liue in! what a world is there, that he doth not ſee at all! and how little doth he ſee in this, which is his proper element! There is no bodily thing, but the brute creatures ſee as well as he; and ſome of them better. As for his eye of reaſon, how dim is it in thoſe things which are beſt fitted to it! what one thing is there in nature, which he doth perfectly know? what herbe, or flowre, or worme that he treads on, is there, whoſe true eſſence he knoweth? No, not ſo much, as what is in his owne boſome; what it is, where it is, or whence it is that giues Being to himſelfe. But, for thoſe things which concerne the beſt world, he doth not ſo much as confuſedly ſee them; neither knoweth whether they be. Hee ſees no whit into the great and awfull Maieſtie of God. He diſcernes him not in all his creatures, filling the world with his infinite and glorious preſence. Hee ſees not his wiſe prouidence, ouerruling all things, diſpoſing all caſuall euents, ordring all ſinfull actions of men to his owne glory. He comprehends nothing of the beautie, maieſty, power, and mercy of the Sauiour of the world, ſitting in his humanity at his Fathers right hand. He ſees not the vnſpeakable happineſſe of the glorified ſoules of the Saints. He ſees not the whole heauenly Common-wealth of Angels (aſcending and deſcending to the behoofe of Gods children) waiting vpon him at all times inuiſibly (not excluded with cloſeneſſe of priſons, nor deſolateneſſe of wildernеſſes) and the multitude of euill ſpirits paſſing and ſtanding by him, to tempt him vnto euill: but, like vnto the fooliſh bird when he hath hid his head that he ſees no body, he thinkes himſelfe altogether vnſeene; and then counts himſelfe ſolitary, when his eye can meet with no companion. It was not without cauſe, that we call a meere foole a naturall. For how-euer worldlings haue ſtill thought Chriſtians Gods fooles, we know them the fooles of the world. The deepeſt Philoſopher that euer was (ſauing the reuerence of the Schooles) is but an ignorant

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ſot, to the ſimpleſt Chriſtian. For the weakeſt Chriſtian may, by plaine information, ſee ſomwhat into the greateſt myſteries of Nature, becauſe he hath the eie of Reaſon common with the beſt: but the beſt Philoſopher, by all the demonſtration in the world, can conceiue nothing of the myſteries of godlines, becauſe he vtterly wants the eie of faith. Though my inſight into matters of the world be ſo ſhallow, that my ſimplicity moueth pitie, or maketh ſport vnto others; it ſhall be my contentment and happines, that I ſee further into better matters. That which I ſee not, is worthleſſe, and deſerueth little better than contempt: that which I ſee, is vnſpeakable, ineſtimable, for comfort, for glory.

83.

It is not poſſible for an inferiour to liue at peace, vnleſſe he haue learned to be contemned. For the pride of his ſuperiors, and the malice of his equals and inferiors, ſhall offer him continuall & inciuitable occaſions of vnquietnes. As contentation is the mother of inward peace with our ſelues: ſo is humility the mother of peace with others. For if thou be vile in thine owne eies firſt, it ſhall the leſſe trouble thee to be accounted vile of others. So that a man of an high heart, in a low place, cannot want diſcontentment: whereas a man of lowly ſtomack, can ſwallow and digeſt contempt, without any diſtemper. For, wherein can he be the worſe for being contemned, who out of his own knowledge of his deſerts, did moſt of all contemne himſelfe? I ſhould be very improuident, if in this calling I did not looke for daily contempt: wherein we are made a ſpectacle to the World, to Angels, and Men. When it comes, I will either embrace it, or contemne it: Embrace it, when it is within my meaſure; when aboue, contemne it. So embrace it, that I may more humble my ſelfe vnder it: and ſo contemne it, that I may not giue heart to him that offers it; nor diſgrace him, for whom I am contemned.

84

Chriſt raiſed three dead men to life: One, newly departed; another, on the Bere; a third, ſmelling in the graue: to ſhew vs, that no degree of death is ſo deſperate, that it is paſt helpe. My ſinnes are many, and great: yet if they were more, they are farre below the mercy of him that hath remitted them, and the value of his ranſome that hath payed for them. A man hurts himſelfe moſt by preſumption: but we cannot doe God a greater wrong, than to deſpaire of forgiueneſſe. It is a double iniury to God, firſt, that we offend his iuſtice by ſinning; then, that we wrong his mercy, with deſpairing, &c.

85

For a man to be weary of the world through miſeries that he meets with (and for that cauſe to couet death) is neither difficult, nor commendable; but rather argues a baſe weakneſſe of minde. So it may be a cowardly part, to contemne the vtmoſt of all terrible things, in a feare of lingering miſery: but for a man either liuing happily here on earth, or reſoluing to liue miſerably, yet to deſire his remouall to Heauen, doth well become a true Chriſtian courage; and argues a noble mixture of patience and faith. Of patience, for that he can and dare abide to liue ſorrowfully: of faith, for that he is aſſured of his better Being other-where; and therefore prefers the abſent ioyes he looks for, to thoſe he feeles in preſent: No ſorrow ſhall make me wiſh my ſelfe dead, that I may not be at all. No contentment ſhall hinder me from wiſhing my ſelfe with Chriſt, that I may be happier.

86

It was not for nothing that the wiſe Creator of all things hath placed gold and ſiluer, and all precious minerals vnder our feet to be trod vpon, and hath hid them low in the bowels of the earth, that they cannot without great labour be either found, or gotten: whereas he hath placed the nobleſt part of his creation aboue our heads: and that ſo open to our view, that we cannot chuſe but euery moment behold them. Wherein what did hee elſe intend, but to draw away our mindes from theſe worthleſſe, and yet

hidden

hidden treaſures, (to which he fore-ſaw wee would be too much addicted) and to call them to the contemplation of thoſe better things, which (beſide their beautie) are more obuious to vs, that in them wee may ſee and admire the glory of their Maker, and withall ſeeke our owne? How doe thoſe men wrong themſelues, and miſconſtrue God, who (as if he had hidden theſe things, becauſe he would haue them ſought, and laid the other open for neglect) bend themſelues wholly to the ſeeking of theſe earthly commodities! and doe no more minde Heauen, than if there were none. If we could imagine a beaſt to haue reaſon, how could he be more abſurd in his choice? How eaſie is it to obſerue, that ſtill the higher we goe, the more puritie and perfection we finde! (So earth is the very droſſe and dregs of all the elements: water ſomewhat more pure than it; yet alſo more feculent than the aire aboue it: the lower aire leſſe pure than his vppermoſt regions; and yet theſe as farre inferior to the loweſt heauens: which againe are more exceeded by the glorious & Empyriall ſeat of God, which is the heauen of the iuſt:) Yet theſe brutiſh men take vp their reſt, and place their felicitie in the loweſt and worſt of all Gods workmanſhip; not regarding that which with it owne glory can make them happy. Heauen is the proper place of my ſoule: I will ſend it vp thither continually in my thoughts, whiles it ſoiournes with me, before it goe to dwell there for euer.

87

A man need not to care for more knowledge, than to know himſelfe: he needs no more pleaſure, than to content himſelfe: no more victory, than to ouercome himſelfe: no more riches, than to enioy himſelfe. What fooles are they that ſeeke to know all other things, & are ſtrangers in themſelues? that ſeeke altogether to ſatisfie other mens humors, with their owne diſpleaſure: that ſeeke to vanquiſh Kingdomes and Countries, when they are not Maſters of themſelues; that haue no hold of their owne hearts, yet ſeeke to be poſſeſſed of all outward commodities. Goe home to thy ſelfe, firſt, vaine heart: and when thou haſt made ſure worke there, (in knowing, contenting, ouercomming, enioying thy ſelfe) ſpend all the ſuperfluitie of thy time and labour, vpon others.

88

It was an excellent rule that fell from the *Epicure* (whoſe name is odious to vs, for the father of looſneſſe;) That if a man would be rich, honorable, aged, he ſhould not ſtriue ſo much to adde to his wealth, reputation, yeeres, as to detract from his deſires. For certainly, in theſe things which ſtand moſt vpon conceit, he hath the moſt that deſireth leaſt. A poore man that hath little, and deſires no more, is in truth richer than the greateſt Monarch, that thinketh hee hath not what hee ſhould, or what hee might, or that grieues there is no more to haue. It is not neceſſitie, but ambition, that ſets mens hearts on the racke. If I haue meat, drinke, apparell, I will learne therewith to be content. If I had the world full of wealth beſide, I could enioy no more than I vſe: the reſt could pleaſe me no otherwiſe but by looking on. And why can I not thus ſolace my ſelfe, while it is others?

89

An inconſtant and wauering minde, as it makes a man vnfit for ſocietie (for that there can bee no aſſurance of his words, or purpoſes, neither can wee build on them, without deceit:) ſo, beſides that, it makes a man ridiculous, it hinders him from euer attaining any perfection in himſelfe, (for a rolling ſtone gathers no moſſe; and the minde, while it would bee euery thing, proues nothing. Oft changes cannot bee without loſſe:) Yea, it keepes him from enioying that which he hath attained. For, it keepes him euer in worke; building, pulling downe, ſelling, changing, buying, commanding, forbidding. So, whiles he can be no other mans friend, hee is the leaſt his owne. It is the ſafeſt courſe for a mans profit, credit, and eaſe, to deliberate long, to reſolue ſurely; hardly to alter, not to enter vpon that, whoſe end hee fore-ſees not anſwerable; and when hee is once entered, not to ſurceaſe till he haue attained the end he fore-ſaw. So may he, to good purpoſe, beginne a new worke, when he hath well finiſhed the old.

90

The way to Heauen, is like that which *Ionathan* and his Armour-bearer paſſed, betwixt two rocks; one *Bozez*, the other *Seneh*; that is, foule and thornie: whereto wee muſt make ſhift to climbe on our hands and knees; but when wee are come vp, there is victorie and triumph. Gods children haue three ſutes of apparell, (whereof two are worne daily, on earth; the third laid vp for them in the Ward-rope of Heauen: They are euer either in blacke, mourning; in red, perſecuted; or in white, glorious. Any way ſhall bee pleaſant to me, that leads vnto ſuch an end. It matters not, what rags, or what colours I weare with men; ſo I may walke with my Sauiour in white, and reigne with him in glorie.

91

There is nothing more eaſie, than to ſay Diuinitie by rote; and to diſcourſe of ſpirituall matters from the tongue or pen of others: but to heare God ſpeake it to the ſoule, and to feele the power of Religion in our ſelues, and to expreſſe it out of the truth of experience within, is both rare, and hard. All that wee feele not in the matters of God, is but hypocriſie: and therefore the more wee profeſſe, the more wee ſinne. It will neuer be well with mee, till in theſe greateſt things I bee careleſſe of others cenſures, fearefull onely of Gods, and my owne: till ſound experience haue really catechiſed my heart, and made me know God, and my Sauiour, otherwiſe than by words; I will neuer bee quiet till I can ſee, and feele, and taſte God: my hearing I will account as onely ſeruing to effect this, and my ſpeech onely to expreſſe it.

92

There is no enemie can hurt vs, but by our owne hands. Satan could not hurt vs, if our owne corruption betraied vs not: afflictions cannot hurt vs without our owne impatience: tentations cannot hurt vs, without our owne yeeldance: death could not hurt vs, without the ſting of our owne ſinnes: ſinne could not hurt vs, without our owne impenitence: how might I defie all things, if I could obtaine not to be my owne enemie? I loue my ſelfe too much, and yet not enough. O God, teach me to wiſh my ſelfe but ſo well as thou wiſheſt me, and I am ſafe.

93

It grieues me to ſee all other creatures ſo officious to their Maker in their kinde: that both winds, and ſea, and heauen, and earth, obey him with all readineſſe, that each of theſe heares other, and all of them their Creator, though to the deſtruction of themſelues; and Man onely is rebellious, imitating herein the euill ſpirits, who in the receit of a more excellent kinde of reaſon, are yet more peruerſe: hence it is, that the Prophets are oft times faine to turne their ſpeech to the earth, void of all ſenſe and life, from this liuing earth informed with reaſon: that onely which ſhould make vs more pliable, ſtifneth vs. God could force vs, (if hee pleaſed) but hee had rather incline vs by gentleneſſe. I muſt ſtoope to his power, why doe I not ſtoope to his will? It is a vaine thing to reſiſt his voice, whoſe hand we cannot reſiſt.

94

As all naturall bodies are mixt; ſo muſt all our morall diſpoſition: no ſimple paſſion doth well. If our ioy be not allayed with ſorrow, it is madneſſe: and if our ſorrow bee not tempered with ſome mixture of ioy, it is helliſh and deſperate: if in theſe earthly things, we hope without all doubt, or feare without all hope, wee offend on both ſides; if we labour without all recreation, we grow dull and heartleſſe: if wee ſport our ſelues without all labour, wee grow wilde and vnprofitable: theſe compoſitions are wholſome, as for the bodie, ſo for the minde; which though it bee not of a compounded ſubſtance, as the body; yet hath much varietie of qualities and affections, and thoſe contrarie to

each other. I care not how ſimple my heauenly affections are, which the more free they are from compoſition, are the neerer to God: nor how compounded my earthly, which are eaſily ſubiect to extremities: if ioy come alone, I will aske him for his fellow; and euermore in ſpight of him, couple him with his contrarie: that ſo while each are enemies to other, both may be friends to me.

95

Ioy and ſorrow are hard to conceale: as from the countenance, ſo from the tongue: there is ſo much correſpondence betwixt the heart and the tongue, that they will moue at once: euery man therefore ſpeakes of his owne pleaſure and care: the Hunter and Falconer of his games; the Plough-man of his teame; the Souldier of his march, and colours. If the heart were as full of God, the tongue could not refraine to talke of him. The rareneſſe of Chriſtian communication, argues the common pouertie of grace. If Chriſt bee not in our hearts, we are godleſſe: if hee be there without our ioy, wee are ſenſeleſſe: if wee reioice in him, and ſpeake not of him, wee are ſhamefully vnthankfull: euery man taketh, yea raiſeth occaſion to bring in ſpeech of what he liketh. As I will thinke of thee alwaies, O Lord, ſo it ſhall be my ioy to ſpeake of thee often: and if I finde not opportunitie, I will make it.

96

When I ſee my Sauiour hanging in ſo forlorne a faſhion, vpon the Croſſe; his head drouping downe, his temples bleeding with thornes, his hands and feet with the nailes, and ſide with the ſpeare; his enemies round about him, mocking at his ſhame, and inſulting ouer his impotence: how ſhould I thinke any otherwiſe of him, than, as himſelfe complaineth, forſaken of his Father? But when againe I turne mine eies, and ſee the Sunne darkened, the earth quaking, the rocks rent, the graues opened, the theefe confeſſing, to giue witneſſe to his Deitie; and when I ſee ſo ſtrong a guard of prouidence ouer him, that all his malicious enemies are not able ſo much as to breake one bone of that body, which ſeemed careleſſly neglected, I cannot but wonder at his glorie, and ſafetie. God is euer neere, though oft vnſeene; and if he winke at our diſtreſſe, he ſleepeth not: the ſenſe of others muſt not bee iudges of his preſence, and care; but our faith: what care I, if the world giue me vp for miſerable, whiles I am vnder his ſecret protection? O Lord, ſince thou art ſtrong in our weakneſſe, and preſent in our ſenſleſneſſe; giue mee but as much comfort in my ſorrow, as thou giueſt mee ſecuritie, and at my worſt I ſhall bee well.

97

In ſinnes and afflictions our courſe muſt bee contrarie: wee muſt beginne to deteſt the greateſt ſinne firſt, and deſcend to the hatred of the leaſt; wee muſt firſt beginne to ſuffer ſmall afflictions with patience, that we may aſcend to the indurance of the greateſt. Then alone ſhall I be happy, when by this holy method, I haue drawne my ſoule to make conſcience of the leaſt euill of ſinne, and not to ſhrinke at the greateſt euill of affliction.

98

Preſcription is no plea againſt the King: much leſſe can long cuſtome pleade for error againſt that our ſupreme Lord, to whom a thouſand yeeres are but as yeſterday: yea, Time, which pleads voluntarily for continuance of things lawfull, will take no fee, not to ſpeake againſt an euill vſe. Hath an ill cuſtome laſted long? it is more than time it were abrogated: age is an aggrauation to ſinne. Hereſie or abuſe, if it be gray-headed, deſerues ſharper oppoſition: to ſay, I will doe ill becauſe I haue done ſo, is perillous and impious preſumption: continuance can no more make any wickedneſſe ſafe, than the author of ſinne, no Deuill: If I haue once ſinned, it is too much; if oft, woe bee to mee, if the iteration of my offence cauſe boldneſſe, and not rather more ſorrow, more deteſtation: woe be to me and my ſinne, if I be not the better becauſe I haue ſinned.

99 It

99

It is ſtrange to ſee the varieties and proportion of ſpirituall and bodily diets: there bee ſome creatures that are fatted and delighted with poyſons: others liue by nothing but aire; and ſome (they ſay) by fire: others will taſte no water, but muddie: others feed on their fellowes, or (perhaps) on part of themſelues: others, on the excretions of nobler creatures: ſome ſearch into the earth for ſuſtenance, or diue into the waters; others content themſelues with what the vpper earth yeelds them without violence. All theſe and more, are anſwered in the palate of the ſoule: there bee ſome (yea the moſt) to whom ſinne (which is of a moſt venemous nature) is both food and dainties; others, that thinke it the onely life, to feed on the popular aire of applauſe; others that are neuer well out of the fire of contentions; and that wilfully trouble all waters with their priuate humours and opinions; others, whoſe crueltie delights in oppreſſion, and bloud; yea, whoſe enuie gnawes vpon their owne hearts; others, that take pleaſure to reuiue the wicked and foule hereſies of the greater wits of the former times; others, whoſe worldly mindes root altogether in earthly cares; or who not content with the ordinarie prouiſion of doctrine, affect obſcure ſubtilties, vnknowne to wiſer men; others, whoſe too indifferent mindes feed on what-euer opinion comes next to hand, without any carefull diſquiſition of truth; ſo ſome feed foule: others (but few) cleane and wholſome. As there is no beaſt vpon Earth, which hath not his like in the Sea, and which (perhaps) is not in ſome ſort parallelled in the plants of the earth: ſo there is no beſtiall diſpoſition, which is not anſwerably found in ſome men. Mankinde therefore hath within it ſelfe his Goats, Chameleons, Salamanders, Camels, Wolues, Dogs, Swine, Moles, and whateuer ſorts of beaſts: there are but a few men amongſt men: to a wiſe man the ſhape is not ſo much as the qualities: If I be not a man within, in my choices, affections, inclinations; it had beene better for mee to haue beene a beaſt without: A beaſt is but like it ſelfe; but an euill man is halfe a beaſt, and halfe a Deuill.

100

Forced fauours are thankleſſe; and commonly with noble mindes finde no acceptation; for a man to giue his ſoule to God, when he ſees he can no longer hold it: or to beſtow his goods, when he is forced to depart with them: or to forſake his ſinne, when hee cannot follow it, are but vnkinde and cold obediences: God ſees our neceſſitie, and ſcornes our compelled offers; what man of any generous ſpirit will abide himſelfe made the laſt refuge of a craued, denied, and conſtrained courteſie? While God giues mee leaue to keepe my ſoule, yet then to bequeathe it to him; and whiles ſtrength and opportunitie ſerue mee to ſinne, then to forſake it, is both accepted and crowned: God loues neither grudged, nor neceſſarie gifts: I will offer betimes: that hee may vouchſafe to take: I will giue him the beſt, that he may take all.

O God, giue me this grace, that I may giue thee my ſelfe, freely, and ſeaſonably: and then I know thou canſt not but accept me, becauſe this gift is thine owne.

FINIS.

MEDITATIONS AND VOWES,

DIVINE AND MORALL.

A THIRD CENTVRY.

By Ios. Hall.

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MEDITATIONS
AND
VOWES,
DIVINE
AND
MORALL.

TO THE RIGHT WORSHIPFVLL, SIR

EDMVND BACON, Knight, increaſe of *honour, ſtrength of body, perfection* of VERTVE.

SIR, There is no wiſe man would giue his thoughts for all the world: which as they are the moſt pleaſing and noble buſineſſe of man, being the naturall and immediate iſſue of that reaſon, whereby he is ſeuered from brute creatures: ſo they are in their vſe moſt beneficiall to our ſelues, and others. For, by the meanes hereof, we enioy both God and our ſelues; and hereby we make others partners of thoſe rich excellencies, which God hath hid in the minde. And though it be moſt eaſie and ſafe, for a man, with the Pſalmiſt to commune with his owne heart in ſilence; yet is it more behouefull to the common good, for which (both as men and Chriſtians) we are ordained, that thoſe thoughts, which our experience hath found comfortable and fruitfull to our ſelues, ſhould (with neglect of all cenſures) be communicated to others. The concealement whereof (me thinkes) can proceed from no other ground, but either timorouſneſſe, or enuie. Which conſideration hath induced me to clothe theſe naked thoughts in plaine and ſimple words, and to aduenture them into the light, after their fellowes: Conſecrating them the rather to your name, for that (beſides all other reſpects of dutie) they are part of thoſe meditations,

tions, which in my late peregrination with you, tooke me vp vnder the solitarie hilles of Ardenna, *wanting as then the opportunitie of other employment. I offer them to you not for that your selfe is not stored with choice of better; but as poore men vse to bring presents to the rich: If they may carrie acceptation from you, and bring profit vnto any soule, it shall abundantly satisfie mee, who should thinke it honour enough, if I might be vouchsafed to bring but one pinne towards the decking of the Spouse of Christ; whiles others, out of their abundance, adorne her with costly robes, and rich medals. I commend their successe to God, their patronage to you, their vse to the world. That God multiplie his rare fauours vpon you, and your worthy Ladie; and goe you on to fauour*

Your Worships humbly deuoted,

Ios. Hall.

MEDITATIONS AND VOWES.

1

GOod men are placed by God, as ſo many ſtarres in the lower firmament of the world. As they muſt imitate thoſe heauenly bodies, in their light and influence; ſo alſo in their motion: and therefore as the Planets haue a courſe proper to themſelues, againſt the ſway of the Heauen that carries them about; ſo muſt each good man haue a motion out of his owne iudgement, contrary to the cuſtomes and opinions of the vulgar; finiſhing his owne courſe with the leaſt ſhew of reſiſtance. I will neuer affect ſingularity, except it bee among thoſe that are vicious. It is better to doe, or thinke well alone, than to follow a multitude in euill.

2

What ſtrange variety of actions doth the eie of God ſee at once round about the compaſſe of the earth, and within it! Some building houſes; ſome deluing for metals; ſome marching in troups, or encamping one againſt another; ſome bargaining in the market; ſome trauelling on their way; ſome praying in their cloſets; others quaffing at the Tauerne; ſome rowing in the Gallies; others dallying in their chambers; and in ſhort, as many different actions as perſons: yet all haue one common intention of good to themſelues; true in ſome, but in the moſt, imaginary. The glorified Spirits haue but one vniforme worke, wherein they all ioyne; The praiſe of their Creator. This is one difference betwixt the Saints aboue, and below: They aboue are free both from buſineſſe, and diſtraction; theſe below are free (though not abſolutely) from diſtraction, not at all from buſineſſe. *Paul* could thinke of the cloke that he left at *Troas*; and of the ſhaping of his skins for his Tents: yet, thorow theſe he look't ſtill at heauen. This world is made for buſineſſe: my actions muſt vary according to occaſions: my end ſhall be but one, and the ſame now on earth, that it muſt be one day in heauen.

3

To ſee how the Martyrs of God died, and the life of their perſecutors, would make a man out of loue with life, and out of all feare of death. They were fleſh and bloud, as well as we; life was as ſweet to them, as to vs; their bodies were as ſenſible of paine as ours;

ours; wee goe to the ſame heauen with them. How comes it then, that they were ſo couragious in abiding ſuch torments in their death, as the very mention ſtrikes horror into any Reader, and we are ſo cowardly in encountering a faire and naturall death? if this valour had beene of themſelues, I would neuer haue looked after them in hope of imitation. Now, I know it was he for whom they ſuffered, and that ſuffered in them, which ſuſtained them. They were of themſelues as weake as I; and God can bee as ſtrong in me as hee was in them. O Lord, thou art not more vnable to giue me this grace; but I am more vnworthie to receiue it: and yet thou regardeſt not worthineſſe, but mercie. Giue mee their ſtrength, and what end thou wilt.

4

Our firſt age is all in hope. When wee are in the wombe, who knowes whether wee ſhall haue our right ſhape and proportion of body, being neither monſtrous nor deformed? When wee are borne, who knowes whether with the due features of a man, wee ſhall haue the faculties of reaſon and vnderſtanding? When yet our progreſſe in yeeres diſcouereth wit or follie; who knowes, whether with the power of reaſon wee ſhall haue the grace of faith to bee Chriſtians? and when wee begin to profeſſe well, whether it bee a temporarie, and ſeeming, or a true and ſauing faith? Our middle age is halfe in hope for the future, and halfe in proofe for that is paſt: Our old age is out of hope, and altogether in proofe. In our laſt times therefore we know, both what wee haue beene, and what to expect. It is good for youth to looke forward, and ſtill to propound the beſt things vnto it ſelfe; for an old man to looke backward, and to repent him of that wherein he hath failed, and to recollect himſelfe for the preſent: but in my middle age I will looke both backward and forward; comparing my hopes with my proofe; redeeming the time, ere it be all ſpent, that my recouerie may preuent my repentance. It is both a folly and miſerie to ſay, This I might haue done.

5

It is the wonderfull mercie of God, both to forgiue vs our debts to him in our ſinnes, and to make himſelfe a debtor to vs in his promiſes. So that now both waies the ſoule may be ſure; ſince hee neither calleth for thoſe debts which hee hath once forgiuen; nor withdraweth thoſe fauours, and that heauen which hee hath promiſed: but as hee is a mercifull creditor to forgiue, ſo is hee a true debtor to pay whatſoeuer hee hath vndertaken: whence it is come to paſſe, that the penitent ſinner owes nothing to God but loue and obedience, and God owes ſtill much and all to him: for he owes as much as he hath promiſed; and what he owes by vertue of his bleſſed promiſe, we may challenge. O infinite mercie! Hee that lent vs all that wee haue, and in whoſe debt-bookes wee runne hourely forward till the ſumme be endleſſe; yet owes vs more, and bids vs looke for payment. I cannot deſerue the leaſt fauour hee can giue; yet will I as confidently challenge the greateſt, as if I deſerued it. Promiſe indebteth no leſſe than loane or deſert.

6

It is no ſmall commendation to manage a little well. He is a good Waggoner that can turne in a narrow roome. To liue well in abundance, is the praiſe of the eſtate, not of the perſon. I will ſtudie more how to giue a good account of my little, than how to make it more?

7

Many Chriſtians doe greatly wrong themſelues with a dull and heauie kinde of ſullenneſſe; who not ſuffering themſelues to delight in any worldly thing, are thereupon oft-times ſo heartleſſe, that they delight in nothing. Theſe men, like to careleſſe gueſts, when they are inuited to an excellent banquet, loſe their dainties for want of a ſtomacke; and loſe their ſtomacke for want of exerciſe. A good conſcience keepes alwaies good cheere; hee cannot chuſe but fare well that hath it, vnleſſe hee loſe his appetite with

neglect

neglect and ſlothfulneſſe. It is a ſhame for vs Chriſtians, not to finde as much ioy in God, as worldlings doe in their forced meriments; and lewd wretches in the practice of their ſinnes.

8

A wiſe Chriſtian hath no enemies. Many hate and wrong him: but hee loues all men, and all pleaſure him. Thoſe that profeſſe loue to him, pleaſure him with the comfort of their ſocietie, and the mutuall reflection of friendſhip: thoſe that profeſſe hatred, make him more warie of his waies; ſhew him faults in himſelfe, which his friends would either not haue eſpied, or not cenſured; ſend him the more willingly to ſeeke fauour aboue; and as the worſt doe beſtead him, though againſt their wills; ſo hee againe doth voluntarily good to them. To doe euill for euill, as *Ioab* to *Abner*, is a ſinfull weakneſſe: To doe good for good, as *Ahaſuerus* to *Mordecai*, is but naturall iuſtice: To doe euill for good, as *Iudas* to Chriſt, is vnthankfulneſſe and villanie: Onely to doe good for euill, agrees with Chriſtian profeſſion. And what greater worke of friendſhip, than to doe good? If men will not be my friends in loue, I will perforce make them my friends in a good vſe of their hatred. I will be their friend, that are mine, and would not be.

9

All temporall things are troubleſome. For if wee haue good things, it is a trouble to forgoe them; and when wee ſee they muſt bee parted from, either wee wiſh they had not beene ſo good, or that wee neuer had enioyed them. Yea, it is more trouble to loſe them, than it was before ioy to poſſeſſe them. If contrarily, wee haue euill things, their very preſence is troubleſome; and ſtill we wiſh that they were good, or that we were disburdened of them. So good things are troubleſome in euent, euill things in their vſe. They in the future, theſe in preſent: they, becauſe they ſhall come to an end; theſe, becauſe they doe continue. Tell mee, thy wife, or thy childe lies dying, and now makes vp a louing and dutifull life, with a kinde and louing parture; whether hadſt thou rather for thy owne part, ſhee had beene ſo good, or worſe? would it haue coſt thee ſo many heartie ſighs and teares, if ſhee had beene peruerſe and diſobedient? yet if in her life time I put thee to this choice, thou thinkeſt it no choice at all, in ſuch inequalitie. It is more torment (ſaieſt thou) to liue one vnquiet moneth, than it is pleaſure to liue an age in loue: Or if thy life bee yet dearer: Thou haſt liued to gray haires, not haſtened with care, but bred with late ſucceſſion of yeeres. Thy table was euer couered with varietie of diſhes. Thy backe ſoftly and richly clad: Thou neuer gaueſt deniall to either skinne or ſtomacke: Thou euer fauouredſt thy ſelfe; and health, thee. Now death is at thy threſhold, and vnpartially knocks at thy doore, doſt thou not wiſh thou hadſt liued with cruſts, and beene clothed with rags? Wouldſt not thou haue giuen a better welcome to death, if hee had found thee, lying vpon a pallet of ſtraw, and ſupping of water-gruell; after many painefull nights, and many ſides changed in vaine? Yet this beggerly eſtate thou deteſteſt in health, and pitties in others, as truly miſerable. The ſumme is; A begger wiſheth hee might bee a Monarch while he liues; and the great Potentate wiſheth he had liued a begger when he comes to die: and, if beggerie bee to haue nothing, hee ſhall bee ſo in death, though he wiſhed it not. Nothing therefore but eternitie can make a man truly happy; as nothing can make perfect miſerie but eternitie: for as temporall good things afflict vs in their ending, ſo temporall ſorrowes afford vs ioy in the hope of their end. What folly is this in vs to ſeeke for our trouble, to neglect our happineſſe? I can bee but well; and this that I was well, ſhall one day bee grieuous. Nothing ſhall pleaſe mee, but that once I ſhall be happie for euer.

10

The eldeſt of our fore-fathers liued not ſo much as a day to God, to whom a thouſand yeeres is as no more; we liue but as an houre to the day of our fore-fathers: for if nine hundred and ſixtie were but their day, our foureſcore is but as the twelfth part of it: and

yet

yet of this our houre we liue ſcarce a minute to God. For, take away all that time that is conſumed in ſleeping, dreſſing, feeding, talking, ſporting; of that little time there can remaine not much more than nothing: yet the moſt ſeeke paſtimes to haſten it. Thoſe which ſeeke to mend the pace of Time, ſpurre a running horſe. I had more need to redeeme it with double care and labour, than to ſeeke how to ſell it for nothing.

11

Each day is a new life, and an abridgement of the whole. I will ſo liue, as if I counted euery day my firſt, and my laſt: as if I began to liue but then, and ſhould liue no more afterwards.

12

It was not in vaine, that the ancient founders of languages vſed the ſame word in many tongues, to ſignifie both Honour and Charge; meaning therein to teach vs the inſeparable connexion of theſe two. For there ſcarce euer was any charge without ſome opinion of honour: neither euer was there honour without a charge; which two as they are not without reaſon ioined together in name by humane inſtitution, ſo they are moſt wiſely coupled together by God in the diſpoſition of theſe worldly eſtates. Charge without Honour, to make it amends, would be too toileſome, and muſt needs diſcourage and ouer-lay a man. Honour without charge would bee too pleaſant, and therefore both would be too much ſought after, and muſt needs carrie away the minde in the enioying it. Now many dare not bee ambitious, becauſe of the burden; chuſing rather to liue obſcurely and ſecurely: And yet on the other ſide thoſe that are vnder it, are refreſhed in the Charge with the ſweetneſſe of Honour. Seeing they cannot bee ſeparated, it is not the worſt eſtate to want both. They whom thou enuieſt for Honour, perhaps enuie thee more for thy quietneſſe.

13

Hee that taketh his owne cares vpon himſelfe, loades himſelfe in vaine with an vneaſie burden. The feare of what may come, expectation of what will come, deſire of what will not come, and inabilitie of redreſſing all theſe, muſt needs breed him continuall torment. I will caſt my cares vpon God, hee hath bidden mee: they cannot hurt him; hee can redreſſe them.

14

Our infancie is full of folly; youth, of diſorder and toyle; age, of infirmitie. Each time hath his burden, and that which may iuſtly worke our wearineſſe: yet infancie longeth after youth; and youth, after more age: and he that is very old, as he is a childe for ſimplicitie, ſo he would be for yeeres. I account old age the beſt of three; partly, for that it hath paſſed thorow the folly and diſorder of the others; partly, for that the inconueniences of this are but bodily, with a bettered eſtate of the minde; and partly, for that it is neereſt to diſſolution. There is nothing more miſerable, than an old man that would bee young againe. It was an anſwer worthy the commendations, of *Petrarch*, and that which argued a minde truly philoſophicall of him, who when his friend bemoned his age appearing in his white temples, telling him he was ſorry to ſee him looke ſo old, replied: Nay, be ſorrie rather that euer I was young, to be a foole.

15

There is not the leaſt action or euent (what-euer the vaine Epicures haue imagined) which is not ouer-ruled, and diſpoſed by a prouidence: which is ſo farre from detracting ought from the maieſtie of God for that the things are ſmall, as that there can bee no greater honour to him, than to extend his prouidence and decree to them becauſe they are infinite. Neither doth this hold in naturall things onely, which are chained one to another by a regular order of ſucceſſion, but euen in thoſe things which fall out by caſualtie

casualtie and imprudence: whence that worthy Father, when as his speech digressed his intention to a confutation of the errors of the Manichees, could presently ghesse, that in that vnpurposed turning of it, God intended the conuersion of some vnknowne Auditor; as the euent proued his coniecture true ere many daies. When ought falls out contrary to that I purposed, it shall content me, that God purposed it as it is falne out: so the thing hath attained his owne end, whiles it missed mine. I know what I would, but God knoweth what I should will. It is enough that his will is done; though mine be crossed.

16

It is the most thankelesse office in the world, to be a mans Pandar vnto sinne. In other wrongs, one man is a Wolfe to another: but in this, a Deuill. And, though at the first this damnable seruice carry away reward, yet in conclusion, it is requited with hatred and curses. For, as the sicke man extremely distasted with a loathsome potion, hateth the very cruze wherein it was brought him; so doth the conscience, once soundly detesting sinne, loath the meanes that induced him to commit it. Contrarily, who withstands a man in his prosecution of a sin, while he doteth vpon it, beares away frownes, and heart-burnings for a time: but when the offending partie comes to himselfe, and right reason, he recompenseth his former dislike with so much more loue, and so many more thankes. The frantick man returned to his wits, thinkes him his best friend that bound him, and beat him most. I will doe my best to crosse any man in his sinnes: if I haue not thanks of him, yet of my conscience I shall.

17

God must be magnified in his very iudgements. He lookes for praise, not onely for heauen, but for hell also. His iustice is himselfe, as well as his mercy. As heauen then is for the praise of his mercy; so hell for the glory of his iustice. We must therefore be so affected to iudgements as the author of them is, who delighteth not in bloud, as it makes his creature miserable, but as it makes his iustice glorious. Euery true Christian then must learne to sing that compound dittie of the Psalmist: *Of mercy and iudgement*. It shall not onely ioy me to see God gracious and bountifull in his mercies, and deliuerances of his owne; but also to see him terrible in vengeance to his enemies. It is no crueltie to reioyce in iustice. The foolish mercy of men is cruelty to God.

18

Rareneſſe causeth wonder, and more than that, incredulitie, in those things which in themselues are not more admirable, than the ordinary proceedings of Nature. If a blazing starre be seene in the sky, euery man goes forth to gaze; and spends, euery euening, some time in wondring at the beames of it. That any fowle should be bred of corrupted wood resolued into wormes: or that the Chameleon should euer change his colours, and liue by aire: that the Ostrich should digest Iron: that the Phœnix should burne her selfe to ashes, and from thence breed a successor; we wonder, and can scarce credit. Other things more vsuall, no lesse miraculous, we know and neglect. That there should be a bird, that knoweth, and noteth the houres of day and night, as certainly as any Astronomer by the course of Heauen, if we knew not, who would beleeue? Or that the Load-stone should by his secret vertue so draw iron to it selfe, as that a whole chaine of needles should all hang by insensible points at each other, onely by the influence that it sends downe from the first, if it were not ordinary, would seeme incredible. Who would beleeue when he sees a fowle mounted as high as his sight can descry it, that there were an engine to be framed, which could fetch it downe into his fist? Yea, to omit infinite examples, that a little despised creature should weaue nets out of her owne entrailes, and in her platformes of building should obserue as iust proportions as the best Geometrician, we should suspect for an vntruth, if we saw it not daily practised in our owne windowes. If the Sun should arise but once to the earth, I

doubt, euery man would be a Persian, and fall downe and worship it: whereas now it riseth and declineth without any regard. Extraordinarie euents each man can wonder at. The frequence of Gods best workes causeth neglect: not that they are euer the worse for commonnesse; but because we are soone cloyed with the same conceit, and haue contempt bred in vs through familiaritie. I will learne to note Gods power and wisdome, and to giue him praise of both, in his ordinarie workes: so those things which are but triuiall to the most ignorant, shall be wonders to me; and that not for nine daies, but for euer.

19

Those that affect to tell nouelties and wonders, fall into many absurdities, both in busie enquirie after matters impertinent, and in a light credulitie, to what-euer they heare; and in fictions of their owne, and additions of circumstances to make their reports the more admired. I haue noted these men, not so much wondered at for their strange stories, while they are telling, as derided afterwards, when the euent hath wrought their disproofe and shame. I will deale with rumors as graue men doe by strange fashions, take them vp when they are growne into common vse before: I may beleeue, but I will not relate them but vnder the name of my author; who shall either warrant me with defence, if it be true; or if false, beare my shame.

20

It was a wittie and true speech of that obscure *Heraclitus*, That all men awaking are in one common world, but when we sleepe, each man goes into a seuerall world by himselfe; which though it be but a world of fancies, yet is the true image of that little world which is in euery mans heart. For the imaginations of our sleepe, shew vs what our disposition is awaking. And as many in their dreames reueale those their secrets to others, which they would neuer haue done awake: so all may and doe disclose to themselues in their sleepe those secret inclinations, which after much searching, they could not haue found out waking. I doubt not therefore, but as God heretofore hath taught future things in dreames (which kinde of reuelation is now ceased) so still he teacheth the present estate of the heart this way. Some dreames are from our selues, vaine and idle, like our selues: Others are diuine, which teach vs good, or moue vs to good: and others deuillish, which sollicite vs to euill. Such answer commonly shall I giue to any temptation in the day, as I doe by night. I will not lightly passe ouer my very dreames. They shall teach me somewhat; so neither night nor day shall be spent vnprofitably: the night shall teach me what I am, the day what I should be.

21

Men make difference betwixt seruants, friends, and sonnes. Seruants, though neere vs in place, yet for their inferioritie, are not familiar. Friends, though by reason of their equalitie, and our loue, they are familiar; yet still we conceiue of them as others from our selues. But children we thinke of, affectionately, as the diuided peeces of our owne bodies. But all these are one to God: his seruants are his friends, his friends are his sons, his sons his seruants. Many claime kinred of God, and professe friendship to him, because these are priuileges without difficultie, and not without honour: all the triall is in seruice. The other are most in affection, and therefore secret, and so may be dissembled; this consisting in action, must needs shew it selfe to the eies of others. Ye are my friends, if ye doe whatsoeuer I command you: friendship with God is in seruice, and this seruice is in action. Many weare Gods cloth, that know not their master, that neuer did good chare in his seruice: so that God hath many retainers that weare his liuerie, for a countenance, neuer wait on him; whom he will neuer owne for seruants either by fauour, or wages; few seruants, and therefore few sons. It is great fauour in God, and great honour to me, that he will vouchsafe to make me the lowest drudge in his family; which place if I had not, and were a Monarch of men, I were accursed. I desire no

more

more but to ſerue; yet Lord, thou giueſt me more, to be thy ſonne. I heare *Dauid* ſay, *Seemeth it a ſmall matter to you, to be the ſonne in law to a King?* What is it then, oh what is it, to bee the true adopted ſonne of the King of glory? Let me not now ſay as *Dauid* of *Saul*, but as *Sauls* grand-childe to *Dauid*; Oh, what is thy ſeruant, that thou ſhouldeſt looke vpon ſuch a dead dogge as I am?

22

I am a ſtranger here below, my home is aboue; yet I can thinke too well of theſe forraine vanities, and cannot thinke enough of my home. Surely, that is not ſo farre aboue my head, as my thoughts; neither doth ſo farre paſſe me in diſtance, as in comprehenſion: and yet I would not ſtand ſo much vpon conceiuing, if I could admire it enough: but my ſtraight heart is filled with a little wonder; and hath no roome for the greateſt part of glorie that remaineth. O God, what happineſſe haſt thou prepared for thy choſen? What a purchaſe was this, worthy of the bloud of ſuch a Sauiour? As yet I doe but looke towards it afarre off: but it is eaſie to ſee by the outſide, how goodly it is within: Although as thine houſe on earth; ſo that aboue hath more glorie within, than can be bewrayed by the outward appearance. The outer part of thy Tabernacle here below, is but an earthly and baſe ſubſtance; but within, it is furniſhed with a liuing, ſpirituall, and heauenly gueſt: ſo the outer heauens, though they bee as gold to all other materiall creatures; yet they are but droſſe to thee: yet how are euen the outmoſt walls of that houſe of thine, beautified with glorious lights, whereof euery one is a world for bigneſſe, and as an heauen for goodlineſſe! Oh teach me by this to long after, and wonder at the inner part, before thou letſt me come in to behold it.

23

Riches or beautie, or what-euer worldly good that hath beene, doth but grieue vs; that which is, doth not ſatisfie vs; that which ſhall be, is vncertaine. What folly is it to truſt to any of them?

24

Securitie makes worldlings merry: and therefore are they ſecure, becauſe they are ignorant. That is onely ſolid ioy, which ariſeth from a reſolution; when the heart hath caſt vp a full account of all cauſes of diſquietneſſe, and findeth the cauſes of his ioy more forcible: thereupon ſetling it ſelfe in a ſtaied courſe of reioicing. For the other, ſo ſoone as ſorrow makes it ſelfe to be ſeene, eſpecially in an vnexpected forme, is ſwallowed vp in deſpaire; whereas this can meet with no occurrence, which it hath not preuented in thought. Securitie and ignorance may ſcatter ſome refuſe morſels of ioy, ſawced with much bitterneſſe; or may be like ſome boaſting houſe-keeper, which keepeth open doores for one day with much cheere, and liues ſtaruedly all the yeere after. There is no good Ordinarie but in a good conſcience. I pittie that vnſound ioy in others, and will ſeeke for this ſound ioy in my ſelfe. I had rather weepe vpon a iuſt cauſe, than reioice vniuſtly.

25

As loue keepes the whole Law, ſo loue onely is the breaker of it; being the ground, as of all obedience, ſo of all ſinne; for whereas ſinne hath beene commonly accounted to haue two roots, Loue and Feare; it is plaine, that feare hath his originall from loue: for no man feares to loſe ought but what hee loues. Here is ſinne and righteouſneſſe brought both into a ſhort ſumme, depending both vpon one poore affection: It ſhall be my onely care therefore to beſtow my loue well, both for obiect, and meaſure. All that is good, I may loue, but in ſeuerall degrees; what is ſimply good, abſolutely; what is good by circumſtance, onely with limitation. There be theſe three things that I may loue without exception, God, my neighbour, my ſoule; yet ſo as each haue their due place: My body, goods, fame, &c. as ſeruants to the former. All other things I will either not care for, or hate.

26

One would not thinke, that pride and base-mindednesse should so well agree; yea, that they loue so together, that they neuer goe asunder. That enuie euer proceeds from a base minde, is granted of all: Now the proud man, as he faine would bee enuied of others, so he enuieth all men. His betters he enuies, because he is not so good as they: he enuies his inferiours, because he feares they should proue as good as he: his equals, because they are as good as he. So vnder bigge lookes, he beares a base minde, resembling some Cardinals Mule, which to make vp the traine, beares a costly Port-mantle stuffed with trash. On the contrary, who is more proud than the basest? (the *Cynicke* tramples on *Platoes* pride, but with a worse) especially if he be but a little exalted; wherein wee see base men so much more haughtie, as they haue had lesse before what they might be proud of. It is iust with God, as the proud man is base in himselfe, so to make him basely esteemed in the eies of others; and at last to make him base without pride. I will contemne a proud man, because he is base, and pitie him, because he is proud.

27

Let me but haue time to my thoughts; but leisure to thinke of Heauen, and grace to my leisure; and I can be happy in spight of the world. Nothing, but God that giues it, can bereaue me of grace; and he will not; for his gifts are without repentance. Nothing but death can abridge me of time; and when I begin to want time to thinke of heauen, I shall haue eternall leisure to enioy it. I shall be both waies happie, not from any vertue of apprehension in mee (which haue no peere in vnworthinesse) but from the glorie of that I apprehend; wherein the act and obiect are from the author of happinesse. He giues me this glorie; let me giue him the glorie of his gift. His glory is my happinesse; let my glorie be his.

28

God bestowes fauours vpon some in anger, as he strikes othersome in loue: (The Israelites had better haue wanted their Quailes, than to haue eaten them with such sawce.) And sometimes at our instancie remouing a lesser punishment, leaues a greater, though insensible, in the roome of it. I will not so much striue against affliction, as displeasure. Let me rather be afflicted in loue, than prosper without it.

29

It is strange that we men hauing so continuall vse of God, and being so perpetually beholding to him, should be so strange to him, and so little acquainted with him: since wee account it a peruerse nature in any man, that being prouoked with many kinde offices, refuses the familiaritie of a worthy friend, which doth still seeke it, and hath deserued it. Whence it comes, that we are so loth to thinke of our dissolution and going to God: for naturally where we are not acquainted, we list not to hazard our welcome; chusing rather to spend our money at a simple Inne, than to turne in for a free lodging to an vnknowne Oast, whom we haue onely heard of, neuer had friendship with; whereas to an entire friend, whose nature and welcome we know, and whom wee haue elsewhere familiarly conuersed withal, we goe as boldly & willingly as to our home, knowing that no houre can be vnseasonable to such a one: whiles on the other side we scrape acquaintance with the world, that neuer did vs good, euen after many repulses. I will not liue with God, and in God, without his acquaintance, knowing it my happinesse to haue such a friend. I will not let one day passe without some act of renewing my familiaritie with him; not giuing ouer till I haue giuen him some testimonie of my loue to him, and ioy in him; and till he hath left behinde him some pledge of his continued fauour to me.

30

Men, for the most part, would neither die nor be old. When we see an aged man that

hath

hath ouer-liued all the teeth of his gums, the haire of his head, the ſight of his eies, the taſte of his palate; we profeſſe, we would not liue till ſuch a comberſome age wherein we proue burdens to our deareſt friends, and our ſelues: yet if it be put to our choice what yeere we would die, we euer ſhift it off till the next; and want not excuſes for this prorogation, rather than faile, alleaging, we would liue to amend; when yet wee doe but adde more to the heape of our ſinnes by continuance. Nature hath nothing to plead for this folly, but that life is ſweet: wherein wee giue occaſion of renewing that ancient checke, or one not vnlike to it, whereby that primitiue viſion taxed the timorouſneſſe of the ſhrinking Confeſſors; Yee would neither liue to bee old, nor die ere your age: what ſhould I doe with you? The Chriſtian muſt not thinke it enough to endure the thought of death with patience, when it is obtruded vpon him by neceſſitie; but muſt voluntarily call it into his minde with ioy; not onely abiding it ſhould come, but wiſhing that it might come. I will not leaue till I can reſolue, if I might die to day, not to liue till to morrow.

31

As a true friend is the ſweeteſt contentment in the world: ſo in his qualities hee well reſembleth hony, the ſweeteſt of all liquors. Nothing is more ſweet to the taſte, nothing more ſharpe and cleanſing, when it meets with an exulcerate ſore. For my ſelfe, I know I muſt haue faults; and therefore I care not for that friend, that I ſhall neuer ſmart by. For my friends, I know they cannot be faultleſſe; and therefore as they ſhall finde mee ſweet in their praiſes and encouragements, ſo ſharpe alſo in their cenſure. Either let them abide me no friend to their faults, or no friend to themſelues.

32

In all other things, we are lead by profit; but in the maine matter of all, we ſhew our ſelues vtterly vnthriftie; and whiles we are wiſe in making good markets in theſe baſe commodities, we ſhew our ſelues fooliſh in the great match of our ſoules. God and the world come both to one ſhop, and make proffers for our ſoules. The world, like a franke Chapman, ſayes, All theſe will I giue thee, ſhewing vs his bagges, and promotions, and thruſting them into our hands. God offers a crowne of glory, which yet he tels vs we muſt giue him day to performe, and haue nothing in preſent, but our hope and ſome ſmall earneſt of the bargaine. Though we know there is no compariſon betwixt theſe two in value, finding theſe earthly things vaine and vnable to giue any contentment, and thoſe other of inualuable worth and benefit: yet wee had rather take theſe in hand, than truſt God on his word for the future; while yet in the ſame kinde we chuſe rather to take ſome rich Lordſhips in reuerſion, after the long expectation of three liues expired, than a preſent ſumme much vnder foot: As contrarily, when God and the world are ſellers, and we come to the Mart, the world offers fine painted wares, but will not part with them vnder the price of our torment: God proclaimes; Come yee that want, buy for nought. Now we thriftie men, that trie all ſhops for the cheapeſt pennieworth, refuſe God, proffering his precious commodities for nothing; and pay an hard price for that which is worſe thau nothing, painfull. Surely, wee are wiſe for any thing but our ſoules: and not ſo wiſe for the body, as fooliſh for them. O Lord, thy payment is ſure, and who knowes how preſent? Take the ſoule that thou haſt both made and bought: and let me rather giue my life for thy fauour, than take the offers of the world for nothing.

33

There was neuer age that more bragged of knowledge, and yet neuer any that had leſſe ſoundneſſe. He that knowes not God, knoweth nothing; and hee that loues not God, knowes him not: for hee is ſo ſweet, and infinitely full of delight, that who-euer knowes him, cannot chuſe but affect him. The little loue of God then argues the great ignorance euen of thoſe that profeſſe knowledge. I will not ſuffer my affections to run

before my knowledge: for then I ſhall loue faſhionably onely, becauſe I heare God is worthy of loue; and ſo be ſubiect to relapſes: but I will euer lay knowledge as the ground of my loue. So, as I grow in diuine knowledge, I ſhall ſtill profit in an heauenly zeale.

34

Thoſe that trauell in long pilgrimages to the holy Land, what a number of wearie paſes they meaſure? what a number of hard lodgings, and knowne dangers they paſſe? and at laſt when they are come within view of their iournies end, what a large tribute pay they at the *Piſan* Caſtle to the Turkes? And when they are come thither, what ſee they but the bare Sepulcher wherein their Sauiour lay? and the earth that he trode vpon, to the increaſe of a carnall deuotion? What labour ſhould I willingly vndertake in my iourney to the true Land of promiſe, the celeſtiall Ieruſalem, where I ſhall ſee and enioy my Sauiour himſelfe? What tribute of paine or death ſhould I refuſe to pay for my entrance, not into his Sepulcher, but his Palace of glory? and that not to looke vpon, but to poſſeſſe it?

35

Thoſe that are all in exhortation, no whit in doctrine, are like to them that ſnuffe the candle, but powre not in oile. Againe, thoſe that are all in doctrine, nothing in exhortation, drowne the wike in oile, but light it not; making it fit for vſe, if it had fire put to it; but as it is, rather capable of good, than profitable in preſent. Doctrine, without exhortation, makes men all braine, no heart. Exhortation, without doctrine, makes the heart full, leaues the braine empty. Both together make a man: One makes a man wiſe; the other good. One ſerues that we may know our dutie; the other, that we may performe it. I will labour in both: but I know not in whether more. Men cannot practiſe, vnleſſe they know; and they know in vaine, if they practiſe not.

36

There be two things in euery good worke; honour and profit. The latter God beſtowes vpon vs, the former he keepes to himſelfe. The profit of our works redoundeth not to God. My weldoing extendeth not to thee. The honour of our worke may not be allowed vs. My glorie I will not giue to another. I will not abridge God of his part, that he may not bereaue me of mine.

37

The proud man hath no God; the enuious man hath no neighbour; the angry man hath not himſelfe. What can that man haue that wants himſelfe? What is a man better, if he haue himſelfe, and want all others? What is he the neerer, if hee haue himſelfe, and others, and yet want God? What good is it then to be a man, if he be either, wrathfull, proud, or enuious?

38

Man that was once the ſoueraigne Lord of all creatures, whom they ſeruiceably attended at all times, is now ſent to the very baſeſt of all creatures to learne good qualities, Goe to the Pilmire, &c. and ſee, the moſt contemptible creatures prefer'd before him: The Aſſe knoweth his owner; wherein we, like the miſerable heire of ſome great Peere, whoſe houſe is decaied through the treaſon of our progenitors, heare and ſee what Honours and Lord-ſhips wee ſhould haue had; but now finde our ſelues below many of the vulgar: we haue not ſo much cauſe of exaltation, that wee are men, and not beaſts; as we haue of humiliation, in thinking how much we were once better than we are, and that now in many duties we are men inferiour to beaſts: ſo as thoſe whom we contemne, if they had our reaſon, might more iuſtly contemne vs; and as they are, may teach vs by their examples, and doe condemne vs by their practice.

39

The idle man is the Deuils cuſhion, on which hee taketh his free eaſe: who as hee is vncapable

vncapable of any good, ſo he is fitly diſpoſed for all euill motions. The ſtanding water ſoone ſtinketh; whereas the current euer keepes cleere and cleanly: conueying downe all noiſome matter that might infect it, by the force of his ſtreame. If I doe but little good to others by my endeuours, yet this is great good to me, that by my labour I keepe my ſelfe from hurt.

40

There can be no neerer coniunction in nature, than is betwixt the body and the ſoule: yet theſe two are of ſo contrarie diſpoſition, that as it falls out in an ill-matched man and wife, thoſe ſeruants which the one likes beſt, are moſt diſpraiſed of the other; ſo here, one ſtill takes part againſt the other in their choice: what benefits the one, is the hurt of the other. The glutting of the body pines the ſoule; and the ſoule thriues beſt when the body is pinched. Who can wonder, that there is ſuch faction amongſt others, that ſees ſo much in his very ſelfe? True wiſdome is to take, not with the ſtronger, as the faſhion of the world is, but with the better: following herein, not vſurped power, but iuſtice. It is not hard to diſcerne, whoſe the right is; whether the ſeruant ſhould rule or the miſtreſſe. I will labour to make and keepe the peace, by giuing each part his owne indifferently: but if more bee affected with an ambitious contention, I will rather beat *Hagar* out of dores, than ſhe ſhall ouer-rule her miſtreſſe.

41

I ſee Iron firſt heated red hot in the fire, and after beaten and hardened with cold water. Thus will I deale with an offending friend: firſt heat him with deſerued praiſe of his vertue, and then beat vpon him with reprehenſion: ſo good nurſes, when their children are fallen, firſt take them vp and ſpeake them faire, chide them afterwards: Gentle ſpeech is a good preparatiue for rigor. He ſhall ſee that I loue him, by my approbation; and that I loue not his faults, by my reproofe. If he loue himſelfe, he will loue thoſe that miſlike his vices; & if he loue not himſelfe, it matters not whether he loue me.

42

The liker we are to God, which is the beſt and onely good, the better and happier we muſt needs be. All ſinnes make vs vnlike him, as being contrary to his perfect holineſſe; but ſome ſhew more direct contrarietie: ſuch is enuie. For whereas God bringeth good out of euill; the enuious man fetcheth euill out of good; wherein alſo his ſinne proues a kinde of puniſhment: for whereas to good men euen euill things worke together to their good; contrarily, to the enuious, good things worke together to their euill. The euill, in any man, though neuer ſo proſperous, I will not enuie, but pittie: The good graces I will not repine at, but holily emulate; reioicing that they are ſo good, but grieuing that I am no better.

43

The couetous man is like a Spider, as in this that he doth nothing but lay his nets to catch euery Flie, gaping onely for a bootie of gaine; ſo yet more, in that whiles hee makes nets for theſe Flies, he conſumeth his owne bowels: ſo that which is his life is his death. If there be any creature miſerable, it is he; and yet hee is leaſt to be pitied, becauſe he makes himſelfe miſerable; ſuch as he is I will acount him; and will therefore ſweepe downe his webs and hate his poyſon.

44

In heauen there is all life, and no dying: in hell is all death, and no life. In earth there is both liuing and dying; which, as it is betwixt both, ſo it prepares for both. So that he which here below dies to ſinne, doth after liue in heauen; and contrarily, hee that liues in ſinne vpon earth, dies in hell afterwards. What if I haue no part of ioy here below, but ſtill ſucceſſion of afflictions? The wicked haue no part in heauen, and yet they

they enioy the earth with pleaſure: I would not change portions with them. I reioyce, that ſeeing I cannot haue both, yet I haue the better, O Lord, let me paſſe both my deaths here vpon earth. I care not how I liue or die, ſo I may haue nothing but life to looke for in another world.

45

The conceit of proprietie hardens a man againſt many inconueniences, and addeth much to our pleaſure. The mother abides many vnquiet nights, many painfull throes, and vnpleaſant ſauours of her childe, vpon this thought, It is my owne. The indulgent father magnifies that in his owne ſonne, which he would ſcarce like in a ſtranger. The want of this to God-ward, makes vs ſo ſubiect to diſcontentment, and cooleth our delight in him, becauſe we thinke of him aloofe, as one in whom we are not intereſſed. If we could thinke, It is my God that cheereth me with his preſence, and bleſſings, while I proſper; that afflicteth me in loue, when I am deiected; my Sauiour is at Gods right hand; my Angels ſtand in his preſence, it could not bee but Gods ſauour would bee ſweeter, his chaſtiſements more eaſie, his benefits more effectuall. I am not my owne, while God is not mine: and while he is mine, ſince I doe poſſeſſe him, I will enioy him.

46

Nature is of her owne inclination froward, importunately longing after that which is denied her; and ſcornfull of what ſhe may haue. If it were appointed that we ſhould liue alwaies vpon earth, how extremely would we exclaime of wearineſſe, and wiſh rather that we were not? Now it is appointed wee ſhall liue here but a while, and then giue roome to our ſucceſſors, each one affects a kinde of eternitie vpon earth. I will labour to tame this peeuiſh and ſullen humour of nature, and will like that beſt that muſt be.

47

All true earthly pleaſure forſooke man, when he forſooke his Creator; what honeſt and holy delight he tooke before in the dutifull ſeruices of the obſequious creatures; in the contemplation of that admirable varietie, and ſtrangeneſſe of their properties; in ſeeing their ſweet accordance with each other, and all with himſelfe? Now moſt of our pleaſure is, to ſet one creature together by the eares with another, ſporting our ſelues onely with that deformitie, which was bred through our owne fault: yea, there haue beene, that haue delighted to ſee one man ſpill anothers bloud vpon the ſand, and haue ſhouted for ioy at the ſight of that ſlaughter, which hath fallen out vpon no other quarrell, but the pleaſure of the beholders: I doubt not but as wee ſolace our ſelues in the diſcord of the inferiour creatures, ſo the euill ſpirits ſport themſelues in our diſſentions. There are better qualities of the creature, which we paſſe ouer without pleaſure. In recreations, I will chuſe thoſe which are of beſt example, and beſt vſe; ſeeking thoſe by which I may not onely be the merrier, but the better.

48

There is no want for which a man may not finde a remedie in himſelfe. Doe I want riches? He that deſires but little, cannot want much. Doe I want friends? If I loue God enough, and my ſelfe but enough, it matters not. Doe I want health? If I want it but a little, and recouer, I ſhall eſteeme it the more, becauſe I wanted. If I be long ſicke, and vnrecouerably, I ſhall be the fitter and willinger to die; and my paine is ſo much leſſe ſharpe, by how much more it lingreth. Doe I want maintenance? A little, and courſe, will content nature. Let my minde be no more ambitious, than my backe and belly, I can hardly complaine of too little. Doe I want ſleepe? I am going whither there is no vſe of ſleepe: where all reſt, and ſleepe not. Doe I want children? Many that haue them, wiſh they wanted: It is better to be childleſſe, than croſſed with their miſcariage. Doe I want learning? He hath none, that ſaith he hath enough. The next way to get more, is to finde thou wanteſt. There is remedy for all wants; in our ſelues, ſauing onely for

want

want of grace: and that, a man cannot ſo much as ſee and complaine that he wants, but from aboue.

49

Euery vertuous action (like the Sunne eclipſed) hath a double ſhadow; according to the diuers aſpects of the beholders: one of glory, the other of enuy. Glory followes vpon good deſerts; Enuy vpon glory. He that is enuied, may thinke himſelfe well: for he that enuies him, thinkes him more than well: I know no vice in another, whereof a man may make ſo good and comfortable vſe to himſelfe. There would be no ſhadow, if there were no light.

50

In medling with the faults of friends, I haue obſerued many wrongfull courſes; what for feare, or ſelfe-loue, or indiſcretion. Some I haue ſeene, like vnmercifull and couetous Chirurgians, keepe the wound raw, (which they might haue ſeaſonably remedied) for their owne gaine. Others, that haue laid healing plaiſters to skin it aloft, when there hath beene more need of Corroſiues to eat out the dead fleſh within. Others, that haue galled and drawne, when there hath beene nothing but ſolid fleſh, that hath wanted onely filling vp. Others, that haue healed the ſore, but left an vnſightly ſcarre of diſcredit behinde them. He that would doe good this way, muſt haue Fidelitie, Courage, Diſcretion, Patience. Fidelitie, not to beare with; Courage, to reproue them; Diſcretion, to reproue them well; Patience, to abide the leiſure of amendment; making much of good beginnings, and putting vp many repulſes, bearing with many weakneſſes; ſtill hoping, ſtill ſolliciting; as knowing that thoſe who haue beene long vſed to fetters, cannot but halt a while, when they are taken off.

51

God hath made all the World, and yet what a little part of it is his? Diuide the World into foure parts: but one, and the leaſt containeth all that is worthy the name of Chriſtendome: the reſt ouer-whelmed with Turciſme, and Paganiſme: and of this leaſt part, the greater halfe yet holding aright concerning God and their Sauiour in ſome common principles, ouerthrow the truth in their concluſions; and ſo leaue the leſſer part of the leaſt part for God. Yet lower: of thoſe that hold aright concerning Chriſt, how few are there, that doe otherwiſe than faſhionably profeſſe him? And of thoſe that do ſeriouſly profeſſe him, how few are there that in their liues deny him not, liuing vnworthy of ſo glorious a calling? Wherein I doe not pittie God, who will haue glory euen of thoſe that are not his: I pitie miſerable men, that doe reiect their Creator and Redeemer, and themſelues in him. And I enuy Satan, that he ruleth ſo large. Since God hath ſo few, I will be more thankfull that he hath vouchſafed me one of his; and be the more zealous of glorifying him, becauſe we haue but a few fellowes.

52

As thoſe that haue taſted of ſome delicate diſh, finde other plaine diſhes but vnpleaſant; ſo it fareth with thoſe which haue once taſted of heauenly things, they cannot but contemne the beſt worldly pleaſures. As therefore ſome dainty gueſt knowing there is ſo pleaſant fare to come; I will reſerue my appetite for it, and not ſuffer my ſelfe cloied with the courſe diet of the world.

53

I finde many places where God hath vſed the hand of good Angels for the puniſhment of the wicked; but neuer could yet finde one, wherein he emploied an euill Angell in any direct good to his children. Indirect I finde many, if not all, through the power of him that brings light out of darkneſſe, and turnes their euill to our good. In this choice God would and muſt be imitated. From an euill ſpirit I dare not receiue ought, if

if neuer ſo good; I will receiue as little as I may from a wicked man. If he were as perfectly euill as the other, I durſt receiue nothing; I had rather hunger, than wilfully dip my hand in a wicked mans diſh.

54

Wee are ready to condemne others, for that which is as eminently faulty in our ſelues. If one blinde man ruſh vpon another in the way; either complaines of others blindneſſe, neither of his owne. I haue heard thoſe which haue had moſt corrupt lungs, complaine of the vnſauoury breath of others. The reaſon is, becauſe the minde caſteth altogether outward, and reflecteth not into it ſelfe. Yet it is more ſhamefull to be either ignorant of, or fauourable to our owne imperfections. I will cenſure others vices fearefully, my owne confidently, becauſe I know them; and thoſe I know not, I will ſuſpect.

55

He is a very humble man, that thinkes not himſelfe better than ſome others; and he is very meane, whom ſome others doe not account better than themſelues: ſo that Veſſell that ſeemed very ſmall vpon the Maine, ſeemes a tall ſhip vpon the Thames. As there are many better for eſtate than my ſelfe, ſo there are ſome worſe; and if I were yet worſe, yet would there be ſome lower: and if I were ſo low, that I accounted my ſelfe the worſt of all, yet ſome would account themſelues in worſe caſe. A mans opinion is in others, his being is in himſelfe. Let me know my ſelfe, let others gueſſe at me. Let others either enuy or pitie me, I care not, ſo long as I enioy my ſelfe.

56

He can neuer wonder enough at Gods workmanſhip, that knowes not the frame of the world: for he can neuer elſe conceiue of the hugeneſſe, and ſtrange proportion of the creature. And he that knowes this, can neuer wonder more at any thing elſe. I will learne to know, that I may admire; and by that little I know, I will more wonder at that I know not.

57

There is nothing below but toyling, grieuing, wiſhing, hoping, fearing; and wearineſſe in all theſe. What fooles are we to be beſotted with the loue of our owne trouble, and to hate our libertie and reſt? The loue of miſery, is much worſe than miſerie it ſelfe. We muſt firſt pray, that God would make vs wiſe, before we can wiſh he would make vs happy.

58

If a man referre all things to himſelfe, nothing ſeemes enough: If all things to God, any meaſure will content him of earthly things; but in grace he is inſatiable. Worldlings ſerue themſelues altogether in God, making Religion but to ſerue their turnes, as a colour of their ambition, and couetouſneſſe. The Chriſtian ſeekes God onely in ſeeking himſelfe, vſing all other things but as ſubordinately to him; not caring whether himſelfe win or loſe, ſo that God may win glory in both. I will not ſuffer mine eies and minde to be bounded with theſe viſible things; but ſtill looke through theſe matters, at God which is the vtmoſt ſcope of them: accounting them onely as a throughfare to paſſe by, not as an habitation to reſt in.

59

He is wealthy enough, that wanteth not. He is great enough, that is his owne maſter. Hee is happy enough, that liues to die well. Other things I will not care for; nor too much for theſe, ſaue onely for the laſt, which alone can admit of no immoderation.

60

A man of extraordinary parts, makes himselfe by strange and singular behauiour, more admired; which if a man of but common facultie doe imitate, he makes himselfe ridiculous: for that which is construed as naturall to the one, is descried to be affected in the other. And there is nothing forced by affectation can be comely. I will euer striue to goe in the common road: so while I am not notable, I shall not be notorious.

61

Gold is the best metall, and for the puritie not subiest to rust, as all others; and yet the best Gold hath some drosse. I esteeme not that man that hath no faults: I like him well that hath but a few, and those not great.

62

Many a man marres a good estate, for want of skill to proportion his carriage answerably to his ability. A little saile to a large vessell, rids no way, though the wind be faire. A large saile to a little Barke drownes it. A top-saile to a ship of meane burthen in a rough weather, is dangerous. A low saile in an easie gale, yeelds little aduantage. This disproportion causeth some to liue miserably in a good estate: and some to make a good estate miserable. I will first know what I may doe for safetie, and then I will try what I can doe for speed.

63

The rich man hath many friends; although in truth riches haue them, and not the man. As the Asse that carried the Egyptian Goddesse, had many bowed knees, yet not to the beast, but to the burthen. For, separate the riches from the person, and thou shalt see friendship leaue the man, and follow that which was euer her obiect: while he may command, and can either giue, or controll, he hath attendance, & proffer of loue at all hands; but which of these dares acknowledge him, when hee is going to prison for debt? Then these Waspes, that made such musicke about this Gally-pot, shew plainly, that they came onely for the honey that was in it. This is the misery of the wealthy, that they cannot know their friends: whereas those that loue the poore man, loue him for himselfe. He that would chuse a true friend, must search out one that is neither couetous nor ambitious; for such a one loues but himselfe in thee. And if it be rare to finde any not infected with these qualities, the best is to entertaine all, and trust few.

64

That which the French Prouerbe hath of sicknesses, is true of all euils: That they come on horsebacke, and goe away on foot. We haue oft seene a sudden fall, or one meales surfeit hath stucke by many to their graues; whereas pleasures come like Oxen, slow and heauily, and goe away like Post-horses, vpon the spur. Sorrowes, because they are lingring guests, I will entertaine but moderately; knowing, that the more they are made of, the longer they will continue: and for pleasures, because they stay not, and doe but call to drinke at my doore; I will vse them as passengers, with slight respect. He is his owne best friend, that makes least of both of them.

65

It is indeed more commendable to giue good example, than to take it: yet imitation, how-euer in ciuill matters it be condemned of seruilitie, in Christian practice hath his due praise; and though it be more naturall for beginners at their first imitation, that cannot swim without bladders; yet the best proficient shall see euer some higher steps of those that haue gone to heauen before him, worthy of his tracing: wherin much caution must be had, that we follow good men, and in good: Good men, for if we propound imperfect patterns to our selues, we shall be constrained first to vnlearne those

ill

ill habits we haue got by their imitation, before we can be capable of good: ſo beſides the loſſe of labour, we are further off from our end. In good; for that a man ſhould be ſo wedded to any mans perſon, that he can make no ſeparation from his infirmities, is both abſurdly ſeruile, and vnchriſtian. He therefore that would follow well, muſt know to diſtinguiſh well, betwixt good men, and euill; betwixt good men and better; betwixt good qualities and infirmities. Why hath God giuen me education not in a Deſart alone, but in the company of good and vertuous men, but that by the ſight of their good carriage, I ſhould better my owne? Why ſhould we haue intereſt in the vices of men, and not in their vertues? And although precepts be ſurer, yet a good mans action is according to precept; yea, is a precept it ſelfe. The Pſalmiſt compares the Law of God to a Lanterne; good example beares it. It is ſafe following him that carries the light. If he walke without the light, he ſhall walke without me.

66

As there is one common end to all good men, ſaluation; and one author of it, Chriſt: ſo there is but one way to it, doing well, and ſuffering euill. Doing well (me thinks) is like the Zodiacke in the heauen, the hie-way of the Sunne, thorow which it daily paſſeth: Suffering euill, is like the Eclipticke line that goes thorow the middeſt of it. The rule of doing well, the Law of God, is vniforme and eternall; and the copies of ſuffering euill in all times agree with the originall. No man can either do well, or ſuffer ill without an example. Are we ſawne in peeces? ſo was *Eſay*. Are we beheaded? ſo *Iohn Baptiſt*. Crucified? ſo *Peter*. Throwne to wilde beaſts? ſo *Daniel*. Into the furnace? ſo the three childen. Stoned? ſo *Steuen*. Baniſhed? ſo the beloued Diſciple. Burnt? ſo millions of Martyrs. Defamed and ſlandered? what good man euer was not? It were eaſie to be endleſſe both in torments and ſufferers: whereof each hath begun to other, all to vs. I may not hope to ſpeed better than the beſt Chriſtians; I cannot feare to fare worſe. It is no matter which way I goe, ſo I come to heauen.

67

There is nothing beſide life of this nature, that it is diminiſhed by addition. Euery moment we liue longer than other, and each moment that we liue longer, is ſo much taken out of our life. It increaſeth and diminiſheth onely by minutes, and therefore is not perceiued: the ſhorter ſteps it taketh, the more ſlily it paſſeth. Time ſhall not ſo ſteale vpon me, that I ſhall not diſcerne it, and catch it by the fore-lockes; nor ſo ſteale from me, that it ſhall carry with it no witneſſe of his paſſage in my proficiency.

68

The prodigall man, while he ſpendeth, is magnified: when he is ſpent, is pitied: and that is all his recompence for his lauiſht Patrimonie. The couetous man is grudged while he liues, and his death is reioyced at: for when he ends, his riches begin to bee goods. He that wiſely keepes the meane betweene both, liueth well, and heares well; neither repined at by the needy, nor pitied by greater men. I would ſo manage theſe worldly commodities, as accounting them mine to diſpoſe, others to partake of.

69

A good name (if any earthly thing) is worth ſeeking, worth ſtriuing for; yet to affect a bare name, when we deſerue either ill or nothing, is but a proud hypocriſie: and to be puffed vp with the wrongfull eſtimation of others miſtaking our worth, is an idle and ridiculous pride. Thou art well ſpoken of vpon no deſert: what then? Thou haſt deceiued thy neighbours, they one another, and all of them haue deceiued thee: for thou madeſt them thinke of thee otherwiſe than thou art; and they haue made thee thinke of thy ſelfe as thou art accounted: the deceit came from thee, the ſhame will end in thee. I will account no wrong greater, than for a man to eſteeme and report me aboue that

I am;

I am: not reioicing in that I am well thought of, but in that I am such as I am esteemed.

70

It was a speech worthy the commendation, and frequent remembrance of so diuine a Bishop as *Augustine*, which is reported of an aged Father in his time; who when his friends comforted him on his sicke bed, and told him, they hoped hee should recouer, answered: If I shall not die at all, well; but if euer, why not now? Surely it is folly, what we must doe, to doe vnwillingly. I will neuer thinke my soule in a good case, so long as I am loth to thinke of dying; and will make this my comfort: Not, I shall yet liue longer, but, I shall yet doe more good.

71

Excesses are neuer alone. Commonly those that haue excellent parts, haue some extremely vicious qualities: great wits haue great errours; and great estates haue great cares: whereas mediocritie of gifts or of estate, hath vsually but easie inconueniences: else the excellent would not know themselues, and the meane would bee too much dejected. Now those whom we admire for their faculties, we pittie for their infirmities; and those which finde themselues but of the ordinarie pitch, ioy that as their vertues, so their vices are not eminent. So the highest haue a blemished glory, and the meane are contentedly secure. I will magnifie the highest, but affect the meane.

72

The body is the case, or sheath of the minde: yet as naturally it hideth it; so it doth also many times discouer it. For although the forehead, eyes, and frame of the countenance doe sometime belie the disposition of the heart; yet most commonly they giue true generall verdicts. An angry mans browes are bent together, and his eies sparkle with rage, which when he is well pleased, looke smooth and cheerefully. Enuie hath one looke; desire another; sorrow yet another; contentment, a fourth, different from all the rest. To shew no passion, is too Stoicall; to shew all, is impotent; to shew other than we feele, hypocriticall. The face and gesture doe but write, and make commentaries vpon the heart. I will first endeuour so to frame and order that, as not to entertaine any passion, but what I need not care to haue laid open to the world: and therefore will first see that the Text be good; then that the glosse bee true; and lastly, that it be sparing. To what end hath God so walled-in the heart, if I should let euery mans eies into it by my countenance?

73

There is no publike action which the world is not ready to scan; there is no action so priuate, which the euill spirits are not witnesses of; I will endeuour so to liue, as knowing that I am euer in the eies of mine enemies.

74

When we our selues, and all other vices are old, then couetousnesse alone is young, and at his best age. This vice loues to dwell in an old ruinous cotage: yet that age can haue no such honest colour for niggardlinesse and insatiable desire. A young man might plead the vncertaintie of his estate, and doubt of his future need: but an old man sees his set period before him. Since this humour is so necessarily annexed to this age, I will turne it the right way, and nourish it in my selfe. The older I grow, the more couetous I will be; but of the riches, not of the world I am leauing, but of the world I am entring into. It is good coueting what I may haue, and cannot leaue behinde mee.

75

There is a mutuall hatred betwixt a Christian, and the world: for on the one side, the loue of the world is enmitie with God; and Gods children cannot but take their Fa-

thers part. On the other, The world hates you, becauſe it hated me firſt. But the hatred of the good man to the wicked is not ſo extreme, as that wherewith hee is hated. For the Chriſtian hates euer with commiſeration and loue of that good he ſees in the worſt; knowing that the eſſence of the very Deuils is good, and that the lewdeſt man hath ſome excellent parts of nature, or common graces of the Spirit of God, which he warily ſingleth out in his affection. But the wicked man hates him for goodneſſe, and therefore findes nothing in himſelfe to moderate his deteſtation. There can be no better muſicke in my eare than the diſcord of the wicked. If he like me, I am afraid he ſpies ſome qualitie in me, like to his owne. If he ſaw nothing but goodneſſe, hee could not loue me, and be bad himſelfe. It was a iuſt doubt of *Phocion*, who when the people praiſed him, asked, What euill haue I done? I will ſtriue to deſerue euill of none: but not deſeruing ill, it ſhall not grieue me to heare ill of thoſe that are euill. I know no greater argument of goodneſſe, than the hatred of a wicked man.

76

A man that comes hungry to his meale, feeds heartily on the meat ſet before him, not regarding the metall, or forme of the platter, wherein it is ſerued; who afterwards when his ſtomacke is ſatisfied, begins to play with the diſh, or to reade ſentences on his trencher. Thoſe auditors which can finde nothing to doe, but note elegant words and phraſes, or rhetoricall colours, or perhaps an ill grace of geſture in a pithie and materiall ſpeech, argue themſelues full ere they came to the feaſt: and therefore goe away with a little pleaſure, no profit. In hearing others, my onely intention ſhall be to feed my minde with ſolid matter: if my eare can get ought by the way, I will not grudge it, but I will not intend it.

77

The ioy of a Chriſtian in theſe worldly things is limited, and euer awed with feare of exceſſe, but recompenced abundantly with his ſpirituall mirth: whereas the worldling giues the reines to his minde, and powres himſelfe out into pleaſure, fearing onely that he ſhall not ioy enough. He that is but halfe a Chriſtian, liues but miſerably; for he neither enioyeth God, nor the world. Not God, becauſe he hath not grace enough to make him his owne: Not the world, becauſe hee hath ſome taſte of grace; enough to ſhew him the vanitie and ſinne of his pleaſures. So the ſound Chriſtian hath his heauen aboue, the worldling here below, the vnſetled Chriſtian no where.

78

Good deeds are very fruitfull; and not ſo much of their nature, as of Gods bleſſing, multipliable. We thinke ten in the hundred extreme and biting vſurie; God giues vs more than an hundred for ten; yea, aboue the increaſe of the gaine which wee commend moſt for multiplication. For out of one good action of ours, God produceth a thouſand; the harueſt whereof is perpetuall: Euen the faithfull actions of the old Patriarchs, the conſtant ſufferings of ancient Martyrs liue ſtill, and doe good to all ſucceſſions of ages by their example. For publike actions of vertue, beſides that they are preſently comfortable to the doer, are alſo exemplary to others: and as they are more beneficiall to others, ſo are more crowned in vs. If good deeds were vtterly barren and incommodious, I would ſeeke after them for the conſcience of their owne goodneſſe: how much more ſhall I now be incouraged to performe them, for that they are ſo profitable both to my ſelfe, and to others, and to me in others? My principall care ſhall be, that while my ſoule liues in glory in heauen, my good actions may liue vpon earth; and that they may be put into the banke and multiply, while my body lies in the graue and conſumeth.

79

A Chriſtian for the ſweet fruit hee beares to God and men, is compared to the nobleſt of all plants, the Vine. Now as the moſt generous Vine, if it be not pruned, runs

out

out into many ſuperfluous ſtems, and growes at laſt weake and fruitleſſe: ſo doth the beſt man, if he be cut ſhort of his deſires, and pruned with afflictions. If it bee painfull to bleed, it is worſe to wither. Let me be pruned that I may grow, rather than cut vp to burne.

80

Thoſe, that doe but ſuperficially taſte of diuine knowledge, finde little ſweetneſſe in it; and are ready for the vnpleaſant relliſh to abhorre it: whereas if they would diue deepe into the Sea, they ſhould finde freſh water neere to the bottome: That it ſauours not well at the firſt, is the fault not of it, but of the diſtempered palate that taſtes it. Good metals and minerals are not found cloſe vnder the skinne of the earth, but below in the bowels of it: No good Miner caſts away his Mattock, becauſe he findes a veine of tough clay, or a ſhelfe of ſtone; but ſtill delueth lower, and paſſing thorow many changes of ſoyle, at laſt comes to his rich treaſure. We are too ſoone diſcouraged in our ſpirituall gaines. I will ſtill perſeuere to ſeeke, hardning my ſelfe againſt all difficultie. There is comfort euen in ſeeking, hope; and there is ioy in hoping, good ſucceſſe; and in that ſucceſſe, is happineſſe.

81

Hee that hath any experience in ſpirituall matters, knowes that Satan is euer more violent at the laſt; then raging moſt furiouſly, when he knowes he ſhall rage but a while. Hence of the perſecutions of the firſt Church, the tenth and laſt vnder *Diocleſian* and *Maximinian*, and thoſe other fiue Tyrants, was the bloudieſt. Hence this age is the moſt diſſolute, becauſe neereſt the concluſion. And as this is his courſe in the vniuerſall aſſaults of the whole Church: ſo it is the ſame in his conflicts with euery Chriſtian ſoule. Like a ſubtill Orator he reſerues his ſtrongeſt force till the ſhutting vp: And therefore miſerable is the folly of thoſe men who defer their repentance till then, when their onſet ſhall be moſt ſharpe, and they through paine of body, and perplexedneſſe of minde, ſhall be leaſt able to reſiſt. Thoſe that haue long furniſht themſelues with ſpirituall munition, finde worke enough in this extreme brunt of temptation: how then ſhould the careleſſe man, that with the helpe of all opportunities could not finde grace to repent, hope to atchieue it at the laſt gaſpe, againſt greater force, with leſſe meanes, more diſtraction, no leiſure? Wiſe Princes vſe to prepare ten yeeres before for a field of one day: I will euery day lay vp ſomewhat for my laſt. If I win that skirmiſh, I haue enough. The firſt and ſecond blow begin the battell, but the laſt onely wins it.

82

I obſerue three ſeaſons wherein a wiſe man differs not from a foole; In his infancy, in ſleepe, and in ſilence: for in the two former we are all fooles; and in ſilence all are wiſe. In the two former yet, there may bee concealement of folly; but the tongue is a blab: there cannot be any kinde of folly, either ſimple, or wicked, in the heart, but the tongue will bewray it. He cannot be wiſe that ſpeakes much, or without ſenſe, or out of ſeaſon; nor he knowne for a foole that ſaies nothing. It is a great miſery to be a foole: but this is yet greater, that a man cannot be a foole but he muſt ſhew it. It were well for ſuch a one, if he could be taught to keepe cloſe his fooliſhnes: but then there ſhould be no fooles. I haue heard ſome (which haue ſcorned the opinion of folly in themſelues) for a ſpeech wherein they haue hoped to ſhew moſt wit, cenſured of folly, by him that hath thought himſelfe wiſer: and another, hearing his ſentence againe, hath condemned him for want of wit in cenſuring. Surely hee is not a foole that hath vnwiſe thoughts, but he that vtters them. Euen concealed folly is wiſdome: and ſometimes wiſdome vttered, is folly. While others care how to ſpeake, my care ſhall be how to hold my peace.

83

A worke is then onely good and acceptable, when the action, meaning, and manner

are all good: For to doe good with an ill meaning, (as *Iudas* ſaluted Chriſt to betray him) is ſo much more ſinfull, by how much the action is better; which being good in the kinde, is abuſed to an ill purpoſe: To doe ill, in a good meaning, (as *Vzza* in ſtaying the Arke) is ſo much amiſſe, that the good intention cannot beare out the vnlawfull act: which although it may ſeeme ſome excuſe, why it ſhould not be ſo ill, yet is no warrant to iuſtifie it. To meane well and doe a good action, in an ill manner, (as the Phariſee made a good praier, but arrogantly) is ſo offenſiue, that the euill manner depraueth both the other. So a thing may be euill vpon one circumſtance, it cannot bee good but vpon all. In what euer buſineſſe I goe about, I will enquire, What I doe for the ſubſtance, How for the manner, Why for the intention: For the two firſt, I will conſult with God; for the laſt, with my owne heart.

84

I can doe nothing without a million of Witneſſes: The conſcience is as a thouſand witneſſes; and God is as a thouſand conſciences: I will therefore ſo deale with men, as knowing that God ſees me; and ſo with God, as if the world ſaw me; ſo with my ſelfe, and both of them, as knowing that my conſcience ſeeth me: and ſo with them all, as knowing I am alwaies ouer-looked by my accuſer, by my Iudge.

85

Earthly inheritances are diuided oft-times with much inequality. The priuilege of primogeniture ſtretcheth larger in many places now, than it did among the ancient Iewes. The younger many times ſerues the elder; and while the eldeſt aboundeth, all the latter iſſue is pinched. In heauen it is not ſo: all the ſonnes of God are heires, none vnderlings; and not heires vnder wardſhip, and hope, but inheritors; and not inheritors of any little pittance of land, but of a Kingdome; nor of an earthly Kingdome, ſubiect to danger of loſſe, or alteration, but one glorious and euerlaſting. It ſhall content me here, that hauing right to all things, yet I haue poſſeſſion of nothing but ſorrow. Since I ſhall haue poſſeſſion aboue, of all that, whereto I haue right below, I will ſerue willingly, that I may reigne; ſerue for a while, that I may reigne for euer.

86

Euen the beſt things ill vſed, become euils; and contrarily, the worſt things vſed well, proue good. A good tongue, vſed to deceit; a good wit, vſed to defend errour; a ſtrong arme, to murther; authority, to oppreſſe; a good profeſſion, to diſſemble; are all euill; yea Gods owne Word is the ſword of the Spirit; which if it kill not our vices, kils our ſoules. Contrariwiſe (as poiſons are vſed to wholeſome medicine) afflictions and ſinnes, by a good vſe proue ſo gainfull, as nothing more. Words are as they are taken: and things are as they are vſed. There are euen curſed bleſſings: O Lord, rather giue me no fauours, than not grace to vſe them. If I want them, thou requireſt not what thou doeſt not giue: but if I haue them, and want their vſe, thy mercy proues my iudgement.

87

Man is the beſt of all theſe inferiour creatures; yet liues in more ſorrow and diſcontentment, than the worſt of them: whiles that Reaſon wherein he excels them, and by which he might make aduantage of his life, hee abuſes to a ſuſpitious diſtruſt. How many haſt thou found of the fowles of the aire, lying dead in the way for want of prouiſion? They eat, and reſt, and ſing, and want nothing. Man, which hath farre better meanes to liue comfortably, toyleth and careth, and wanteth; whom yet his reaſon alone might teach, that he which careth for theſe lower creatures made onely for man, will much more prouide for man, to whoſe vſe they were made. There is an holy careleſneſſe; free from idleneſſe; free from diſtruſt. In theſe earthly things, I will ſo depend on my Maker, that my truſt in him may not exclude all my labour; and yet ſo labour (vpon my confidence on him) as my endeuour may be void of perplexity.

88 The

88

The precepts, and practice of those with whom we liue, auaile much on either part. For a man not to bee ill, where hee hath no prouocations to euill, is lesse commendable; but for a man to liue continently in *Asia* (as he said) where hee sees nothing but allurements to vncleanesse: for *Lot* to be a good man in the middest of *Sodome*, to bee abstemious in *Germany*, and in *Italy* chaste, this is truly praise-worthy. To sequester our selues from the companie of the world, that we may depart from their vices, proceeds from a base and distrusting minde: as if wee would so force goodnesse vpon our selues, that therefore onely we would be good, because we cannot be ill. But for a man so to bee personally, and locally in the throng of the world, as to withdraw his affections from it, to vse it, and yet to contemne it at once, to compell it to his seruice without any infection, becomes well the noble courage of a Christian. The world shall be mine, I will not be his; and yet so mine, that his euill shall be still his owne.

89

He that liues in God, cannot be wearie of his life, because he euer findes both somewhat to doe, and somewhat to solace himselfe with; cannot bee ouer-loth to part with it, because hee shall enter into a neerer life and societie with that God in whom hee delighteth. Whereas he that liues without him, liues many times vncomfortably here, because partly he knowes not any cause of ioy in himselfe; and partly he finds not any worthy employment to while himselfe withall; dies miserably, because hee either knowes not whither he goes, or knowes he goes to torment. There is no true life, but the life of faith. O Lord, let me liue out of the world with thee (if thou wilt) but let me not liue in the world without thee.

90

Sinne is both euill in it selfe, and the effect of a former euill, and the cause of sinne following; a cause of punishment, and lastly a punishment it selfe. It is a damnable iniquitie in man, to multiplie one sinne vpon another; but to punish one sinne by another, in God is a iudgement both most iust, and most fearefull; so as all the store-house of God hath not a greater vengeance: with other punishments the body smarteth, the soule with this. I care not how God offends me with punishments, so hee punish mee not with offending him.

91

I haue seene some afflict their bodies with wilfull famine, and scourges of their owne making; God spares me that labour; for hee whips mee daily with the scourge of a weake body; and sometimes with ill tongues. He holds me short many times of the feeling of his comfortable presence, which is in truth so much more miserable an hunger than that of the body, by how much the soule is more tender, and the food denied, more excellent. Hee is my Father; infinitely wise, to proportion out my correction according to my estate; and infinitely louing, in fitting mee with a due measure. Hee is a presumptuous childe, that will make choice of his owne rod. Let mee learne to make a right vse of his corrections, and I shall not need to correct my selfe. And if it should please God to remit his hand a little; I will gouerne my body, as a Master, not as a Tyrant.

92

If God had not said, *Blessed are those that hunger*, I know not what could keepe weake Christians from sinking in despaire: Many times all I can doe, is to finde and complaine that I want him, and wish to recouer him: Now this is my stay, that he in mercie esteemes vs not onely by hauing, but by desiring also; and after a sort accounts vs to haue that which we want, and desire to haue: and my soule assuming, tells me I doe vn-

fainedly wish him, and long after that grace I misse. Let me desire still more, and I know I shall not desire alwaies. There was neuer soule miscarried with longing after grace. O blessed hunger, that ends alwaies in fulnesse! I am sorry that I can but hunger; and yet I would not bee full; for the blessing is promised to the hungry: Giue mee more, Lord, but so as I may hunger more. Let me hunger more, and I know I shall be satisfied.

93

There is more in the Christian than thou seest. For he is both an entire body of himselfe, and he is a limme of another more excellent, euen that glorious mysticall body of his Sauiour; to whom he is so vnited, that the actions of either are reciprocally referred to each other. For, on the one side, the Christian liues in Christ, dies in Christ, in Christ fulfils the Law, possesseth heauen: on the other, Christ is persecuted by *Paul* in his members, and is persecuted in *Paul* afterwards by others: he suffers in vs, he liues in vs, he workes in and by vs: so thou canst not doe either good or harme to a Christian, but thou doest it to his Redeemer, to whom he is inuisibly vnited. Thou seest him as a man, and therefore worthy of fauour for humanities sake: Thou seest him not as a Christian, worthy of honour for his secret and yet true vnion with our Sauiour. I will loue euery Christian, for that I see; honour him, for that I shall see.

94

Hell it selfe is scarce a more obscure dungeon, in comparison of the earth, than earth is in respect of heauen. Here, the most see nothing, and the best see little: Here, halfe our life is night; and our very day is darknesse, in respect of God. The true light of the world, and the Father of lights dwelleth aboue: There is the light of knowledge to informe vs, and the light of ioy to comfort vs; without all change of darknesse. There was neuer any captiue loued his dungeon, and complained when he must bee brought out to light and libertie: whence then is this naturall madnesse in vs men, that wee delight so much in this vncleane, noysome, darke, and comfortlesse prison of earth? and thinke not of our release to that lightsome and glorious Paradise aboue vs, without griefe and repining? We are sure that we are not perfectly well here: if we could bee as sure that we should be better aboue, we would not feare changing. Certainly our sense tells vs, we haue some pleasure here; and we haue not faith to assure vs of more pleasure aboue: and hence we settle our selues to the present, with neglect of the future, though infinitely more excellent: The heart followes the eies: and vnknowne good is vncared for. O Lord, doe thou breake thorow this darknesse of ignorance, and faithlesnesse, wherewith I am compassed. Let mee but see my heauen, and I know I shall desire it.

95

To be carried away with an affectation of fame, is so vaine, and absurd, that I wonder it can be incident to any wise man. For what a mole-hill of earth is it, to which his name can extend, when it is furthest carried by the wings of report? and how short a while doth it continue where it is once spread? Time (the deuourer of his owne brood) consumes both vs and our memories; not brasse, nor marble can beare age. How many flattering Poets haue promised immortalitie of name to their Princes, who now together are buried long since in forgetfulnesse! Those names and actions, that are once on the file of heauen, are past the danger of defacing. I will not care whether I bee knowne, or remembred, or forgotten amongst men, if my name and good actions may liue with God in the records of eternitie.

96

There is no man, nor no place free from spirits, although they testifie their presence by visible effects but in few. Euery man is an Oast to entertaine Angels, though not in visible shapes, as *Abraham* and *Lot*. The euill ones doe nothing but prouoke vs to sinne, and plot mischiefes against vs; by casting into our way dangerous obiects, by suggesting

gesting sinfull motions to our mindes, stirring vp enemies against vs amongst men, by frighting vs with terrors in our selues; by accusing vs to God. On the contrary, The good Angels are euer-mouing our hinderances from good, and our occasions of euill; mitigating our tentations; helping vs against our enemies; deliuering vs from dangers; comforting vs in sorrowes; furthering our good purposes; and at last carrying vp our soules to heauen. It would affright a weake Christian that knowes the power and malice of wicked spirits, to consider their presence, and number; but when with the eies of *Elishaes* seruant, he sees those on his side as present, as diligent, more powerfull; he cannot but take heart againe: especially if he consider, that neither of them is without God, limiting the one the bounds of their tentation; directing the other in the safegard of his children. Whereupon it is come to passe, that though there be many legions of Deuils, and euery one more strong than many legions of men, and more malicious than strong, yet the little flocke of Gods Church liueth and prospereth. I haue euer with me inuisible friends, and enemies. The consideration of mine enemies shall keepe me from securitie, and make me fearefull of doing ought to aduantage them. The consideration of my spirituall friends shall comfort me against the terrour of the other; shall remedie my solitarinesse; shall make me warie of doing ought indecently, grieuing me rather, that I haue euer heretofore made them turne away their eyes, for shame of that whereof I haue not beene ashamed; that I haue no more enioyed their societie; that I haue beene no more affected with their presence. What though I see them not? I beleeue them. I were no Christian, if my faith were not as sure as my sense.

96

There is no word or action, but may be taken with two hands; either with the right hand of charitable construction, or the sinister interpretation of malice, and suspicion: and all things doe so succeed, as they are taken. I haue noted euill actions well taken, passe currant for either indifferent or commendable: Contrarily, a good speech or action ill taken, scarce allowed for indifferent; an indifferent one, censured for euill; an euill one for notorious: So fauour makes vertues of vices; and suspicion makes vertues faults; and faults crimes. Of the two, I had rather my right hand should offend; It is alwaies safer offending on the better part. To construe an euill act well, is but a pleasing and profitable deceit of my selfe: but to misconstrue a good thing, is a treble wrong; to my selfe, the action, the author. If no good sense can be made of a deed or speech, let the blame light vpon the author: If a good interpretation may be giuen, and I chuse a worse, let me be as much censured of others, as that misconceit is punishment to my selfe.

97

I know not how it comes to passe, that the minde of man doth naturally both ouerprize his owne, in comparison of others, and yet contemne and neglect his owne, in comparison of what he wants. The remedie of this latter euil is, to compare the good things we haue, with the euils which we haue not, and others groane vnder. Thou art in health and regardest it not; Looke on the miserie of those which on their bed of sickenesse, through extremitie of paine and anguish, intreat death to release them. Thou hast cleare eye-sight, sound lims, vse of reason; and passest these ouer with slight respect: Thinke how many there are which in their vncomfortable blindnesse, would giue all the world for but one glimpse of light: how many that deformedly crawle on all foure, after the manner of the most loathsome creatures: how many that in mad phrensies are worse than brutish, worse than dead: thus thou mightest bee, and art not. If I be not happy for the good that I haue, I am yet happy for the euils that I might haue had, and haue escaped. I haue deserued the greatest euill; euery euill that I misse, is a new mercy.

98

Earth, which is the basest element, is both our mother that brought vs forth, our stage

ſtage that beares vs aliue, and our graue wherein at laſt we are entombed; giuing to vs both our originall, our harbour, our Sepulcher: She hath yeelded her backe to beare thouſands of generations; and at laſt opened her mouth to receiue them; ſo ſwallowing them vp, that ſhe ſtill both beareth more, and lookes for more; not bewraying any change in her ſelfe, while ſhe ſo oft hath changed her brood, and her burden. It is a wonder we can be proud of our parentage, or of our ſelues, while we ſee both the baſeneſſe and ſtabilitie of the earth, whence we came. What difference is there? Liuing earth treads vpon the dead earth, which afterwards deſcends into the graue, as ſenſeleſſe and dead, as the earth that receiues it. Not many are proud of their ſoules; and none but fooles can be proud of their bodies. While wee walke and looke vpon the earth, we cannot but acknowledge ſenſible admonitions of humility; and while we remember them, we cannot forget our ſelues. It is a mother-like fauour of the earth, that ſhe beares and nouriſhes me, and at the laſt entertaines my dead carkaſe: but it is a greater pleaſure, that ſhe teacheth me my vileneſſe by her owne, and ſends me to heauen, for what ſhe wants.

99

The wicked man carrieth euery day a brand to his hell, till his heape be come to the height: then he ceaſeth ſinning, and begins his torment; whereas the repentant, in euery fit of holy ſorrow, caries away a whole faggot from the flame, and quencheth the coales that remaine, with his teares. There is no torment for the penitent; no redemption for the obſtinate. Safetie conſiſteth not in not ſinning, but in repenting: neither is it ſinne that condemnes, but impenitence. O Lord, I cannot bee righteous, let me be repentant.

100

The eſtate of heauenly and earthly things is plainly repreſented to vs, by the two lights of heauen, which are appointed to rule the night and the day. Earthly things are rightly reſembled by the Moone, which being neereſt to the region of mortalitie, is euer in changes, and neuer lookes vpon vs twice with the ſame face; and when it is at the full, is blemiſhed with ſome darke blots, not capable of any illumination. Heauenly things are figured by the Sunne, whoſe great and glorious light is both naturall to it ſelfe, and euer conſtant. That other fickle and dimme ſtarre is fit enough for the night of miſery, wherein we liue here below. And this firme and beautifull light is but good enough for that Day of glory, which the Saints liue in. If it be good liuing here where our ſorrowes are changed with ioyes; what is it to liue aboue, where our ioyes change not? I cannot looke vpon the body of the Sunne: and yet I cannot ſee at all without the light of it. I cannot behold the glory of thy Saints, O Lord; yet without the knowledge of it, I am blinde. If thy creature be ſo glorious to vs here below; how glorious ſhall thy ſelfe be to vs when we are aboue this Sunne? This Sunne ſhall not ſhine vpward, where thy glory ſhineth: the greater light extinguiſheth the leſſer. O thou Sunne of righteouſneſſe (which ſhalt onely ſhine to me when I am glorified) doe thou heat, enlighten, comfort me with the beames of thy preſence, till I be glorified. AMEN.

FINIS.

HEAVEN

HEAVEN VPON EARTH:

OR, OF TRVE PEACE AND TRANQVILLITIE of Minde.

By Ios. HALL.

LONDON,
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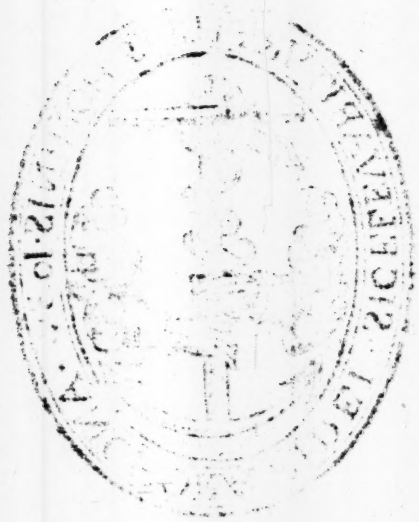


TO THE RIGHT HONOVRABLE, HENRY

Earle of Huntingdon, Lord Haſtings, Hungerford, *Botreaux, Molines and Moiles, his Maieſties* Lieutenant in the Counties of *Leiceſter*, and *Rutland*, my ſingular good Lord:

All increaſe of true Honour, and HEAVEN *begun vpon* EARTH.

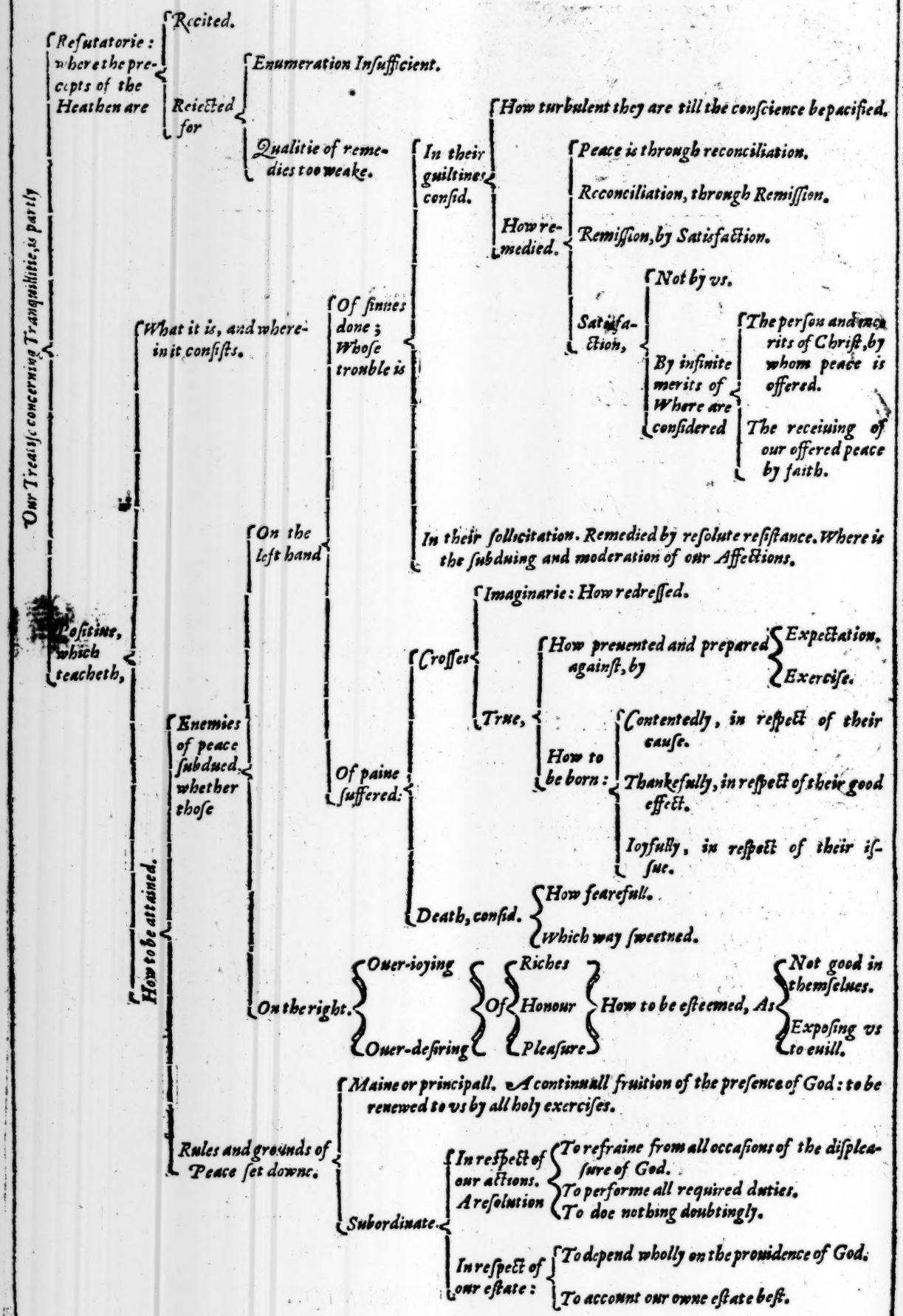
RIGHT HONORABLE,

I Haue vndertaken a great taske, to teach men how to bee happy in this life: I haue vndertaken and performed it: wherein I haue followed Seneca, *and gone beyond him; followed him as a Philoſopher, gone beyond him as a Chriſtian, as a Diuine. Finding it a true cenſure of the beſt Moraliſts, that they were like to goodly Ships, graced with great titles, the* Sauegard, *the* Triumph, *the* Good-ſpeed, *and ſuch like, when yet they haue beene both extremely Sea-beaten, and at laſt wracked. The volume is little, perhaps the vſe more; I haue euer thought according to the Greeke Prouerbe,* μέγα βιβλίον μέγα κακόν. *What it is, euen iuſtice challengeth it to him, to whom the Author hath deuoted himſelfe: The children of the bondman are the goods of the parents Maſter. I humbly betake it to your Honours protection, and your Honour to the protection of the Higheſt.*

Your Honours moſt humbly deuoted in all dutie and ſeruice,

IOS. HALL.

The Analysis or Resolution of this Treatise concerning TRANQVILLITIE.



HEAVEN VPON EARTH:

OR,

Of true Peace of Minde.

SECT. I.

WHEN I had ſtudiouſly read ouer the morall writings of ſome wiſe Heathen, eſpecially thoſe of the Stoicall profeſſion, I muſt confeſſe, I found a little enuie and pitie ſtriuing together within me. I enuied nature in them, to ſee her ſo witty in deuiſing ſuch plauſible refuges for doubting and troubled minds: I pittied them, to ſee that their carefull diſquiſition of true reſt, led them in the end but to meere vnquietneſſe. Wherein me thought, they were as Hounds ſwift of foot, but not exquiſite in ſent, which in an haſty purſuit take a wrong way, ſpending their mouthes, and courſes in vaine. Their praiſe of gheſſing wittily they ſhall not leeſe, their hopes both they loſt, and whoſoeuer followes them. If *Seneca* could haue had grace to his wit, what wonders would he haue done in this kinde? what Diuine might not haue yeelded him the chaire for precepts of Tranquillity without any diſparagement? As he was, this he hath gained: Neuer any Heathen wrote more diuinely, neuer any Philoſopher more probably. Neither would I euer deſire better Maſter, if to this purpoſe I needed no other miſtris than Nature. And this in truth is a taske, which Nature hath neuer without preſumption vndertaken, and neuer performed without much imperfection. Like to thoſe vaine and wandring Empirickes, which in Tables and pictures make great oſtentation of Cures, neuer approuing their skill to their credulous Patients. And if ſhe could haue truly effected it alone, I know not what employment in this life ſhe ſhould haue left for grace to buſie her ſelfe about, nor what priuiledge it ſhould haue beene heere below to be a Chriſtian, ſince this that we ſeeke is the nobleſt worke of the ſoule, and in which alone conſiſts the only heauen of this world; this is the ſumme of all humane deſires: which when we haue attained, then onely we begin to liue, and are ſure we cannot thence-forth liue miſerably. No maruell then if all the Heathen haue diligently ſought after it, many wrote of it, none attained it. Not *Athens* muſt teach this leſſon, but *Ieruſalem*.

Cenſure of Philoſophers.

SECT. II.

YEt ſomething Grace ſcorneth not to learne of Nature, as *Moſes* may take good counſell of a *Midianite*. Nature hath euer had more skill in the end, than in the way to it; and whether ſhee haue diſcourſed of the good eſtate of the minde, which wee call TRANQVILLITIE, or the beſt, which is happineſſe, hath more happily

What Tranquillity is, and wherein it conſiſts.

gheſſed at the generall definition of them, than of the meanes to compaſſe them. Shee teacheth vs therefore without controlement, that the *Tranquillity* of the minde is, as of the Sea and weather, when no wind ſtirreth, when the waues doe not tumultuouſly riſe and fall vpon each other, but when the face both of the Heauen and waters is ſtill, faire, and equable. That it is ſuch an euen diſpoſition of the heart, wherein the ſcoales of the minde neither riſe vp towards the beame, through their owne lightneſſe, or the ouer-weening opinion of proſperity, nor are too much depreſſed with any loade of ſorrow; but hanging equall and vnmoued betwixt both, giue a man liberty in all occurrences to enioy himſelfe. Not that the moſt temperate minde can be ſo the maſter of his paſſions, as not ſometimes to ouer-ioy his griefe, or ouer-grieue his ioy, according to the contrary occaſions of both: for not the eueneſt weights, but at their firſt putting into the ballance, ſomewhat ſway both parts thereof, not without ſome ſhew of inequality, which yet after ſome little motion, ſettle themſelues in a meet poyſe. It is enough that after ſome ſudden agitation, it can returne to it ſelfe, and reſt it ſelfe at laſt in a reſolued peace. And this due compoſedneſſe of minde we require vnto our Tranquillitie, not for ſome ſhort fits of good mood, which ſoone after end in diſcontentment, but with the condition of perpetuity. For there is no heart makes ſo rough weather, as not ſometimes to admit of a calme, and whether for that he knoweth no preſent cauſe of his trouble, or for that he knoweth, that cauſe of trouble is counteruailed with as great an occaſion of priuate ioy, or for that the multitude of euills hath bred careleſneſſe, the man that is moſt diſordred, findes ſome reſpits of quietneſſe. The balances that are moſt ill matched in their vnſteddy motions, come to an equality, but ſtay not at it. The franticke man cannot auoid the imputation of madneſſe, though he be ſober for many Moones, if he rage in one. So then the calme minde muſt be ſetled in an habituall reſt, not then firme when there is nothing to ſhake it, but then leaſt ſhaken when it is moſt aſſayled.

Sect. III.

Insufficiency of humane precepts.

WHence eaſily appeares how vainely it hath beene ſought either in ſuch a conſtant eſtate of outward things, as ſhould giue no diſtaſte to the minde whiles all earthly things varie with the weather, and haue no ſtay but in vncertainty, or in the naturall temper of the ſoule, ſo ordered by humane wiſdome, as that it ſhould not be affected with any caſuall euents to either part; ſince that cannot euer by naturall power be held like to it ſelfe; but one while is cheerefull, ſtirring and ready to vndertake; another while drowſie, dull, comfortleſſe, prone to reſt, weary of it ſelfe, loathing his owne purpoſes, his owne reſolutions. In both which ſince the wiſeſt Philoſophers haue grounded all the rules of their Tranquillity, it is plaine that they ſaw it afarre off, as they did heauen it ſelfe with a deſire and admiration, but knew not the way to it: whereupon alas, how ſlight and impotent are the remedies they preſcribe for vnquietneſſe! For what is it that for the inconſtancie and lazineſſe of the minde ſtill diſpleaſing it ſelfe in what it doth, and for that diſtemper thereof which ariſeth from the fearefull, vnthriuing, and reſtleſſe deſires of it, wee ſhould euer bee imploying our ſelues in ſome publike affaires, chuſing our buſineſſe according to our inclination, and proſecuting what wee haue choſen? wherewith being at laſt cloyed, wee ſhould retire our ſelues, and weare the reſt of our time in priuate ſtudies; that wee ſhould make due comparatiue trials of our owne abilitie; nature of our buſineſſes; diſpoſition of our choſen friends? that in reſpect of Patrimonie wee ſhould bee but careleſly affected, ſo drawing it in as it may be leaſt for ſhew, moſt for vſe; remouing all pompe, bridling our hopes, cutting off ſuperfluities; for croſſes, to conſider that cuſtome will abate and mitigate them, that the beſt things are but chaines and burdens to thoſe that haue them; to thoſe that vſe them, that the worſt things haue ſome mixture of comfort to thoſe that grone vnder them. Or leauing theſe lower rudiments that are giuen to weake

Senecaes rules of Tranquillity abridged.

and

and ſimple nouices, to examine thoſe golden rules of Morality, which are commended to the moſt wiſe and able practitioners, what it is to account himſelfe as a Tenant at will? To fore-imagine the worſt in all caſuall matters? To auoid all idle and impertinent buſineſſes, all pragmaticall medling with affaires of State? not to fix our ſelues vpon any one eſtate, as to bee impatient of a change, to call backe the minde from outward things, and draw it home into it ſelfe? to laugh at and eſteeme lightly of others miſ-demeanours? Not to depend vpon others opinions, but to ſtand on our owne bottomes? to carry our ſelues in an honeſt and ſimple truth, free from a curious hypocriſie, and affectation of ſeeming other than we are, and yet as free from a baſe kinde of careleſneſſe? to intermeddle retiredneſſe with ſocietie, ſo as one may giue ſweetneſſe to the other, and both to vs? So ſlackning the minde that we may not looſen it, and ſo bending as we may not breake it? to make moſt of our ſelues, chearing vp our ſpirits with varietie of recreations, with ſatiety of meales, and all other bodily indulgence, ſauing that drunkenneſſe (mee thinkes) can neither beſeeme a wiſe Philoſopher to preſcribe, nor a vertuous man to practiſe? All theſe in their kindes pleaſe well, profit much, and are as ſoueraigne for both theſe, as they are vnable to effect that for which they are propounded. Nature teacheth thee all theſe ſhould be done, ſhee cannot teach thee to doe them; and yet doe all theſe and no more, let mee neuer haue reſt, if thou haſt it. For neither are here the greateſt enemies of our peace ſo much as deſcried afarre off, nor thoſe that are noted are hereby ſo preuented, that vpon moſt diligent practice we can promiſe our ſelues any ſecurity: wherewith who ſo inſtructed, dares confidently giue challenge to all ſiniſter euents, is like to ſome skilfull Fencer who ſtands vpon his vſuall wards, and plaies well; but if there come a ſtrange fetch of an vnwonted blow, is put beſides the rules of his Art, and with much ſhame ouer-taken. And for thoſe that are knowne, beleeue mee, the minde of man is too weake to beare out it ſelfe hereby againſt all aſſers. There are light croſſes that will take an eaſie repulſe; others yet ſtronger, that ſhake the houſe ſide, but breake not in vpon vs; others vehement, which by force make way to the heart, where they finde none, breaking open the doore of the ſoule that denies entrance. Others violent, that lift the minde off the hindges, or rend the bars of it in peeces: others furious, that teare vp the very foundations from the bottome, leauing no monument behinde them, but ruine. The wiſeſt and moſt reſolute Moraliſt that euer was, lookt pale when he ſhould taſte of his Hemlocke; and by his timorouſneſſe made ſport to thoſe that enuied his ſpeculations. The beſt of the Heathen Emperors (that was honoured with the title of piety) iuſtly magnified the rage of Chriſtians which made them inſult ouer their tormentors, and by their fearleſneſſe of earth-quakes, and deaths, argued the truth of their Religion. It muſt be, it can be none but a diuine power, that can vphold the minde againſt the rage of maine afflictions, and yet the greateſt croſſes are not the greateſt enemies to inward peace. Let vs therefore looke vp aboue our ſelues, and from the rules of an higher Art, ſupply the defects of naturall wiſdome, giuing ſuch infallible directions for tranquillity, that whoſoeuer ſhall follow, cannot but liue ſweetly and with continuall delight, applauding himſelfe at home, when all the world beſides him ſhall be miſerable. To which purpoſe it ſhall be requiſite, firſt to remoue all cauſes of vnquietneſſe, and then to ſet downe the grounds of our happy reſt.

Allowed yet by *Seneca* in his laſt chapter of Tranquillitie.

Senecaes rules reiected as inſufficient.

Antonius Pius.

An Epiſtle to the Aſians concerning the perſecuted Chriſtians.

Diſpoſition of the worke.

SECT. IV.

Enemies of inward peace diuided into their rankes.

I Finde on the hand two vniuerſall enemies of Tranquillity; Conſcience of euill done, Senſe or feare of euill ſuffered. The former in one word, we call ſinnes, the latter Croſſes. The firſt of theſe muſt be quite taken away, the ſecond duely tempered ere the heart can be at reſt. For firſt, how can that man be at peace, that is at variance with God and himſelfe? How ſhould peace be Gods gift, if it could be without him, if it could be againſt him? It is the profeſſion of ſinne, although faire ſpoken at the firſt

closing, to be a perpetuall make-bate betwixt God and man, betwixt a man and himselfe. And this enmitie, though it doe not continually shew it selfe, (as the mortallest enemies are not alwaies in pitched fields one against the other) for that the conscience is not euer clamorous, but some while is silent, other-whiles with still murmurings bewraies his mislikes, yet doth euermore worke secret vnquietnesse to the heart. The guilty man may haue a seeming truce, a true peace he cannot haue. Looke vpon the face of the guilty heart, and thou shalt see it pale and ghastly; the smiles and laughters faint and heartlesse, the speeches doubtfull, and full of abrupt stops and vnseasonable turnings; the purposes and motions vnsteddy, and sauouring of much distraction, arguing plainly that sinne is not so smooth at her first motions, as turbulent afterwards: hence are those vaine wearyings of places and companies together with our selues; that the galled soule doth after the wont of sicke Patients seeke refreshing in variety; and after many tossed and turned sides, complaines of remedilesse and vnabated torment. *Nero* after so much innocent bloud, may change his bed-chamber, but his Fiends euer attend him, euer are within him, and are as parts of himselfe. Alas what auailes it to seeke outward releeses, when thou hast thine executioner within thee? If thou couldest shift from thy selfe, thou mightest haue some hope of ease; now thou shalt neuer want furies so long as thou hast thy selfe. Yea, what if thou wouldest runne from thy selfe? Thy soule may flie from thy bodie, thy conscience will not flie from thy soule, nor thy sinne from thy conscience. Some men indeed in the bitternesse of these pangs of sinne, like vnto those fondly impatient fishes, that leape out of the panne into the flame, haue leapt out of this priuate hell that is in themselues, into the common pit, choosing to aduenture vpon the future paines that they haue feared, rather than to endure the present horrors they haue felt: wherein what haue they gained, but to that hell which was within them, a second hell without? The conscience leaues not where the Fiends begin, but both ioyne together in torture. But there are some firme and obdurate fore-heads, whose resolution can laugh their sinnes out of countenance. There are so large and able gorges, as that they can swallow and digest bloudy murders, without complaint, who, with the same hands which they haue since their last meale embrued in bloud, can freely carue to themselues large morsels at the next sitting. Beleeuest thou that such a mans heart laughs with his face? will not he dare to bee an Hypocrite, that durst bee a villaine? These glow-wormes, when a night of sorrow compasses them, make a lightsome and fiery shew of ioy, when if thou presse them, thou findest nothing but a cold and crude moisture. Knowest thou not that there are those which count it no shame to sinne, yet count it a shame to be checked with remorse, especially so as others eies may descrie? to whom repentance seemes base-mindednesse, vnworthy of him that professes wisdome and valour. Such a man can grieue when none sees it, but himselfe can laugh when others see it, himselfe feeles not. Assure thy selfe that mans heart bleedeth, when his face counterfeits a smile; he weares out many waking houres, when thou thinkest he resteth: yea as his thoughts afford him not sleepe, so his very sleepe affords him not rest, but while his senses are tyed vp, his sinne is loose; representing it selfe to him in the vglyest shape, and frighting him with horrible and hellish dreames. And if perhaps custome hath bred a carelesnesse in him, (as wee see that vsuall whipping makes the childe not care for the rod) yet an vnwonted extremity of the blow shall fetch bloud of the soule, and make the backe that is most hardened, sensible of smart: and the further the blow is fetcht through intermission of remorse, the harder it must needs alight. Therefore I may confidently tell the careless sinner, as that bold *Tragedian* said to his great *Pampey*: The time shall come wherein thou shalt fetch deepe sighes, and therefore shalt sorrow desperately, because thou sorrowedst not sooner. The fire of the conscience may lie for a time smothered with a pyle of greene wood, that it cannot bee discerned, whose moisture when once it hath mastered, it sends vp so much greater flame, by how much it had greater resistance. Hope not then to stop the mouth of thy conscience from exclaiming, whiles thy sinne continues; that endeuour is both vaine and hurtfull; So I haue seene them that haue stopt the nosthrill for

The torment of an euill conscience.

The ioy and peace of the guilty but dissembled.

for bleeding, in hope to ſtay the iſſue, when the bloud hindered in his former courſe, hath broken out of the mouth, or found way downe into the ſtomacke. The conſcience is not pacificable, while ſinne is within to vex it: no more than angry ſwelling can ceaſe throbbing and aching, whiles the thorne or the corrupted matter lies rotting vnderneath. Time, that remedies all other euills of the minde, increaſeth this, which like to bodily diſeaſes proues worſe with continuance, and growes vpon vs with our age.

Sect. V.

The remedy of an vnquiet Conſcience.

THere can be therefore no peace without reconciliation, thou canſt not be friends with thy ſelfe, till with God: for thy conſcience (which is thy beſt friend while thou ſinneſt not) like an honeſt ſeruant takes his Maſters part againſt thee when thou haſt ſinned; and will not looke ſtraight vpon thee, till thou vpon God; not daring to be ſo kinde to thee, as to be vnfaithfull to his Maker: There can be no reconciliation without remiſſion. God can neither forget the iniury of ſin, nor diſſemble hatred. It is for men and thoſe of hollow hearts, to make pretences contrary to their affections: ſoothings and ſmiles, and imbracements where we meane not loue, are from weakneſſe: Either for that we feare our inſufficiency of preſent reuenge, or hope for a fitter opportunitie afterwards, or for that we deſire to make our further aduantage of him to whom we meane euill. Theſe courſes are not incident into an Almighty power; who hauing the command of all vengeance, can ſmite were he liſt without all doubtings or delaies. There can be no remiſſion without ſatisfaction; neither dealeth God with vs as we men with ſome deſperate debters, whom after long dilations of payments, and many daies broken, we altogether let goe for diſabilitie, or at leaſt diſmiſſe them vpon an eaſie compoſition. All ſinnes are debts; all Gods debts muſt be diſcharged. It is a bold word, but a true; God ſhould not be iuſt, if any of his debts ſhould paſſe vnſatisfied. The conceit of the profane vulgar, makes him a God of all mercies; and thereupon hopes for pardon without paiment. Fond and ignorant preſumption, to diſioyne mercy and iuſtice in him to whom they are both eſſentiall; to make mercy exceede iuſtice in him, in whom both are infinite. Dareſt thou hope God can be ſo kinde to thee, as to be vniuſt to himſelfe? God will be iuſt: goe thou on to preſume and periſh. There can be no ſatisfaction by any recompence of ours: an infinite iuſtice is offended, an infinite puniſhment is deſerued by euery ſinne, and euery mans ſinnes are as neere to infinite, as number can make them. Our beſt endeuour is worſe than finite, imperfect, and faulty. If it could be perfect, we owe it all in preſent; what wee are bound to doe in preſent, cannot make amends for what we haue not done in time paſt: which while we offer to God as good payment, we doe with the profane traueller thinke to pleaſe him with empty Date-ſhells in lieu of preſeruation. Where ſhall we then finde a paiment of infinite value, but in him which is onely and all infinite? The dignitie of whoſe perſon being infinite, gaue ſuch worth to his ſatisfaction, that what hee ſuffered in ſhort time, was proportionable to what wee ſhould haue ſuffered beyond all times. He did all, ſuffered all, payed all, he did it for vs, we in him. Where ſhall I begin to wonder at thee, O thou diuine and eternall Peacemaker, the Sauiour of men, the Anointed of God, Mediator betweene God and man, in whom there is nothing which doth not exceed not onely the conceit, but the very wonder of Angels, who ſaw thee in thy humiliation with ſilence, and adore thee in thy glory with perpetuall praiſes and reioycings? Thou waſt for euer of thy ſelfe as God, of the Father, as the Sonne; the eternall Son of an eternall Father; not later in being, not leſſe in dignity, not other in ſubſtance. Begotten without diminution of him that begot thee, while he communicated that wholly to thee, which he retained wholly in himſelfe, becauſe both were infinite without inequality of nature, without diuiſion of eſſence; when being in this eſtate, thine infinite loue and mercy to deſperate mankinde, cauſed thee, O Sauiour, to empty thy ſelfe of thy glory, that thou mighteſt put on our ſhame and miſery.

ſery. Wherefore not ceaſing to be God as thou wert, thou beganſt to be what thou wert not, Man; to the end that thou mighteſt be a perfect Mediator betwixt God and man, which wert both in one perſon; God, that thou mightſt ſatisfie; man, that thou mightſt ſuffer; that ſince man had ſinned, and God was offended, thou which wert God and man, mightſt ſatisfie God for man. None but thy ſelfe, which art the *eternall Word*, can expreſſe the depth of this myſterie, that God ſhould be clothed with fleſh, come downe to men, and become man, that man might be exalted into the higheſt heauens; and that our nature might be taken into the fellowſhip of the Deitie. That he to whom all powers in heauen bowed, and thought it their honour to be ſeruiceable, ſhould come downe to be a ſeruant to his ſlaues, a ranſome for his enemies; together with our nature taking vp our very infirmities, our ſhame, our torments, and bearing our ſinnes without ſinne. That thou whom the heauens were too ſtrait to containe, ſhouldſt lay thy ſelfe in an obſcure cratch: thou which wert attended of Angels, ſhouldſt be derided of men, reiected of thine owne, perſecuted by Tyrants, tempted with Deuils, betrayed of thy ſeruant, crucified among theeues, and (which was worſe than all theſe) in thine owne apprehenſion, for the time as forſaken of thy Father; That thou whom our ſinnes had pierced, ſhouldſt for our ſinnes both ſweat drops of bloud in the Garden, and powre out ſtreames of bloud vpon the Croſſe. O the inualuable purchaſe of our peace! O ranſome enough for moe worlds! Thou which wert in the counſell of thy Father, the Lambe ſlaine from the beginning of time, cam'ſt now in fulneſſe of time to bee ſlaine by man, for man; being at once the Sacrifice offered, the Prieſt that did offer, and the God to whom it was offered. How graciouſly diddeſt thou both proclaime our peace as a Prophet in the time of thy life vpon earth, and purchaſe it by thy bloud as a Prieſt at thy death, and now confirmeſt and applieſt it as a King in heauen! By thee onely it was procured, by thee it is proffered. O mercy without example, without meaſure! God offers peace to man, the holy ſeekes to the vniuſt, the Potter to the clay, the King to the traitor. Wee are vnworthy that we ſhould be receiued to peace though wee deſired it; what are wee then that we ſhould haue peace offered for the receiuing? An eaſie condition of ſo great a benefit; he requires vs not to earne it, but to accept it of him: what could he giue more? what could he require leſſe of vs?

Sect. VI.

The receit of our peace offered by Faith.

THe purchaſe therefore of our peace was paid at once, yet muſt bee ſeuerally reckoned to euery ſoule whom it ſhall benefit. If wee haue not an hand to take what Chriſts hand doth either hold, or offer, what is ſufficient in him, cannot be effectuall to vs. The ſpirituall hand, whereby we apprehend the ſweet offers of our Sauiour, is faith, which in ſhort is no other than an affiance in the Mediator: receiue peace and bee happy, beleeue and thou haſt receiued. From hence it is that we are intereſſed in all that either God hath promiſed, or Chriſt hath performed. Hence haue we from God both forgiueneſſe and loue, the ground of all either peace or glory. Hence of enemies we become more than friends, ſonnes: and as ſonnes, may both expect and challenge not onely carefull prouiſion and ſafe protection on earth, but an euerlaſting patrimonie aboue. This field is ſo ſpacious, that it were eaſie for a man to loſe himſelfe in it: and if I ſhould ſpend all my pilgrimage in this walke, my time would ſooner end than my way; wherein I would haue meaſured more paſes, were it not that our ſcope is not ſo much to magnifie the benefit of our peace, as to ſeeke how to obtaine it.

A corolary of the benefit of this receit.

Behold now, after we haue ſought heauen and earth, where only the wearied Doue may finde an Oliue of peace. The apprehending of this all-ſufficient ſatisfaction, makes it ours: vpon our ſatisfaction we haue remiſſion; vpon remiſſion, followes reconciliation; vpon our reconciliation, peace. When therefore thy conſcience like a ſterne Sergeant ſhall catch thee by the throat, and arreſt thee vpon Gods debt, let thy only

plea be, that thou haſt already paid it: Bring forth that bloudie acquittance ſealed to thee from heauen vpon thy true faith, ſtraightway thou ſhalt ſee the fierce and terrible looke of thy conſcience changed into friendly ſmiles, and that rough and violent hand that was ready to dragge thee to priſon, ſhall now louingly embrace thee, and fight for thee againſt all the wrongfull attempts of any ſpirituall aduerſarie. O heauenly Peace, and more than Peace, Friendſhip, whereby alone wee are leagued with our ſelues, and God with vs, which who-euer wants, ſhall finde a ſad Remembrancer in the midſt of his diſſembled iollitie, and after all vaine ſtrifes, ſhall fall into many ſecret dumps, from which his guiltie heart ſhall denie to be cheared, though all the world were his minſtrell! Oh pleaſure worthy to be pitied, and laughter worthy of teares, that is without this! Goe then, fooliſh man, and when thou feeleſt any checke of thy ſinne, ſeeke after thy iocundeſt companions, deceiue the time and thy ſelfe with merry purpoſes, with buſie games, feaſt away thy cares, burie them and thy ſelfe in wine and ſleepe: after all theſe friuolous deferrings, it will returne vpon thee, when thou wakeſt, perhaps ere thou wakeſt, nor will be repelled till it haue ſhewed thee thy hell, nor when it hath ſhewed thee, will yet be repelled. So the ſtricken Deere hauing receiued a deadly arrow, whoſe ſhaft ſhaken out hath left the head behinde it, runnes from one Thicket to another, not able to change his paine with his places, but finding his wounds ſtill the worſe with continuance. Ah foole, thy ſoule feſtereth within, and is affected ſo much more dangerouſly, by how much leſſe it appeareth. Thou maiſt while thy ſelfe with varietie, thou canſt not eaſe thee. Sinne owes thee a ſpight, and will pay it thee, perhaps when thou art in worſt caſe to ſuſtaine it. This flitting doth but prouide for a further violence at laſt. I haue ſeene a little ſtreame of no noiſe, which vpon his ſtoppage hath ſwelled vp, and with a loud guſhing hath borne ouer the heape of turues wherewith it was reſiſted. Thy death-bed ſhall ſmart for theſe wilfull adiournings of repentance; whereon how many haue we heard raging of their old neglected ſinnes, and fearefully deſpairing when they haue had moſt need of comfort? In ſumme, there is no way but this: Thy conſcience muſt haue either ſatisfaction or torment. Diſcharge thy ſinne betimes, and be at peace. He neuer breakes his ſleepe for debt, that payes when he takes vp.

The vaine ſhifts of the guiltie.

Sect. VII.

NEither can it ſuffice for peace, to haue croſſed the old ſcrole of our ſinnes, if wee preuent not the future; yea the preſent very importunitie of tentation breeds vnquietneſſe. Sinne where it hath got an haunt, looketh for more, as humours that fall towards their old iſſue: and if it be not ſtrongly repelled, doth neere as much vex vs with ſolliciting as with yeelding. Let others enuie their happineſſe, I ſhall neuer thinke their life ſo much as quiet, whoſe doores are continually beaten, and their morning ſleepe broken with early clients, whoſe entries are daily thronged with ſuters preſſing neere for the next audience; much leſſe that through their remiſſe anſwers are daily haunted with traitors or other inſtruments of villanie, offering their miſchieuous ſeruice, and inciting them to ſome peſtilent enterpriſe. Such are tentations to the ſoule. Whereof it cannot be rid, ſo long as it holds them in any hope of entertainement: and ſo long they will hope to preuaile, while wee giue them but a cold and timorous deniall. Suters are drawne on with an eaſie repulſe; counting that as halfe granted, which is but faintly gaine-ſaid. Peremptory anſwers can only put ſinne out of heart for any ſecond attempts. It is euer impudent when it meets not with a bold heart; hoping to preuaile by wearying vs, and wearying vs by intreaties. Let all ſuggeſtions therefore finde thee reſolute: ſo ſhall thy ſoule finde it ſelfe at reſt; for as the Deuill, ſo ſinne his naturall brood, flies away with reſiſtance. To which purpoſe, all our heady and diſordered affections, which are the ſecret factors of ſinne and Satan, muſt bee reſtrained by a ſtrong and yet temperate command of Reaſon and Religion: theſe, if they finde the reynes looſe in their necks (like to the wilde horſes, of that chaſte hunter in the Tragedie)

Sollicitation of ſinne remedied.

The ordering of affections.

gedie) carry vs ouer hills and rockes, and neuer leaue vs till wee be diſmembred, and they breathleſſe: but contrarily, if they bee pulled in with the ſudden violence of a ſtraight hand, they fall to plunging, and careering, and neuer leaue till their ſaddle bee empty, and euen then dangerouſly ſtrike at their proſtrate Rider. If there bee any exerciſe of Chriſtian wiſdome, it is in the managing of theſe vnruly affections, which are not more neceſſary in their beſt vſe, than pernicious in their miſ-gouernance. Reaſon hath alwaies beene buſie in vndertaking this ſo neceſſary a moderation: wherein although ſhee haue preuailed with ſome of colder temper, yet thoſe which haue beene of more ſtubborne metall, like vnto growne ſchollers, which ſcorne the ferule that ruled their minority, haue ſtill deſpiſed her weake endeuours. Onely Chriſtianitie hath this power; which with our ſecond birth giues vs a new nature: ſo that now, if exceſſe of paſſions be naturall to vs as men, the order of them is naturall to vs as Chriſtians. Reaſon bids the angry man ſay ouer his Alphabet ere he giue his anſwer; hoping by this intermiſſion of time, to gaine the mitigation of his rage. He was neuer throughly angry, that can endure the recitall of ſo many idle letters. Chriſtianitie giues not rules, but power to auoid this ſhort madneſſe. It was a wiſe ſpeech that is reported of our beſt and laſt Cardinall (I hope) that this Iland either did or ſhall ſee; who when a skilfull Aſtrologer, vpon the calculation of his natiuitie, had foretold him ſome ſpecialties, concerning his future eſtate, anſwered, Such perhaps I was borne, but ſince that time, I haue beene borne againe, and my ſecond natiuitie hath croſſed my firſt. The power of nature is a good plea for thoſe that acknowledge nothing aboue nature. But for a Chriſtian to excuſe his intemperateneſſe, by his naturall inclination, and to ſay, I am borne cholericke, ſullen, amorous, is an Apologie worſe than the fault. Wherefore ſerues Religion, but to ſubdue or gouerne nature? We are ſo much Chriſtians, as we can rule our ſelues, the reſt is but forme, and ſpeculation. Yea, the very thought of our profeſſion is ſo powerfull, that (like vnto that precious ſtone) being caſt into this Sea, it aſſwageth thoſe inward tempeſts, that were raiſed by the affections. The vnregenerate minde is not capable of this power; and therefore through the continuall mutinies of his paſſions, cannot but be ſubiect to perpetuall vnquietneſſe. There is neither remedy nor hope in this eſtate. But the Chriſtian ſoule, that hath inured it ſelfe to the awe of God, and the exerciſes of true mortification, by the onely looking vp at his holy profeſſion, cureth the burning venome of theſe fiery ſerpents that lurke within him. Haſt thou nothing but nature? Reſolue to looke for no peace. God is not prodigall to caſt away his beſt bleſſings on ſo vnworthy ſubiects. Art thou a Chriſtian? Doe but remember thou art ſo; and then if thou dar'ſt, if thou canſt, yeeld to the exceſſe of paſſions.

Sect. VIII.

The ſecond maine enemy to Peace, Croſſes.

HItherto the moſt inward and dangerous enemie of our peace: which if wee haue once maſtered, the other field ſhall be fought and wonne with leſſe bloud. Croſſes diſquiet vs either in their preſent feeling, or their expectation: both of them, when they meet with weake mindes, ſo extremely diſtempering them, that the patient for the time is not himſelfe. How many haue we knowne, which through a lingring diſeaſe, weary of their paine, weary of their liues, haue made their owne hands their executioners? How many meeting with a headſtrong griefe, which they could not manage, haue by the violence of it beene carried quite from their wits? How many millions, what for incurable maladies, what for loſſes, what for defamations, what for ſad accidents to their children, rub out their liues in perpetuall diſcontentment, therefore liuing, becauſe they cannot yet die, not for that they like to liue? If there could be any humane receit preſcribed to auoid euils, it would bee purchaſed at an high rate: but both it is impoſſible that earth ſhould redreſſe that which is ſent from Heauen; and if it could be done, euen the want of miſeries would proue miſerable: for the minde cloyed with continuall felicity, would grow a burden to it ſelfe, loathing that

at

at laſt, which intermiſſion would haue made pleaſant. Giue a free horſe the full reynes, and he will ſoone tire. Summer is the ſweeteſt ſeaſon by all conſents, wherein the earth is both moſt rich with increaſe, and moſt gorgeous for ornament; yet if it wer not receiued with interchanges of cold froſts and piercing windes, who could liue? Summer would be no Summer, if Winter did not both lead it in, and follow it: we may not therefore either hope or ſtriue to eſcape all croſſes; ſome we may: what thou canſt, flie from; what thou canſt not, allay and mitigate; in croſſes vniuerſally let this be thy rule, Make thy ſelfe none, eſcape ſome, beare the reſt, ſweeten all.

Sect. IX.

Of croſſes that ariſe from conceit.

Apprehenſion giues life to croſſes: and if ſome be ſimply, moſt are as they are taken. I haue ſeene many, which when God hath meant them no hurt, haue framed themſelues croſſes out of imagination, and haue found that inſupportable for weight, which in truth neuer was, neither had euer any but a fancied being. Others againe laughing out heauie afflictions, for which they were bemoaned of the beholders. One receiues a deadly wound, and lookes not ſo much as pale at the ſmart; another heares of many loſſes, and like *Zeno*, after newes of his ſhipwracke, (as altogether paſſion-leſſe) goes to his reſt, not breaking an houres ſleepe for that, which would breake the heart of ſome others. *Greenham* that Saint of ours (whom it cannot diſparage that he was reſerued for our ſo looſe an age) can lie ſpread quietly vpon the forme looking for the Chirurgians knife, binding himſelfe as faſt with a reſolued patience, as others with ſtrongeſt cords, abiding his fleſh carued, and his bowels rifled, and not ſtirring more than if he felt not, while others tremble to expect, and ſhrinke to feele but the pricking of a veyne. There can be no remedie for imaginary croſſes but wiſdome, which ſhall teach vs to eſteeme of all euents as they are; like a true glaſſe repreſenting all things to our mindes in their due proportion. So as croſſes may not ſeeme that are not, nor little and gentle ones ſeeme great and intolerable. Giue thy body Ellebore, thy minde good counſell, thine eare to thy friend, and theſe fantaſticall euills ſhall vaniſh away like themſelues.

Sect. X.

Of true and reall croſſes.

It were idle aduice to bid men auoid euils. Nature hath by a ſecret inſtinct taught brute creatures ſo much, whether wit or ſagacity: and our ſelfe-loue making the beſt aduantage of reaſon, will eaſily make vs ſo wiſe and carefull. It is more worth our labour, ſince our life is ſo open to calamities, and nature to impatience, to teach men to beare what euills they cannot auoid, and how by a well-diſpoſedneſſe of minde we may correct the iniquitie of all hard euents. Wherein it is hardly credible, how much good Art and precepts of reſolution may auaile vs. I haue ſeene one man, by the helpe of a little engine, lift vp that weight alone, which forty helping hands by their cleare ſtrength might haue endeuoured in vaine. Wee liue here in an Ocean of troubles, wherein we can ſee no firme land; one waue falling vpon another, ere the former haue wrought all his ſpight. Miſchiefes ſtriue for places, as if they feared to loſe their roome if they haſted not. So many good things as we haue, ſo many euills ariſe from their priuation; beſides no fewer reall and poſitiue euills that afflict vs. To preſcribe and apply receits to euery particular croſſe, were to write a Salmeron-like commentary vpon *Petrarchs* remedies; and I doubt whether ſo the worke would be perfect: a life would be too little to write it, and but enough to reade it.

Sect.

Sect. XI.

The first remedy of crosses before they come.

THe same medicines cannot helpe all diseases of the body, of the soule they may. Wee see Fencers giue their schollers the same common rules of position, of warding and weilding their weapon for offence, for defence, against all commers: such vniuersall precepts there are for crosses. In the first whereof, I would prescribe Expectation, that either killeth or abateth euills. For Crosses, after the nature of the *Cockatrice*, die, if they be foreseene; whether this prouidence makes vs more strong to resist, or by some secret power makes them more vnable to assault vs. It is not credible what a fore-resolued minde can doe, can suffer. Could our English *Milo*, of whom *Spaine* yet speaketh since their last peace, haue ouerthrowne that furious Beast, made now more violent through the rage of his baiting, if he had not setled himselfe in his station, and expected? The frighted multitude ran away from that ouer-earnest sport, which begun in pleasure, ended in terrour. If he had turned his backe with the rest, where had beene his safety, where his glory, and reward? Now he stood still, expected, ouercame, by one fact he at once preserued, honoured, enriched himselfe. Euills will come neuer the sooner for that thou lookest for them, they will come the easier: it is a labour well lost, if they come not; and well bestowed, if they doe come. We are sure the worst may come, why should wee bee secure that it will not? Suddennesse findes weake mindes secure, makes them miserable, leaues them desperate. The best way therefore is, to make things present, in conceit before they come, that they may be halfe past in their violence when they doe come: euen as with woodden wasters we learne to play at the sharp. As therefore good Souldiers exercise themselues long at the pale, and there vse those actiuities, which afterwards they shall practise vpon a true aduersarie: so must we present to our selues imaginary crosses, and manage them in our minde, before God sends them in euent. Now I eat, sleepe, digest, all soundly, without complaint: what if a languishing disease should bereaue me of my appetite and rest? that I should see dainties and loath them, surfetting of the very smell, of the thought of the best dishes? that I should count the lingring houres, and thinke *Exechias* long day returned, wearying my selfe with changing sides, and wishing any thing but what I am? How could I take this distemper? Now I haue (if not what I would, yet) what I need; as not abounding with idle superfluities, so not straitned with penurie of necessary things. What if pouerty should rush vpon me as an armed man, spoiling mee of all my little that I had, and send me to the fountaine for my best cellar? to the ground for my bed? for my bread to anothers cupbord? for my clothes to the Brokers shop, or my friends wardrobe? How could I brooke this want? I am now at home, walking in my owne grounds, looking on my young plants the hope of posterity, considering the nature, aduantages or feares of my soile, enioying the patrimony of my Fathers. What if for my Religion, or the malicious sentence of some great one, I should be exiled from my Countrey, wandering amongst those, whose habit, language, fashion, my ignorance shall make me wonder at; where the solitude of places, and strangenesse of persons, shall make my life vncomfortable? How could I abide the smell of forraine smoke? how should I take the contempt and hard vsage that waits vpon strangers? Thy prosperity is idle, and ill spent, if it be not medled with such fore-casting, and wisely suspicious thoughts, if it be wholly bestowed in enioying, no whit in preuenting. Like vnto a foolish Citie, which notwithstanding a dangerous situation, spends all her wealth in rich furnitures of chambers, and state-houses; while they bestow not one shouell-full of earth on outward Bulwarks to their defence: this is but to make our enemies the happier, and our selues the more readily miserable. If thou wilt not therefore be oppressed with euils, *Expect* and *Exercise*; Exercise thy selfe with conceit of euils: Expect the euils themselues; yea exercise thy selfe in expectation: so while the minde pleaseth it selfe in thinking, Yet I am not thus, it prepareth it selfe against it may be so. And if some that haue beene good at the Foyles, haue proued cowardly at the sharp, yet on the contrary, who euer durst point a single combat in the field, that hath not beene somewhat trained in the Fence-schoole?

Sect.

Sect. XII.

NEither doth it a little blunt the edge of euils, to conſider that they come from a diuine hand, whoſe almighty power is guided by a moſt wiſe prouidence, and tempered with a Fatherly loue. Euen the ſauage creatures will be ſmitten of their keeper, and repine not; if of a ſtranger, they teare him in peeces. He ſtrikes me that made me, that moderates the world; why ſtruggle I with him, why with my ſelfe? Am I a foole, or a Rebell? A foole, if I be ignorant whence my croſſes come: a Rebell, if I know it, and be impatient. My ſufferings are from a God, from my God; he hath de-ſtin'd me euery dramme of ſorrow that I feele: thus much thou ſhalt abide, and here ſhall thy miſeries be ſtinted. All worldly helps cannot abate them, all powers of hell cannot adde one ſcruple to their weight, that he hath allotted me: I muſt therefore either blaſpheme God in my heart, detracting from his infinite iuſtice, wiſdome, power, mercy, which all ſhall ſtand inuiolable, when millions of ſuch wormes as I am, are gone to duſt; or elſe confeſſe that I ought to be patient. And if I profeſſe I ſhould be that I will not, I befoole my ſelfe, and bewray miſerable impotencie. But (as impatience is full of excuſe) it was thine owne raſh improuidence, or the ſpight of thine enemie that impoueriſht, that defamed thee: it was the malignitie of ſome vnwholeſome diſh, or ſome groſſe corrupted aire, that hath diſtempered thee. Ah fooliſh curre, why doeſt thou bite at the ſtone, which could neuer haue hurt thee, but from the hand that threw it? If I wound thee, what matters it whether with mine owne ſword, or thine, or anothers? God ſtrikes ſome immediatly from heauen with his owne arme, or with the arme of Angels: others hee buffets with their owne hands, ſome by the reuenging ſword of an enemie, others with the fiſt of his dumbe creatures: God ſtrikes in all; his hand moues theirs. If thou ſee it not, blame thy carnall eies. Why doſt thou fault the inſtrument, while thou knoweſt the agent? Euen the dying theefe pardons the executioner, exclaimes on his vniuſt Iudge, or his malicious accuſers. Either then blame the firſt mouer, or diſcharge the meanes: which as they could not haue touched thee, but as from him; ſo from him they haue afflicted thee iuſtly, wrongfully perhaps as in themſelues.

The next remedy of croſſes when they are come. From their Author.

Sect. XIII.

BVt neither ſeemeth it enough to be patient in croſſes, if wee bee not thankfull alſo. Good things challenge more than bare contentment. Croſſes (vniuſtly termed euils) as they are ſent of him that is all gooneſſe, ſo they are ſent for good, and his end cannot bee fruſtrate. What greater good can be to the diſeaſed man, than fit and proper Phyſicke to recure him? Croſſes are the only medicines of ſicke mindes. Thy ſound body carries within it a ſicke ſoule; thou feeleſt it not perhaps: ſo much more art thou ſicke, and ſo much more dangerouſly. Perhaps thou laboureſt of ſome plethorie of pride, or of ſome dropſie of couetouſneſſe, or the ſtaggers of inconſtancy, or ſome feauer of luxurie, or conſumption of enuie, or perhaps of the lethargie of idleneſſe, or of the phrenſie of anger: It is a rare ſoule that hath not ſome notable diſeaſe; onely croſſes are thy remedies. What if they be vnpleaſant? They are phyſicke: it is enough if they be wholeſome. Not pleaſant taſte, but the ſecret vertue commends medicines. If they cure thee, they ſhall pleaſe thee, euen in diſpleaſing; or elſe thou loueſt thy palate aboue thy ſoule. What madneſſe is this? When thou complaineſt of a bodily diſeaſe, thou ſendeſt to the Phyſician, that he may ſend thee not ſauourie, but wholeſome potions: thou receiueſt them in ſpight of thine abhorring ſtomach, and withall both thankeſt and rewardeſt the Phyſician. Thy ſoule is ſicke: thy heauenly Phyſician ſees it, and pitties thee ere thou thy ſelfe; and vnſent to, ſends thee not a plauſible, but a ſoueraigne remedie: thou loatheſt the ſauour, and rather wilt hazard thy life, than offend thy palate; and in ſtead of thankes, repineſt at, reuileſt the Phyſician. How comes it that

The third antidote of croſſes.

that we loue our ſelues ſo little (if at leaſt we count our ſoules the beſt or any part) as that we had rather vndergoe death than paine, chuſing rather wilfull ſickneſſe, than an harſh remedie? Surely we men are meere fooles in the eſtimation of our owne good: like children, our choice is lead altogether by ſhew, no whit by ſubſtance. Wee cry after euery well-ſeeming toy, and put from vs ſolid proffers of good things. The wiſe Arbitrator of all things ſees our folly, and corrects it, with-holding our idle deſires, and forcing vpon vs the ſound good we refuſe. It is ſecond folly in vs, if we thanke him not. The fooliſh babe cries for his fathers bright knife, or gilded pilles. The wiſer father knowes that they can but hurt him; and therefore with-holds them after all his teares. The childe thinkes he is vſed but vnkindly. Euery wiſe man, and himſelfe at more yeeres, can ſay, it was vſed but childiſh folly, in deſiring it, in complaining that he miſſed it. The loſſe of wealth, friends, health, is ſometimes gaine to vs. Thy body, thy eſtate, is worſe; thy ſoule is better, why complaineſt thou?

Sect. XIV.

The 4. and laſt part, from their iſſue.

NAy, it ſhall not be enough (mee thinkes) if onely wee be but contented and thankfull, if not alſo chearefull in afflictions; if that, as we feele their paine, ſo wee looke to their end; although indeed this is not more requiſite, than rarely found, as being proper onely to the good heart. Euery bird can ſing in a cleare heauen, in a temperate ſpring; that one, as moſt familiar, ſo is moſt commended, that ſings merrie notes in the middeſt of a ſhowre, or the dead of Winter. Euery Epicure can enlarge his heart to mirth in the middeſt of his cups and dalliance; onely the three children can ſing in the furnace, *Paul* and *Silas* in the ſtockes, Martyrs at the ſtake. It is from heauen that this ioy comes, ſo contrary to all earthly occaſions, bred in the faithfull heart, through a ſerious and feeling reſpect to the iſſue of what he feeles, the quiet and vntroubled fruit of his righteouſneſſe; glorie, the crowne after his fight; after his minute of paine, eternity of ioy. He neuer lookt ouer the threſhold of heauen, that cannot more reioyce that he ſhall be glorious, than mourne in preſent that he is miſerable.

Sect. XV.

Of the importunitie and terror of Death.

YEa, this conſideration is ſo powerfull, that it alone is able to make a part againſt the feare or ſenſe of the laſt and greateſt of all terribles, Death it ſelfe: which in the conſcience of his owne dreadfulneſſe, iuſtly laughs at all the vaine humane precepts of Tranquillitie, appalling the moſt reſolute, and vexing the moſt cheerefull mindes. Neither prophane *Lucretius*, with all his Epicurean rules of confidence, nor drunken *Anacreon*, with all his wanton Odes, can ſhift off the importunate and violent horrour of this Aduerſarie. Seeſt thou the *Chaldean* Tyrant beſet with the ſacred bowles of *Ieruſalem*, the late ſpoiles of Gods Temple; and (in contempt of their owner) carowſing healths to his Queenes, Concubines, Peeres, ſinging amids his cups, triumphant carols of praiſe to his molten and carued gods? Wouldeſt thou euer ſuſpect that this high courage could be abated? or that this ſumptuous and preſumptuous banquet (after ſo royall and iocond continuance) ſhould haue any other concluſion, but pleaſure? Stay but one houre longer, and thou ſhalt ſee that face, that now ſhines with a ruddie gloſſe (according to the colour of his liquor) looke pale and gaſtly, ſtained with the colours of feare and death; and that proud hand, which now lifts vp her maſſie Goblets in defiance of God, tremble like a leaſe in a ſtorme; and thoſe ſtrong knees, which neuer ſtooped to the burden of their laden body, now not able to beare vp themſelues, but looſened with a ſudden palſie of feare, one knocking againſt the other: and all this, for that Death writes him a letter of ſummons to appeare that night before him; and accordingly ere the next Sunne, ſent two *Eunuches* for his honora-

ble

ble conueiance into another world. Where now are thoſe delicate morſels, thoſe deep draughts, thoſe merry ditties, wherewith the palate and eare ſo pleaſed themſelues? What is now become of all thoſe cheerefull looks, looſe laughters, ſtately port, reuels, triumphs of the feaſting Court? Why doth none of his gallant Nobles reuiue the fainted courage of their Lord with a new cup? or with ſome ſtirring ieſt ſhake him out of this vnſeaſonable melancholy? O death, how imperious art thou to carnall mindes? aggrauating their miſerie not onely by expectation of future paine, but by the remembrance of the wonted cauſes of their ioy; and not ſuffering them to ſee ought but what may torment them? Euen that monſter of *Ceſars*, that had beene ſo well acquainted with bloud, and neuer had found better ſport than in cutting of throats; when now it came to his owne turne, how effeminate, how deſperately cowardous did he ſhew himſelfe! to the wonder of all Readers, that he which was euer ſo valiant in killing, ſhould be ſo womaniſhly heartleſſe in dying.

Sect. XVI.

The grounds of the feare of death.

THere are that feare not ſo much to be dead, as to die; the very act of diſſolution frighting them with a tormenting expectation of a ſhort, but intolerable painfulneſſe. Which let if the wiſdome of God had not interpoſed to timorous nature, there would haue beene many more *Lucreces*, *Cleopatraes*, *Achitophels*; and good lawes ſhould haue found little opportunitie of execution, through the wilfull funerals of malefactors. For the ſoule that comes into the body without any (at leaſt ſenſible) pleaſure, departs not from it without an extremitie of paine; which varying according to the manner and meanes of ſeparation, yet in all violent deaths eſpecially retaineth a violence not to be auoided, hard to be endured. And if diſeaſes, which are deſtin'd towards death as their end, bee ſo painfull, what muſt the end and perfection of diſeaſes be? Since as diſeaſes are the maladies of the body, ſo death is the malady of diſeaſes. There are that feare not ſo much to die, as to be dead. If the pang be bitter, yet it is but ſhort: the comfortleſſe ſtate of the dead ſtrikes ſome that could well reſolue for the act of their paſſage. Not the worſt of the Heathen Emperours, made that moanfull dittie on his death-bed, wherein he bewraieth (to all memory) much feeling pittie of his ſoule, for her doubtfull and impotent condition after her parture. How doth *Platoes* worldling bewaile the miſery of the graue, beſides all reſpect of paine! *Woe is mee, that I ſhall lie alone rotting in the ſilent earth, amongſt the crawling Wormes, not ſeeing ought aboue, not ſeene.* Very not-being is ſufficiently abhorred of nature, if death had no more to make it fearefull. But thoſe that haue liued vnder light enough, to ſhew them the gates of hell, after their paſſage thorow the gates of death, (and haue learned, that death is not onely horrible for our not-being here, but for being infinitly, eternally miſerable in a future world; nor ſo much for the diſſolution of life, as the beginning of torment) thoſe cannot, without the certaine hope of their immunitie, but carnally feare to die, and helliſhly feare to be dead. For if it be ſuch paine to die, what is it to be euer dying? And if the ſtraining or luxation of one ioynt can ſo afflict vs, what ſhall the racking of the whole body, and the torturing of the ſoule, whoſe animation alone makes the body to feele and complaine of ſmart? And if men haue deuiſed ſuch exquiſite torments, what can ſpirits, more ſubtile, more malicious? And if our momentanie ſufferings ſeeme long, how long ſhall that be that is eternall? And if the ſorrowes indifferently incident to Gods deare ones vpon earth, be ſo extreme, as ſometimes to driue them within ſight of deſpairing, what ſhall thoſe be that are reſerued onely for thoſe that hate him, and that he hateth? None but thoſe who haue heard the deſperate complaints of ſome guiltie *Spyra*, or whoſe ſoules haue beene a little ſcorched with theſe flames, can enough conceiue of the horror of this eſtate; it being the policy of our common enemy to conceale it ſo long, that we may ſee and feele it at once, leſt we ſhould feare it, before it be too late to be auoided.

Ὠποιπότε ταῦτα μάθω, &c.

Sect. XVII.

Remedy of the last and greatest breach of peace, arising from death.

NOw when this great Aduersary, like a proud Giant, comes stalking out in his fearefull shape, and insults ouer our fraile mortalitie, daring the world to match him with an equall Champion, whiles a whole host of worldlings shew him their backs for feare, the true Christian (armed onely with confidence and resolution of his future happinesse) dares boldly encounter him, and can wound him in the forehead (the wonted seat of terror) and trampling vpon him, can cut off his head with his owne sword, and victoriously returning, can sing in triumph, *O death, where is thy sting?* An happy victory! Wee die, and are not foiled: yea, we are conquerours in dying: we could not ouercome death, if we died not. That dissolution is well bestowed, that parts the soule from the body, that it may vnite both to God. All our life here (as that heauenly Doctor well tearmes it) is but a vitall death. How aduantagious is that death that determines this false and dying life, and begins a true one, aboue all the titles of happinesse! The Epicure or Sadduce dare not die, for feare of not being. The guiltie and loose worldling dares not die, for feare of being miserable. The distrustfull and doubting semi-Christian dares not die, because he knowes not, whether hee shall be, or be miserable, or not be at all. The resolued Christian dares, and would die, because he knowes he shall be happy; and looking merrily towards heauen (the place of his rest) can vnfainedly say, I desire to be dissolued: I see thee, my home, I see thee, (a sweet and glorious home, after a weary pilgrimage) I see thee; and now after many lingring hopes, I aspire to thee. How oft haue I looked vp at thee, with admiration and rauishment of soule! and by the goodly beames that I haue seene, ghessed at the glory that is aboue them! How oft haue I scorned these dead and vnpleasant pleasures of earth, in comparison of thine! I come now, my ioyes, I come to possesse you: I come through paine and death; yea if hell it selfe were in the way betwixt you and mee, I would passe through hell it selfe to enioy you. And (in truth) if that Heathen *Cleombrotus* (a follower of the ancient Academie) but vpon onely reading of his Master *Platoes* discourses of the immortalitie of the soule, could cast downe himselfe head-long from an high rocke, and wilfully breake his necke, that he might be possessed of that immortalitie which he beleeued to follow vpon death; how contented should they be to die, that knew they shall be (more than immortall) glorious? Hee went, not in an hate of the flesh, as the *Patrician* Heretickes of old; but in a blinde loue to his soule, out of bare opinion: We, vpon an holy loue grounded vpon assured knowledge. He, vpon an opinion of future life: we on knowledge of future glory. He went, vnsent for; we, called for by our Maker. Why should his courage exceed ours, since our ground, our estate so farre exceeds his? Euen this age, within the reach of our memorie, bred that peremptory *Italian*, which in imitation of old Romane courage (lest, in that degenerated Nation, there should be no step left of the qualities of their Ancestors) entring vpon his torment for killing a Tyrant, cheered himselfe with this confidence; My death is sharpe; my fame shall be euerlasting. The voice of a Romane, not of a Christian. My fame shall be eternall: an idle comfort. My fame shall liue; not my soule liue to see it. What shall it auaile thee to be talkt of, while thou art not? Then fame onely is precious, when a man liues to enioy it. The fame that suruiues the soule, is bootlesse. Yet euen this hope cheered him against the violence of his death. What should it doe vs, that (not our fame, but) our life, our glory after death, cannot die? He that hath *Stephens* eies to looke into heauen, cannot but haue the tongue of the Saints, *Come Lord: How long?* That man, seeing the glory of the end, cannot but contemne the hardnesse of the way. But who wants those eies, if he say and sweares that he feares not death, beleeue him not: if he protest this *Tranquillitie*, and yet feare death, beleeue him not: beleeue him not, if he say he is not miserable.

Augustine.

Tull. Tuscul. Callimach. Epigram.

August. de Hæres.

Mors acerba, Fama perpetua.

Sect.

Sect. XVIII.

THese are enemies on the left hand. There want not ſome on the right, which with leſſe profeſſion of hoſtilitie, hurt no leſſe. Not ſo eaſily perceiued, becauſe they diſtemper the minde, not without ſome kinde of pleaſure. Surfet kils more than famine. Theſe are the *ouer-deſiring* and *ouer-ioying* of theſe earthly things. All immoderations are enemies, as to health, ſo to peace. He that deſires, wants as much, as he that hath nothing. The drunken man is as thirſtie as the ſweating trauel-ler. Hence are the ſtudies, cares, feares, iealouſies, hopes, griefes, enuies, wiſhes, platformes of atchieuing, alterations of purpoſes, and a thouſand like; whereof each one is enough to make the life troubleſome. One is ſicke of his neighbours field, whoſe miſſhapen angles disfigure his, and hinder his Lordſhip of entireneſſe: what he hath, is not regarded, for the want of what hee cannot haue. Another feeds on cruſts, to purchaſe what he muſt leaue (perhaps) to a foole, or, (which is not much better) to a prodigall heire. Another, in the extremitie of couetous folly, chuſes to die an vnpitied death; hanging himſelfe for the fall of the market, while the Commons laugh at that loſſe, and in their ſpeeches Epitaph vpon him, as on that Pope, *He liued as a Wolfe, and died as a Dogge.* One cares not what attendance hee dances at all houres, on whoſe ſtaires he ſits, what vices he ſoothes, what deformities he imitates, what ſeruile offices he doth, in an hope to riſe. Another ſtomackes the couered head and ſtiffe knee of his inferiour; angry that other men thinke him not ſo good as he thinkes himſelfe. Another eats his owne heart, with enuy at the richer furniture, and better eſtate, or more honour of his neighbour; thinking his owne not good, becauſe another hath better. Another vexeth himſelfe with a word of diſgrace, paſt from the mouth of an enemy, which he neither can digeſt, nor caſt vp; reſoluing, becauſe another will be his enemy, to be his owne. Theſe humours are as manifold, as there are men that ſeeme proſperous. For the auoiding of all which ridiculous, and yet ſpightfull inconueniences, the minde muſt be ſetled in a perſwaſion of the worthleſneſſe of theſe outward things. Let it know, that theſe riches haue made many prouder, none better: That, as neuer man was, ſo neuer wiſe man thought himſelfe better for enioying them. Would that wiſe Philoſopher haue caſt his gold into the ſea, if he had not knowne he ſhould liue more happily without it? If hee knew not the vſe of riches, he was no wiſe man: if he knew not the beſt way to quietneſſe, he was no Philoſopher: now euen by the voice of their Oracle, he was confeſſed to be both; yet caſt away his gold, that he might bee happy. Would that wiſe Prophet haue praied as well againſt riches, as pouertie? Would ſo many great men (whereof our little Iland hath yeelded nine crowned Kings while it was held of old by the *Saxons*) after they had continued their life in the Throne, haue ended it in the Cell, and changed their Scepter for a Booke, if they could haue found as much felicitie in the higheſt eſtate, as ſecuritie in the loweſt? I heare *Peter* and *Iohn* (the eldeſt and deareſt Apoſtles) ſay, Gold & Siluer haue I none: I heare the Deuill ſay, All theſe will I giue thee; and they are mine, to giue. Whether ſhall I deſire to be in the ſtate of theſe Saints, or that deuill? He was therefore a better husband then a Philoſopher, that firſt tearmed riches Goods: and he mended the title well, that (adding a fit Epithet) called them goods of *Fortune*, falſe goods aſcribed to a falſe patron. There is no fortune, to giue or guide riches: there is no true goodnes in riches, to be guided. His meaning then was (as I can interpret it) to teach vs, in this title; that it is a chance, if euer riches were good to any. In ſumme, who would account thoſe as riches, or thoſe riches as goods, which hurt the owner, diſquiet others? which the worſt haue; which the beſt haue not, which thoſe that haue not, want not; which thoſe want, that haue them: which are loſt in a night; and a man is not worſe, when he hath loſt them? It is true of them, that we ſay of fire and water; They are good ſeruants, ill maſters. Make them thy ſlaues, they ſhall be goods indeed: in vſe, if not in nature; good to thy ſelfe, good to others

The ſecond ranke of the enemies of peace.

Hippocr. Aphoriſ.

The firſt remedy of an ouer-proſperous eſtate.

The vanity and vnprofitableneſſe of riches.

The firſt enemy on the right hand.

Socrates.

A proofe, that with Chriſtians deſerues no credit; but with Heathens commands it.

by thee: But if they bee thy masters, thou hast condemned thy selfe to thine owne Gallies. If a seruant rule, he proues a Tyrant. What madnesse is this? thou hast made thy selfe, at once, a slaue and a foole. What if thy chaines be of Gold? or if, with *Heliogabalus*, thou hast made thee silken halters? thy seruitude may be glorious: it is no lesse miserable.

Sect. XIX.

The second enemy on the right hand, Honour.

HOnour, perhaps, is yet better; such is the confused opinion of those that know little: but a distinct and curious head shall finde an hard taske, to define in what point the goodnesse thereof consisteth. Is it in high descent of bloud? I would thinke so, if nature were tied by any law to produce children like qualities to their Parents. But, although in the brute creatures shee be euer thus regular, that yee shall neuer finde a young Pigeon hatched in an Eagles nest; neither can I thinke that true, (or if true, it was monstrous) that *Nicippus* his sheepe should yeane a Lion: yet in the best creature (which hath his forme, and her attending qualities from aboue) with a likenesse of face and features, is commonly found an vnlikenesse of disposition: onely the earthly part followes the seed; wisdome, valour, vertue, are of another beginning. Shall I bow to a molten Calfe, because it was made of golden eare-rings? Shall I condemne all honor of the first head (though vpon neuer so noble deseruing) because it can shew nothing, before it selfe, but a white shield? If *Cæsar*, or *Agathocles*, bee a Potters sonne, shall I contemne him? Or if wise *Bion* be the sonne of an infamous Curtizan, shall the censorious Lawyer race him out of the Catalogue, with *Partus sequitur ventrem*? Lastly, shall I account that good, which is incident to the worst? Either therefore greatnesse must shew some Charter, wherein it is priuileged with succession of vertue; or else the goodnesse of honour cannot consist in bloud. Is it then in the admiration and high opinion that others haue conceiued of thee, which drawes all dutifull respect, and humble offices from them, to thee? O fickle good, that is euer in the keeping of others! especially of the vnstable vulgar, that beast of many heads: whose diuided tongues, as they neuer agree with each other; so seldome (when euer) agree long with themselues. Doe we not see the superstitious *Lystrians*, that ere-while would needs make *Paul* a God, against his will; and in deuout zeale, drew crowned Bulls to the Altars of their new *Iupiter* and *Mercury*? violence can scarce hold them from sacrificing to him: now not many houres after, gather vp stones against him; hauing in their conceits, turned him, from a God, into a malefactor; and are ready to kill him, in stead of killing a sacrifice to him. Such is the multitude; and such the stedfastnesse of their honour. There then onely is true honour, where bloud and vertue meet together: the greatnesse whereof is from bloud; the goodnesse from vertue. Reioyce, yee great men, that your bloud is ennobled with the vertues and deserts of your Ancestors. This onely is yours: this onely challengeth all vnfained respect of your inferiours. Count it praise-worthy, not that you haue, but that you deserue honour. Bloud may bee tainted; the opinion of the vulgar cannot be constant; onely vertue is euen like it selfe, and onely winnes reuerence, euen of those that hate it. Without which, greatnesse is as a Beacon of vice, to draw mens eies the more to behold it: and those that see it, dare lothe it; though they dare not censure it. So, while the knee bendeth, the minde abhorreth; and telleth the body, it honours an vnworthy subiect: within it selfe, secretly comparing that vicious great man (on whom his submisse courtesie is cast away) to some goodly faire bound *Senecaes* Tragedies, that is curiously gilded without; which if a man open, he shall finde *Thyestes* the tombe of his owne children; or *Oedipus* the husband of his owne mother, or some such monstrous part: which he (at once) reades, and hates.

Olympia. Diog. Laert.

Sect.

Sect. XX.

LEt him thinke, that not onely theſe outward things are not in themſelues good, but that they expoſe their owners to miſery. For, beſides that God vſually puniſhes our ouer-louing them, with their loſſe, (becauſe he thinkes them vnworthy Riuals to himſelfe, who challengeth all height of loue, as his onely right) ſo that the way to loſe, is to loue much; the largeneſſe moreouer either of affection, or eſtate, makes an open way to ruine: while a man walkes on plaine ground, he falls not; or, if he fall, he doth but meaſure his length on the ground, and riſe againe without harme: but he that climbeth high, is in danger of falling; and if he fall, of killing. All the ſailes hoiſed, giue vantage to a tempeſt; which (through the Mariners foreſight giuing timely roome thereto) by their fall, deliuer the Veſſell from the danger of that guſt, whoſe rage now paſſeth ouer with onely beating her with waues for anger that he was preuented. So the larger our eſtate is, the fairer marke hath Miſchiefe giuen to hit; and (which is worſe) that which makes vs ſo eaſie to hit, makes our wound more deepe and grieuous. If poore *Codrus* his houſe burne, he ſtands by and warmes him with the flame, becauſe he knowes it is but the loſſe of an out-ſide; which (by gathering ſome few ſticks, ſtraw, and clay) may with little labour, and no coſt, be repaired. But, when the many loſts of the rich man doe one giue fire to another; he cries out one while of his Counting houſe, another while of his Wardrobe: then of ſome noted Cheſt; and ſtraight of ſome rich Cabinet: and lamenting both the frame and the furniture, is therefore impatient, becauſe he had ſomething.

The ſecond remedy of ouer-ioyed proſperitie.

Sect. XXI.

BVt, if there be any Sorcereſſe vpon earth, it is pleaſure: which ſo inchanteth the minds of men, and worketh the diſturbance of our Peace, with ſuch ſecret delight, that fooliſh men thinke this want of *Tranquillitie*, happineſſe. She turneth men into ſwine, with ſuch ſweet charmes, that they would not change their brutiſh nature, for their former reaſon. It is a good vnquietneſſe (ſay they) that contenteth: it is a good enemy, that profiteth. Is it any wonder that men ſhould be ſottiſh, when their reaſon is maſtered with ſenſualitie? Thou foole, thy pleaſure contents thee: how much? how long? If ſhe haue not more befriended thee, than euer ſhe did any earthly fauorite: yea, if ſhe haue not giuen thee more, than ſhee hath her ſelfe; thy beſt delight hath had ſome mixture of diſcontentment. For either ſome circumſtance croſſeth thy deſire, or the inward diſtaſte of thy conſcience (checking thine appetite) permits thee not any entire fruition of thy ioy. Euen the ſweeteſt of all flowers hath his thornes: and who can determine whether the ſent be more delectable, or the pricks more irkeſome? It is enough for heauen to haue abſolute pleaſures: which if they could bee found here below; certainly, that heauen, which is now not enough deſired, would then bee feared. God will haue our pleaſures here (according to the faſhion of our ſelues) compounded: ſo as the beſt delights may ſtill ſauour of their earth. See how that great King, which neuer had any match for wiſdome, ſcarce euer any ſuperiour for wealth, trauerſed ouer all this inferiour world, with diligent inquiry, and obſeruation, and all to finde out that goodneſſe of the children of men which they enioy vnder the Sunne; abridging himſelfe of nothing that either his eyes, or his heart could ſuggeſt to him: (as what is it, that he could not either know or purchaſe?) and now comming home to himſelfe, (after the diſquiſition of all naturall and humane things) complaines, that *Behold, all is* not onely *vanitie*, but *vexation*. Goe then, thou wiſe Scholler of experience, and make a more accurate ſearch for that which hee ſought, and miſſed. Perhaps ſome-where (betwixt the talleſt Cedar in Lebanon, and the ſhrubby Hyſop vpon the wall) Pleaſure ſhrouded her ſelfe, that ſhe could not be deſcried

The vanitie of pleaſure; the third enemy on the right hand.

ſcried of him; whether through ignorance, or negligence: thine in-ſight may be more piercing, thy meanes more commodious, thy ſucceſſe happier. If it were poſſible for any man to entertaine ſuch hopes, his vaine experience could not make him a greater foole: it could but teach him what he is and knoweth not. And yet ſo imperfect, as our Pleaſures are, they haue their ſatietie: and as their *Continuance* is not good, ſo their *Concluſion* is worſe: looke to the end, and ſee how ſudden, how bitter it is. Their onely *Courteſie* is, to ſalute vs with a farewell; and ſuch a one, as makes their ſalutation vncomfortable. This *Dalila* ſhewes and ſpeakes faire; but in the end ſhe will bereaue thee of thy ſtrength, of thy ſight, yea of thy ſelfe. Theſe Gnats flie about thine eares, and make thee muſicke awhile; but euermore they ſting, ere they part. *Sorrow* and *Repentance*, is the beſt end of *Pleaſure*: *Paine* is yet worſe; but the worſt is *Deſpaire*. If thou miſſe of the firſt of theſe, one of the latter ſhall finde thee; perhaps both. How much better is it for thee, to want a little honie, than to bee ſwolne vp with a venomous ſting?

Thus then, the minde reſolued that theſe earthly things *(Honour, Wealth, Pleaſures)* are caſuall, vnſtable, deceitfull, imperfect, dangerous; muſt learne to vſe them without truſt, and to want them without griefe; thinking ſtill, If I haue them, I haue ſome benefit with a great charge: If I haue them not; with little reſpect of others, I haue much ſecuritie and eaſe, in my ſelfe: which once obtained, wee cannot fare amiſſe in either eſtate; and without which, we cannot but miſcarrie in both.

Sect. XXII.

Poſitiue rules of our peace.

ALl the enemies of our inward peace, are thus deſcried and diſcomforted. Which done, we haue enough to preſerue vs from miſery: but (ſince wee moreouer ſeeke how to liue well and happily) there yet remaine thoſe *Poſitiue Rules* whereby our *Tranquillitie* may be both had, continued, and confirmed. Wherein, I feare not leſt I ſhould ſeeme ouer-diuine, in caſting the Anchor of Quietneſſe ſo deepe as Heauen (the onely ſeat of conſtancy;) whiles it can finde no hold at all vpon earth. All earthly things are full of variableneſſe: and therefore hauing no ſtay in themſelues, can giue none to vs. He that will haue and hold right *Tranquillitie*, muſt finde in himſelfe a ſweet fruition of God, and a feeling apprehenſion of his preſence; that when hee findes manifold occaſions of vexation in theſe earthly things, he (ouer-looking them all, and hauing recourſe to his Comforter) may finde in him ſuch matter of contentment, that he may paſſe ouer all theſe pettie grieuances with contempt: which whoſoeuer wants, may be ſecure, cannot be quiet. The minde of man cannot want ſome refuge, and (as we ſay of the Elephant) cannot reſt, vnleſſe it haue ſomething to leane vpon. The *Couetous man*, (whoſe heauen is his cheſt) when he heares himſelfe rated and curſed for oppreſſion, comes home; and ſeeing his bagges ſafe, applauds himſelfe againſt all cenſurers. The *Glutton*, when he loſeth friends or good name; yet ioyeth in his well furniſht table, and the laughter of his Wine: more pleaſing himſelfe in one diſh, than he can bee grieued with all the worlds miſ-carriage. The *needy Scholler* (whoſe wealth lies all in his braine) cheeres himſelfe againſt iniquitie of times, with the conceit of his knowledge. Theſe ſtarting holes the minde cannot want, when it is hard driuen. Now, when as like to ſome chaſed *Siſera*, it ſhrowds it ſelfe vnder the harbour of theſe *Iaels*; although they giue it houſe-roome and milke for a time, yet at laſt either they entertaine it with a naile in the Temples, or (being guiltie to their owne impotency) ſend it out of themſelues, for ſafetie and peace. For, if the Croſſe light in that which it made his refuge (as, if the couetous man be croſſed in his riches) what earthly thing can ſtay him from a deſperate phrenſie? Or, if the Croſſe fall in a degree aboue the height of his ſtay; as if the rich man be ſicke, or dying (wherein, all wealth is either contemned, or remembred with anguiſh) how doe all his comforts (like vermine, from an houſe on fire) runne away from him, and leaue him ouer to his ruine! whiles the Soule, that

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hath placed his refuge aboue, is ſure that the ground of his comfort cannot be matched with an earthly ſorrow, cannot be made variable by the change of any euent; but is infinitely aboue all caſualties, and without all vncertainties. What ſtate is there, wherein this heauenly ſtay ſhall not affoord mee, not onely Peace, but Ioy? Am I in priſon? or in the hell of priſons (in ſome darke, low, and deſolate dungeon?). Lo there *Algerius* (that ſweet Martyr) findes more light than aboue; and pitties the darkneſſe of our libertie. We haue but a Sunne to enlighten our world, which euery cloud dimmeth, and hideth from our eies: but the Father of lights (in reſpect of whom, all the bright ſtarres of heauen are but as the ſnuffe of a dimme candle) ſhines into his pit, and the preſence of his glorious Angels make that an heauen to him, which the world purpoſed as an hell of diſcomfort. What *walls* can keepe out that infinite Spirit, that fills all things? What *darkneſſe* can be where the God of this Sunne dwelleth? What *ſorrow* where he comforteth? Am I wandring in baniſhment? Can I goe whither God is not? what Sea can diuide betwixt him and mee? then would I feare exile, if I could bee driuen away as well from God, as my countrie. Now he is as much in all earths: His title is alike to all places; and mine in him: His ſunne ſhines to me; his ſea or earth beares me vp; his preſence cheereth mee, whither-ſoeuer I goe. He cannot be ſaid to flit, that neuer changeth his Hoſt. He alone is a thouſand companions; he alone is a world of friends. That man neuer knew what it was to be familiar with God, that complaines of the want of home, of friends, of companions, while God is with him. Am I contemned of the world? It is enough for me, that I am honoured of God: of both, I cannot. The world would loue me more, if I were leſſe friends with God. It cannot hate mee ſo much as God hates it. *What care I to be hated of them, whom God hateth?* He is vnworthy of Gods *fauour*, that cannot thinke *it* happineſſe enough without the worlds. How eaſie is it for ſuch a man, whiles the world diſgraces him, at once to ſcorne and pittie it, that it cannot thinke nothing more contemptible than it ſelfe? I am impoueriſhed with loſſes: That was neuer throughly good, that may be loſt. My riches will not leeſe mee, yea, tho I forgoe all, to my skin, yet haue I not loſt any part of my wealth. For, if hee bee rich that hath ſomething; how rich is he, that hath the Maker and owner of all things? I am weake and diſeaſed in body: He cannot miſcarry, that hath his Maker for his Phyſician. Yet, my ſoule (the better part) is ſound; for that cannot bee weake, whoſe ſtrength God is. How many are ſicke in that, and complaine not! I can be content to be let bloud in the arme or foot, for the curing of the head or heart. The health of the principall part is more ioy to me, than it is trouble to bee diſtempered in the inferiour. Let me know that God fauours me: then I haue *libertie* in priſon, *home* in baniſhment, *honour* in contempt, in loſſes *wealth*, *health* in infirmitie, *life* in death; and in all theſe *happineſſe*. And (ſurely) if our perfect fruition of God bee our complete heauen: it muſt needs be, that our inchoate conuerſing with him is our heauen imperfectly, and the entrance into the other: which (me thinkes) differs from this, not in the kinde of it, but in the degree. For the continuation of which happy ſocietie (ſith ſtrangeneſſe loſeth acquaintance and breedeth neglect) on our part muſt bee a daily renuing of heauenly familiaritie, by ſeeking him vp, euen with the contempt of all inferiour diſtraction; by talking with him in our ſecret inuocations; by hearing his conference with vs; and by mutuall entertainment of each other in the ſweet diſcourſes of our daily meditations. He is a ſullen and vnſociable friend that wants words. God ſhall take no pleaſure in vs if wee be ſilent. The heart that is full of loue, cannot but haue a buſie tongue. All our talke with God is either Suites or Thankes. In them the Chriſtian heart powres out it ſelfe to his Maker; and would not change this priuilege for a world. All his annoyances, all his wants, all his diſlikes are powred into the boſome of his inuiſible friend; who likes vs ſtill ſo much more as we aske more, as we complaine more. Oh the eaſie and happy recourſe that the poore ſoule hath to the high throne of Heauen! we ſtay not for the holding out of a golden ſcepter, to warne our admiſſion, before which our preſence ſhould be preſumption and death. No houre is vnſeaſonable, no perſon too baſe, no words too homely, no fact too hard, no importunitie too great. We ſpeake familiarly,

Pompon. Alger. Fox Martyr.

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we are heard, answered, comforted. Another while God interchangeably speaks vnto vs by the secret voice of his spirit; or by the audible sound of his word; we heare, adore, answer him; by both which the minde so communicates it selfe to God, and hath God so plentifully communicated vnto it, that hereby it growes to such an habit of heauenlinesse, as that now it wants nothing, but dissolution of full glory.

Sect. XXIII.

The subordinate rules of Tranquillitie. 1. For actions.

OVt of this maine ground once setled in the heart (like as so many riuers from one common sea) flow those subordinate resolutions, which we require as necessary to our peace, whether in respect of our actions, or our estate. For our actions, there must be a secret vow passed in the soule, both of constant refraining from whatsoeuer may offend that maiestie we rest vpon; and aboue this, of true and canonicall obedience to God, without all care of difficultie, and in spight of all contradictions of nature. Not out of the confidence of our owne power, impotent men, who are we, that we should either vow or performe? But as he said; Giue what thou bidst, and bid what thou wilt. Hence the courage of *Moses* durst venture his hand to take vp the crawling & hissing Serpent. Hence *Peter* durst walk vpon the pauement of the waues. Hence that heroicall spirit of *Luther* (a man made of metall fit for so great a worke) durst resolue and professe to enter into that fore-warned Citie, though there had bin as many Deuils in their streets as tiles on their houses. Both these vowes as wee once solemnly made by others; so, for our peace we must renew in our selues. Thus the experienced minde both knowing that it hath met with a good friend, and withall what the price of a friend is; cannot but be carefull to retaine him, & warie of displeasing, and therefore to cut off all dangers of variance, voluntarily takes a double oath of allegeance of it selfe to God; which neither benefit shall induce vs to breake, if we might gaine a world, nor feare vrge vs thereto, though we must lose our selues. The wauering heart that finds continuall combats in it selfe betwixt Pleasure and Conscience, so equally matched that neither gets the day, is not yet capable of peace; and whether euer ouercommeth, is troubled both with resistance and victorie. Barren *Rebecca* found more ease, than when her twins struggled in her wombe. If *Iacob* had beene there alone, she had not complained of that painfull contention: One while Pleasure holds the Fort, and conscience assaults it; which when it hath entred at last by strong hand, after many batteries of iudgements denounced; ere long Pleasure either corrupts the watch, or by some cunning stratagem, findes way to recouer her first hold. So, one part is euer attempting, and euer resisting. Betwixt both, the heart cannot haue peace, because it resolues not. For while the soule is held in suspence, it cannot enioy the pleasure it vseth; because it is halfe taken vp with feare; onely a strong and resolute repulse of pleasure is truly pleasant; for therein the Conscience, (filling vs with heauenly delight) maketh sweet triumphs in it selfe; as being now the Lord of his owne dominions, and knowing what to trust to. No man knowes the pleasure of this thought, I haue done well, but he that hath felt it: and he that hath felt it, contemnes all pleasure to it. It is a false slander raised on Christianitie, that it maketh men dumpish and melancholicke: for therefore are we heauie, because we are not enough Christians. We haue religion enough to mislike pleasures, not enough to ouercome them. But if we be once conquerors ouer our selues, and haue deuoted our selues wholly to God, there can be nothing but heauenly mirth in the soule. Loe here, yee Philosophers, the true musicke of Heauen, which the good heart continually heareth, and answers it in the iust measures of ioy. Others may talke of mirth, as a thing they haue heard of, or vainely fancied; onely the Christian feeles it; and in comparison thereof scorneth the idle, ribaldish, and scurrilous mirth of the prophane.

Sect. XXIV.

2. Rule for our actions.

And this resolution which we call for, must not onely exclude manifestly euill actions, but also doubting and suspension of minde in actions suspected, and questionable; wherein the iudgement must euer giue confident determination one way. For this *Tranquillitie* consisteth in a steadinesse of the minde: and how can that vessell which is beaten vpon, by contrary waues and winds (and tottereth to either part) be said to keepe a steadie course? Resolution is the onely mother of securitie. For instance: I see, that Vsury which was wont to be condemned for no better than a Legall theft, hath now obtained (with many) the reputation of an honest Trade; and is both vsed by many, and by some defended. It is pittie that a bad practice should finde any learned or religious Patron. The summe of my patrimony lieth dead by me, sealed vp in the bagge of my Father: my thriftier friends aduise mee to this easie and sure improuement. Their counsell and my gaine preuaile; my yeerely summes come in with no cost but of time, wax, parchment: my estate likes it well; better than my conscience; which tells me still, he doubts, my trade is too easie to be honest: Yet I continue my illiberall course not without some scruple and contradiction: so as my feare of offence hinders the ioy of my profit, and the pleasure of my gaine, hartens me against the feare of iniustice; I would be rich with ease; and yet I would not be vncharitable, I would not bee vniust. All the while I liue in vnquiet doubts, and distraction: Others are not so much entangled in my bonds, as I in my owne. At last, that I may be both iust and quiet, I conclude to referre this case wholly to the sentence of my inward Iudge, the *Conscience*: the Aduocates *Gaine* and *Iustice* plead on either part at this barre with doubtfull successe. *Gaine* informes the Iudge of a new and nice distinction, of toothlesse, and biting Interest, and brings presidents of particular cases of Vsury so farre from any breach of charitie or iustice, that both parts therein confesse themselues aduantaged. *Iustice* pleads euen the most toothlesse vsury to haue sharpe gums, and findes in the most harmelesse and profitable practice of it, an insensible wrong to the common body; besides the infinite wracks of priuate estates. The weake Iudge suspends in such probable allegations, and demurreth; as being ouercome of both, and of neither part: and leaues me yet no whit more quiet, no whit lesse vncertaine. I suspend my practice accordingly; being sure it is good not to doe, what I am not sure is good to be done: and now *Gaine* sollicits me as much as *Iustice* did before. Betwixt both I liue troublesomely: nor euer shall doe other, till (in a resolute detestation) I haue whipped this euill Merchant out of the Temple of my heart. This rigour is my peace. Before, I could not be well, either full or fasting. Vncertaintie is much paine, euen in a more tolerable action. Neither is it (I thinke) easie to determine, whether it be worse to doe a lawfull act with doubting, or an euill with resolution: since that which in it selfe is good, is made euill to me by my doubt: and what is in nature euill, is in this one point not euill to me, that I doe it vpon a verdict of a Conscience: so now my iudgement offends in not following the truth: I offend not in that I follow my iudgement: Wherein if the most wise God had left vs to roue onely according to the aime of our owne coniectures, it should haue beene lesse faulty to be *Sceptickes* in our actions, and either not to iudge at all, or to iudge amisse: but now that hee hath giuen vs a perfect rule of eternall equitie, and truth, whereby to direct the sentences of our iudgement; that vncertaintie which alloweth no peace to vs, will afford vs no excuse before the tribunall of Heauen: wherefore, then onely is the heart quiet, when our actions are grounded vpon iudgement, and our iudgement vpon truth.

Sect.

Sect. XXV.

Rules for estate.
1. Reliance vpon the prouidence of God.

FOr his estate, the quiet minde must first roll it selfe vpon the prouidence of the Highest. For, whosoeuer so casts himselfe vpon these outward things, that in their prosperous estate he reioiceth, and (contrarily) is cast downe in their miscariage; I know not whether he shall finde more vncertaintie of rest, or more certaintie of vnquietnesse; since hee must needs bee like a light vnballaced Vessell, that rises and falls with euery waue, and depends onely on the mercie of wind and water: But who relies on the ineuitable decree, and all-seeing prouidence of God, (which can neither be crossed with second thoughts, nor with euents vnlooked for,) layes a sure ground of *Tranquillitie*. Let the world tosse how it list, and varie it selfe (as it euer doth) in stormes and calmes; his rest is pitched aloft, aboue the sphere of changeable mortalitie. To begin, is harder than to prosecute: What counsell had God in the first moulding of thee in the wombe of thy mother? what aid shall he haue in repairing thee from the wombe of the earth? And if he could make, and shall restore thee without thee, why shall he not much more (without thy indeuour) dispose of thee? Is God wise enough to guide the Heauens, and to produce all creatures in their kindes and seasons? And shall hee not bee able to order thee alone? Thou sayest, I haue friends, and (which is my best friend) I haue wealth to make both them and me; and wit to put both to best vse. O the broken reedes of humane confidence! Who euer trusted on friends that could trust to himselfe? *Who euer was so wise, as not sometimes to be a foole in his owne conceit? oft times in the conceit of others?* Who was euer more discontent, than the wealthie? *Friends* may bee false: *Wealth* cannot but be deceitfull: *Wit* hath made many fooles. Trust thou to that, which (if thou wouldest) cannot faile thee. *Not that thou desirest shall come to passe; but that which God hath decreed.* Neither thy feares, nor thy hopes, nor vowes shall either forslow or alter it. The vnexperienced passenger, when he sees the Vessell goe amisse or too farre, layes fast hold on the contrary part, or on the Mast for remedie: the Pilot laughs at his folly; knowing, that (whateuer he labours) the Barke will goe which way the wind and his sterne directeth it. Thy goods are embarked: Now thou wishest a direct North-wind to driue thee to the *Streyts*; and then a West, to ruune in: and now, when thou hast emptied and laded againe, thou callest as earnestly for the South, and South-East, to returne; and lowrest, if all these answer thee not: As if Heauen and Earth had nothing else to doe, but to wait vpon thy pleasure; and serued onely, to bee commanded seruice by thee. Another that hath contrary occasion, askes for winds quite opposite to thine. He that sits in Heauen, neither sits thy fancie nor his: but bids his winds spet sometimes in thy face; sometimes to fauour thee with a side blast; sometimes, to be boistrous; otherwhiles, to be silent, at his owne pleasure. Whether the Mariner sing or curse, it shall goe, whither it is sent. Striue, or lie still, thy destinie shall runne on; and what must be, shall be: Not that wee should hence exclude benefit of meanes (which are alwaies necessarily included in this wise preordination of all things) but perplexitie of cares, and wrestling with prouidence. Oh, the idle and ill-spent cares of curious men, that consult with starres, and spirits for their destinies, vnder colour of preuention! If it be not thy destinie; why wouldst thou know it, what needst thou resist it? If it bee thy destinie; why wouldst thou know that thou canst not preuent? That which God hath decreed, is already done in Heauen, and must be done on Earth. This kinde of expectation doth but hasten slow euils, and prolong them in their continuance: hasten them, not in their euent, but in our conceit. Shortly then, if thou swimmest against the streame of this prouidence, thou canst not escape drowning; euery waue turnes thee ouer, like a *Porkpisce* before a tempest: But if thou swimmest with the streame, doe but cast thine armes abroad, thou passest with safetie, and with ease: it both beares thee vp, and carries thee on to the Hauen (whither God hath determined thine arriuall) in peace.

Sect.

Sect. XXVI.

NExt to this, the minde of the vnquiet man muſt bee ſo wrought by theſe former reſolutions, that it be throughly perſwaded, The eſtate wherein he is, is beſt of all; if not in it ſelfe, yet to him: Not out of pride, but out of contentment: Which whoſoeuer wanteth, cannot but bee continually vexed with enuie, and racked with ambition. Yea, if it were poſſible to be in Heauen without this, he could not be happy, for it is as impoſſible, for the minde at once to long after and enioy, as for a man to feed and ſleepe at once. And this is the more to be ſtriuen for, becauſe we are all naturally prone to afflict our ſelues with our owne frowardneſſe: ingratefully contemning all we haue, for what we would haue. Euen the beſt of the Patriarkes could ſay, O Lord, what wilt thou giue me, ſince I goe childleſſe? The bond-man deſires now, nothing but libertie: that alone would make him happy. Once free (forgetting his former thought) he wiſhes ſome wealth, to make vſe of his freedome; and ſaies, it were as good be ſtraited in place, as in abilitie. Once rich, he longeth after Nobilitie, thinking it no praiſe, to bee a wealthie peaſant. Once noble, he begins to deeme it a baſe matter to be ſubiect: nothing can now content him but a Crowne. Then it is a ſmall matter to rule, ſo long as he hath but little dominions, and greater neighbours. Hee would therefore be an Vniuerſall Monarch: whither then? ſurely, it vexeth him as much, that the earth is ſo ſmall a globe, ſo little a mole-hill; and that there are no more worlds to conquer. And now that he hath attained the higheſt dignitie amongſt men, he would needs be a God, conceits his immortalitie, erects Temples to his owne name, commands his dead Statues to be adored, and (not thus contented) is angry that hee cannot command heauen, and controll nature. O vaine fooles! whither doth our reſtleſſe ambition climbe? What ſhall be at length the period of our wiſhes? I could not blame theſe deſires, if contentment conſiſted in hauing much: but, now that he onely hath much, that hath contentment, (& that it is as eaſily obtained in a low eſtate,) I can account of theſe thoughts no better than proudly fooliſh. Thou art poore: what difference is there betwixt a greater man and thee? ſaue that he doth his buſineſſes by others; thou doeſt them thy ſelfe. Hee hath *Caters*, *Cookes*, *Bayliues*, *Stewards*, *Secretaries*, and all other officers for his ſeuerall ſeruices: thou prouideſt, dreſſeſt, gathereſt, receiueſt, expendeſt, writeſt for thy ſelfe. His patrimonie is large: thine earnings ſmall. If *Briareus* feed fiftie bellies with his hundred hands; what is he the better, than he that with two hands feedeth one? He is ſerued in ſiluer: thou in veſſell of the ſame colour, of leſſer price; as good for vſe, though not for value. His diſhes are more daintie, thine as well relliſhed to thee, and no leſſe wholſome. Hee eats Oliues, thou Garlike: hee miſlikes not more the ſmell of thy ſawce, than thou doſt the taſte of his. Thou wanteſt ſomewhat that he hath: he wiſheth ſomething which thou haſt, and regardeſt not. Thou couldſt bee content to haue the rich mans purſe, but his gout thou wouldſt not haue: He would haue thy health, but not thy fare. If we might picke out of all mens eſtates, that which is laudable, omitting the inconueniences, wee would make our ſelues complete: but if we muſt take all together, we ſhould perhaps little aduantage our ſelues with the change. For the moſt wiſe God hath ſo proportion'd out euery mans condition, that hee hath ſome iuſt cauſe of ſorrow inſeparably mixed with other contentments, and hath allotted to no man liuing, an abſolute happineſſe, without ſome grieuances; nor to any man ſuch an exquiſite miſerie, as that hee findeth not ſomewhat wherein to ſolace himſelfe: the weight whereof varies, according to our eſtimation of them. One hath much wealth, but no childe to inherit it: hee enuies at the poore mans fruitfulneſſe, which hath many heires, and no lands; and could be content, with all his abundance to purchaſe a ſucceſſor of his owne loynes. Another hath many children, little maintenance: he commendeth the careleſſe quietneſſe of the barren, and thinkes, fewer mouthes and more meat would doe better. The labouring man hath the bleſſing of a ſtrong body, fit to digeſt any fare, to endure any labour: yet hee wiſheth himſelfe weaker,

The ſecond rule for eſtate. A perſwaſion of the goodnes and fitneſſe of it for vs.

weaker, on condition hee might bee wealthier. The man of nice education hath a feeble ſtomacke; and (raſping ſince his laſt meale) doubts, whether hee ſhould eat of his beſt diſh, or nothing: this man repines at nothing more, than to ſee his hungry Plough-man feed on a cruſt; and wiſheth to change eſtates, on condition hee might change bodies with him. Say that God ſhould giue thee thy wiſh: what wouldeſt thou deſire? Let mee (thou ſaieſt) be wiſe, healthfull, rich, honourable, ſtrong, learned, beautifull, immortall. I know thou loueſt thy ſelfe ſo well, that thou canſt wiſh all theſe and more. But ſay that God hath ſo ſhared out theſe gifts (by a moſt wiſe and iuſt diſtribution) that thou canſt haue but ſome of theſe, perhaps but one; which wouldeſt thou ſingle out for thy ſelfe? Any thing, beſide what thou haſt: If learned, thou wouldeſt bee ſtrong; if ſtrong, honourable; if honourable, long-liued: Some of theſe thou art already. Thou foole! cannot God chooſe better for thee, than thou for thy ſelfe? In other matches thou truſteſt the choice of a skilfuller chapman: when thou ſeeſt a goodly horſe in the Faire (though his ſhape pleaſe thine eie well) yet thou dareſt not buy him, if a cunning Horſe-maſter ſhall tell thee he is faultie; and art willing to take a plainer and ſounder, on his commendation, againſt thy fancie. How much more ſhould we in this caſe, allow his choice that cannot deceiue vs; that cannot bee deceiued? But, thou knoweſt that other thou deſireſt, to be better than what thou haſt: Better perhaps for him that hath it; not better for thee. Libertie is ſweet and profitable to thoſe that can vſe it: but fetters are better for the franticke man. Wine is good nouriſhment for the healthfull; poyſon to the aguiſh. It is good for a ſound body to ſleepe in a whole skinne; but hee that complaines of ſwelling ſores, cannot ſleepe till it be broken. Hemlocke to the Goat, and Spiders to the Monkey, turne to good ſuſtenance; which to other creatures are accounted deadly. As in diets, ſo in eſtimation of good and euill, of greater and leſſer good, there is much varietie. All palats commend not one diſh; and what one commends for moſt delicate, another reiects for vnſauourie. And if thou know what diſh is moſt pleaſant to thee, thy Phyſician knowes beſt which is wholſome. Thou wouldſt follow thine appetite too much; and (as the French haue in their Prouerbe) wouldſt dig thy owne graue with thy teeth: thy wiſe Phyſician ouer-ſees and ouer-rules thee. Hee ſees, if thou wert more eſteemed, thou wouldſt be proud; if more ſtrong, licentious; if richer, couetous; if healthfuller, more ſecure: but thou thinkeſt not thus hardly of thy ſelfe. Fond man! what knoweſt thou future things? beleeue thou him, that onely knowes what would bee, what will be. Thou wouldeſt willingly goe to heauen; what better guide canſt thou haue, than him that dwels there? If hee leade thee thorow deepe ſloughs, and brakie thickets; know, that he knowes this the neerer way, though more comberſome. Can there be in him any want of wiſdome, not to foreſee the beſt? Can there be any want of power, not to effect the beſt? any want of loue, not to giue thee what hee knowes is beſt? How canſt thou then faile of the beſt? Since what his power can doe, and what his Wiſdome ſees ſhould be done, his Loue hath done, becauſe al are infinite. Hee willeth not things, becauſe they are good: but they are good, becauſe hee wills them. Yea, if ought had beene better, this had not beene. God willeth what hee doth: and if thy will accord not with his, whether wilt thou condemne of imperfection?

Sect. XXVII.

The concluſion of the whole.

I Haue chalked out the way of Peace: What remaineth, but that we walke along in it? I haue conducted my Reader to the Mine, yea, to the Mint of Happineſſe; and ſhewed him thoſe glorious heapes, which may eternally enrich him: If (now) hee ſhall goe away with his hands and skirt empty; how is he but worthy of a miſerable want?

Who

Who ſhall pity vs, while we haue no mercy on our ſelues? Wilfull diſtreſſe hath neither remedie, nor compaſſion. And to ſpeake freely, I haue oft wondered at this painefull folly of vs men, who in the open view of our peace (as if we were condemned to a neceſſarie and fatall vnquietneſſe) liue vpon our owne racke, finding no more ioy, than if we were vnder no other hands, but our executioners. One droupeth vnder a fained euill; another augments a ſmall ſorrow through impatience; another drawes vpon himſelfe an vncertaine euill through feare; one ſeekes true contentment, but not enough; another hath iuſt cauſe of ioy, and perceiues it not: One is vexed, for that his grounds of ioy are matched with equall grieuances; another cannot complaine of any preſent occaſion of ſorrow, yet liues ſullenly, becauſe he findes not any preſent cauſe of comfort; one is haunted with his ſinne; another diſtracted with his paſſion: amongſt all which, he is a miracle of all men that liues, not ſome-way diſcontented. So we liue not while we doe liue, onely for that we want either wiſdome, or will, to husband our liues to our owne beſt aduantage. O the inequality of our cares! Let riches or honour be in queſtion, we ſue to them, we ſeeke for them with importunity, with ſeruile ambition: our paines neede no ſollicitor; yea, there is no way wrong that leads to this end: wee abhorre the patience to ſtay till they inquire for vs. And if euer (as it rarely happens) our deſert and worthineſſe winnes vs the fauour of this proffer, we meet it with both hands, not daring with our modeſt denyals to whet the inſtancie, and double the intreaties of ſo welcome ſuiters. Yet loe, here the onely true and precious riches, the higheſt aduancement of the ſoule, peace and happineſſe, ſeekes for vs, ſues to vs for acceptation; our anſwers are coy and ouerly, ſuch as we giue to thoſe clyents that looke to gaine by our fauours. If our want were through the ſcarcitie of good, we might yet hope for pity to eaſe vs: but now that it is through negligence, and that wee periſh with our hands in our boſome, we are rather worthy of ſtripes, for the wrong wee doe our ſelues, than of pity for what we ſuffer. That wee may and will not, in opportunitie of hurting others, is noble and Chriſtian: but in our owne benefit ſluggiſh, and ſauouring of the worſt kinde of vnthriftineſſe.

Saieſt thou then, this peace is good to haue, but hard to get? It were a ſhamefull neglect that hath no pretence. Is difficulty ſufficient excuſe to hinder thee from the purſuit of riches, of preferment, of learning, of bodily pleaſures? Art thou content to ſit ſhrugging in a baſe cottage, ragged, famiſhed, becauſe houſe, clothes, and food will neither be had without money, nor money without labour, nor labour without trouble and painfulneſſe? Who is ſo mercifull, as not to ſay that a whip is the beſt almes for ſo lazie and wilfull need? Peace ſhould not be good, if it were not hard: Goe, and by this excuſe ſhut thy ſelfe out of heauen at thy death, and liue miſerably till thy death, becauſe the good of both worlds is hard to compaſſe. There is nothing but miſery on earth and hell below, that thou canſt come too without labour: And if wee can bee content to caſt away ſuch immoderate and vnſeaſonable paines vpon theſe earthly trifles as to weare our bodies with violence, and to encroach vpon the night for time to get them; what madneſſe ſhall it ſeeme in vs, not to afford a leſſe labour to that which is infinitely better, and which onely giues worth and goodneſſe to the other? Wherefore if we haue not vowed enmity with our ſelues, if we be not in loue with miſery and vexation, if wee bee not obſtinately careleſſe of our owne good; let vs ſhake off this vnthriftie, dangerous, and deſperate negligence, and quicken theſe dull hearts to a liuely and effectuall ſearch of what onely can yeeld them ſweet and abiding contentment: which once attained, how ſhall we inſult ouer euils, and bid them doe their worſt? How ſhall we vnder this calme and quiet day, laugh at the rough weather and vnſteady motions of the world? How ſhall heauen and earth ſmile vpon vs, and wee on them; commanding the one, aſpiring to the other? How pleaſant ſhall our life bee, while neither ioyes nor ſorrowes can diſtemper it with exceſſe? yea while the matter of ioy that is within vs, turnes all the moſt ſad occurrences into pleaſure? How deare and welcome ſhall our death bee, that ſhall but lead vs from one heauen to another, from peace to glory? Goe now, yee vaine and idle worldlings, and pleaſe your ſelues in the large ex-

tent of your rich Mannors, or in the homage of thoſe whom baſeneſſe of minde hath made ſlaues to your greatneſſe, or in the price and faſhions of your full ward-robe, or in the wanton varieties of your delicate Gardens, or in your coffers full of red and white earth; or if there be any other earthly thing, more alluring, more precious, enioy it, poſſeſſe it, and let it poſſeſſe you:
Let mee haue onely my Peace; and let me
neuer want it, till I enuie you.

FINIS.

THE ART OF DIVINE MEDITATION:

EXEMPLIFIED WITH TWO LARGE *Patternes of Meditation:*

The one of eternall Life, as the end;

The other of Death, as the way.

Reuiſed and augmented.

By Ios. Hall.

LONDON,
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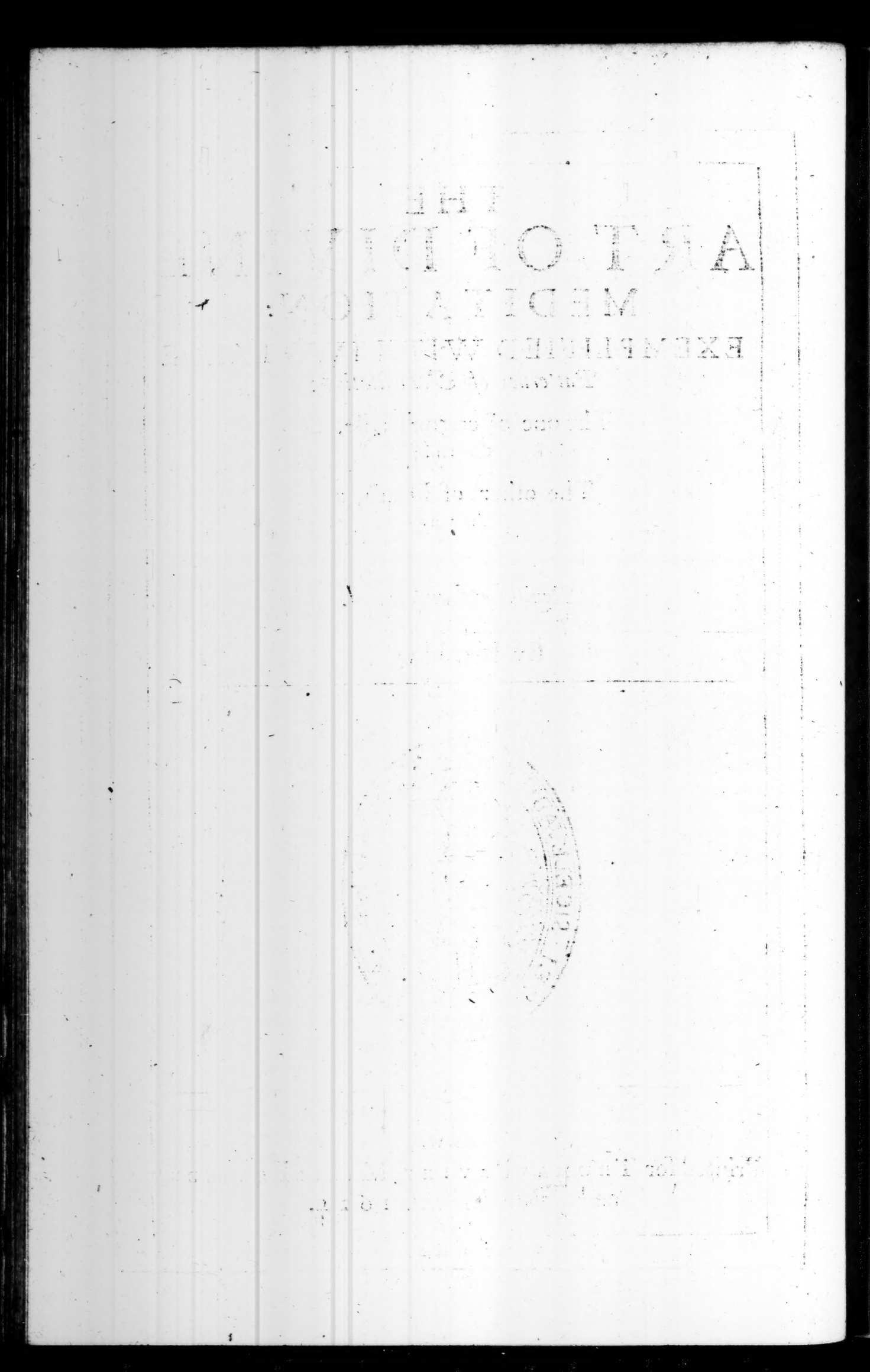

TO THE RIGHT WORSHIPFVLL, SIR

RICHARD LEA, Knight, all increaſe of true honour with God and men.

SIR, euer ſince I began to beſtow my ſelfe vpon the common good, ſtudying wherein my labours might be moſt ſeruiceable; I ſtill found they could be no way ſo well improued, as in that part which concerneth deuotion, and the practice of true pietie. For on the one ſide I perceiued the number of Polemicall bookes, rather to breed, than end ſtrifes; and thoſe which are doctrinall, by reaſon of their multitude, rather to oppreſſe than ſatiſfie the Reader; wherein, if we write the ſame things, wee are iudged tedious; if different, ſingular. On the other part, reſpecting the Reader, I ſaw the braines of men neuer more ſtuffed, their tongues neuer more ſtirring, their hearts neuer more emptie, nor their hands more idle. Wherefore, after thoſe ſudden Meditations which paſſed me without rule, I was eaſily induced by their ſucceſſe (as a ſmall thing moues the willing) to ſend forth this Rule of Meditation; and after my Heauen vpon Earth, *to diſcourſe (although by way of example) of Heauen aboue. In this Art of mine, I confeſſe to haue receiued more light from one obſcure nameleſſe Monke, which wrote ſome* 112. *yeeres agoe, than from the directions of all other Wri-*

ters. I would his humilitie had not made him niggardly of his name, that we might haue knowne whom to haue thanked. It had beene easie to haue framed it with more curiosity: but God and my soule know, that I made profit the scope of my labour, and not applause; and therefore (to chuse) I wished rather to bee rude than vnprofitable. If now the simplicitie of any Reader shall bereaue him of the benefit of my precepts, I know hee may make his vse of my examples. Why I haue honoured it with your name, I need not giue account to the world, which alreadie knoweth your worth and deserts; and shall see by this, that I acknowledge them. Goe you on happily (according to the heauenly aduice of your Iunius) *in your worthy and glorious profession, still bearing your selfe as one that knoweth vertue the truest Nobilitie, and Religion the best vertue. The God whom you serue, shall honour you with men, and crowne you in heauen. To his grace I humbly commend you: requesting you only to accept the worke, and continue your fauour to the Author.*

Your VVorships humbly deuoted,

Ios. Hall.

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THE

THE ART OF DIVINE MEDITATION.

CHAP. I.

IT is not, I ſuppoſe, a more bold than profitable labour, after the endeuours of ſo many contemplatiue men, to teach the Art of Meditation: An heauenly buſineſſe, as any belongeth either to man or Chriſtian; and ſuch as whereby the ſoule doth vnſpeakably benefit it ſelfe. For by this doe we ranſacke our deepe and falſe hearts, finde out our ſecret enemies, buckle with them, expell them, arme our ſelues againſt their re-entrance. By this, we make vſe of all good meanes, fit our ſelues to all good duties; by this we deſcrie our weakneſſe, obtaine redreſſe, preuent tentations, cheare vp our ſolitarineſſe, temper our occaſions of delight, get more light vnto our knowledge, more heat to our affections, more life to our deuotion. By this we grow to be (as we are) ſtrangers vpon earth; and, out of a right eſtimation of all earthly things, into a ſweet fruition of inuiſible comforts. By this, we ſee our Sauiour with *Steuen*, wee talke with God as *Moſes*, and by this we are rauiſhed with bleſſed *Paul* into Paradiſe, and ſee that Heauen which we are loth to leaue, which we cannot vtter. This alone is the remedie of ſecurity and worldlineſſe, the paſtime of Saints, the ladder of heauen, and in ſhort, the beſt improuement of Chriſtianity. Learne it who can, and neglect it who liſt; he ſhall neuer finde ioy, neither in God nor in himſelfe, which doth not both know and practiſe it. And how-euer of old ſome hidden Cloyſters haue ingroſſed it to themſelues, and confined it within their Celles, who indeed profeſſing nothing but contemplation, through their immunity from thoſe cares which accompany an actiue life, might haue the beſt leiſure to this buſineſſe: yet ſeeing there is no man ſo taken vp with action, as not ſometimes to haue a free minde; and there is no reaſonable minde ſo ſimple, as not to be able both to diſcourſe ſomewhat and to better it ſelfe by her ſecret thoughts; I deeme it an enuious wrong to conceale that from any, whoſe benefit may bee vniuerſall. Thoſe that haue but a little ſtocke, had need to know the beſt rules of thrift.

The benefit and vſes of Meditation.

Which are vniuerſall to all Chriſtians, and not to be appropriated to ſome profeſſions.

CHAP. II.

THe rather, for that whereas our Diuine Meditation is nothing elſe but a bending of the minde vpon ſome ſpirituall obiect, through diuers formes of diſcourſe, vntill our thoughts come to an iſſue: and this muſt needs be either Extemporall, and occaſioned by outward occurrences offered to the minde; or deliberate, and wrought out of our owne heart: which againe is either in matter of Knowledge,

The deſcription and kindes of Meditation.

ledge, for the finding out of ſome hidden truth, and conuincing of an hereſie by profound trauerſing of reaſon; or in matter of Affection, for the enkindling of our loue to God: the former of theſe two laſt, wee ſending to the Schooles and Maſters of Controuerſies, ſearch after the latter; which is both of larger vſe, and ſuch as no Chriſtian can reiect, as either vnneceſſary, or ouer-difficult: for, both euery Chriſtian had need of fire put to his affections, and weaker iudgements are no leſſe capable of this diuine heat, which proceeds not ſo much from reaſon, as from faith.

One ſaith (and I beleeue him) that Gods Schoole is more of Affection, than Vnderſtanding: Both leſſons very needfull, very profitable; but for this age, eſpecially the latter: for if there be ſome that haue much zeale, little knowledge, there are more that haue much knowledge without zeale. And he that hath much skill, and no affection, may doe good to others by information of iudgement, but ſhall neuer haue thanke either of his owne heart, or of God, who vſeth not to caſt away his loue on thoſe, of whom he is but knowne, not loued.

Chap. III.

Concerning Meditation Extemporall.

OF Extemporall Meditation there may be much vſe, no rule: foraſmuch as our conceits herein varie according to the infinite multitude of obiects, and their diuers manner of proffering themſelues to the minde; as alſo for the ſuddenneſſe of this act. Man is placed in this Stage of the world, to view the ſeuerall natures and actions of the creature; to view them, not idly, without his vſe, as they doe him: God made all theſe for man, and man for his owne ſake. Both theſe purpoſes were loſt, if man ſhould let the creatures paſſe careleſly by him, onely ſeene, not thought vpon. He only can make benefit of what he ſees; which if he doe not, it is all one, as if he were blinde or brute. Whence it is, that wiſe *Salomon* putteth the ſluggard to ſchoole vnto the Ant; and our Sauiour ſendeth the diſtruſtfull to the Lillie of the field.

In this kinde was that Meditation of the diuine Pſalmiſt, which vpon the view of the glorious frame of the Heauens, was led to wonder at the mercifull reſpect God hath to ſo poore a creature as man. Thus our Sauiour tooke occaſion of the water fetcht vp ſolemnly to the Altar, from the Well of *Shilo*, on the day of the great *Hoſannah*, to meditate and diſcourſe of the Water of life. Thus holy and ſweet *Auguſtine*, from occaſion of the water-courſe neere to his lodging, running among the pebbles, ſometimes more ſilently, ſometimes in a baſer murmure, and ſometimes in a ſhriller note, entred into the thought and diſcourſe of that excellent order which God hath ſetled in all theſe inferiour things. Thus that learned and heauenly ſoule of our late *Eſtye*, when we ſate together and heard a ſweet conſort of Muſicke, ſeemed vpon this occaſion carried vp for the time beforehand to the place of his reſt, ſaying, not without ſome paſſion, What Muſicke may wee thinke there is in heauen? Thus laſtly (for who knowes not that examples of this kinde are infinite?) that faithfull and reuerend *Deering*, when the Sunne ſhined on his face now lying on his death-bed, fell into a ſweet Meditation of the glory of God, and his approching ioy. The thoughts of this nature are not only lawfull, but ſo behoouefull, that we cannot omit them, without neglect of God, his creatures, our ſelues. The creatures are halfe loſt, if we only employ them, not learne ſomething of them. God is wronged, if his creatures be vnregarded; our ſelues moſt of all, if we reade this great volume of the creatures, and take out no leſſon for our inſtruction.

Chap. IV.

Cautions of Extemporall Meditation.

WHerein yet caution is to be had, that our meditations bee not either too farre fetcht, or ſauouring of ſuperſtition. Farre fetcht I call thoſe, which haue not a faire and eaſie reſemblance vnto the matter from whence they are raiſed; in which caſe our thoughts proue looſe and heartleſſe, making no memorable

rable impreſſion in the minde. Superſtitious, when we make choiſe of thoſe grounds of Meditation, which are forbidden vs as Teachers of Vanitie; or imploy our owne deuices (though well grounded) to an vſe aboue their reach; making them, vpon our owne pleaſures, not onely furtherances, but parts of Gods worſhip; in both which, our Meditations degenerate, and grow rather perillous to the ſoule. Whereto adde, that the minde be not too much cloyed with too frequent iteration of the ſame thought; which at laſt breeds a wearineſſe in our ſelues, and an vnpleaſantneſſe of that conceit, which at the firſt entertainment promiſed much delight. Our nature is too ready to abuſe familiaritie in any kinde: and it is with Meditations, as with Medicines; which with ouer-ordinarie vſe, loſe their ſoueraignty; and fill, in ſtead of purging. God hath not ſtraited vs for matter, hauing giuen vs the ſcope of the whole world; ſo that there is no creature, euent, action, ſpeech, which may not afford vs new matter of Meditation. And that which we are wont to ſay of fine wits, wee may as truly affirme of the Chriſtian heart, that it can make vſe of any thing. Wherefore as trauellers in a forraine countrey make euery ſight a leſſon; ſo ought wee in this our pilgrimage. Thou ſeeſt the heauen rolling aboue thine head, in a conſtant and vnmoueable motion; the ſtarres ſo ouerlooking one another, that the greateſt ſhew little, the leaſt greateſt, all glorious: the aire full of the bottles of raine, or fleeces of ſnow, or diuers formes of fiery Exhalations: the Sea vnder one vniforme face, full of ſtrange and monſtrous ſhapes beneath: the earth ſo adorned with varietie of plants, that thou canſt not but tread on many at once with euery foot; beſides the ſtore of creatures that flie aboue it, walke vpon it, liue in it. Thou idle Truant, doeſt thou learne nothing of ſo many maſters? Haſt thou ſo long read theſe capitall letters of Gods great Booke, and canſt thou not yet ſpell one word of them? The brute creatures ſee the ſame things, with as cleere, perhaps better eies. If thine inward eies ſee not their vſe, as well as thy bodily eies their ſhape, I know not whether is more reaſonable or leſſe brutiſh.

Chap. V.

Of Meditation deliberate.

Wherein firſt, the qualities of the perſon.

Of whom is required: Firſt, that hee bee pure from his ſinnes.

Deliberate Meditation is that wee chiefly inquire for; which both may bee well guided, and ſhall be not a little furthered by precepts; part whereof the labours of others ſhall yeeld vs, and part, the plaineſt miſtreſſe, Experience: wherein order requires of vs firſt, the qualities of the perſon fit for meditation, then the circumſtances, manner, and proceedings of the worke.

The hill of Meditation may not be climbed with a prophane foot; but as in the deliuery of the Law, ſo here, no beaſt may touch Gods hill, leſt he die; only the pure of heart haue promiſe to ſee God. Sinne dimmeth and dazeleth the eie, that it cannot behold ſpirituall things. The Guard of heauenly Souldiers was about *Eliſhaes* ſeruant before; hee ſaw them not before, through the ſcales of his infidelity. The ſoule muſt therefore bee purged, ere it can profitably meditate. And as of old they were wont to ſearch for, and thruſt out malefactors from the preſence, ere they went to ſacrifice; ſo muſt we our ſins, ere we offer our thoughts to God. Firſt, ſaith *Dauid*, I will waſh my hands in innocencie, then I will compaſſe thine Altar. Whereupon not vnfitly did that worthy Chancellour of *Paris* make the firſt ſtaire of his Ladder of Contemplation, *Humble Repentance*. The cloth that is white (which is wont to be the colour of innocencie) is capable of any Dye; the blacke, of none other. Not that wee require an abſolute perfection, (which, as it is incident vnto none, ſo if it were, would exclude all need and vſe of Meditation) but rather an honeſt ſinceritie of the heart, not willingly ſinning, willingly repenting when we haue ſinned: which who ſo findes in himſelfe, let him not thinke any weakneſſe a lawfull barre to Meditation. He that pleads this excuſe, is like ſome ſimple man, which being halfe ſtarued with cold, refuſeth to come neere the fire, becauſe hee findeth not heat enough in himſelfe.

Chap. VI.

Secondly, that he bee free from worldly thoughts.

NEither may the ſoule that hopeth to profit by meditation, ſuffer it ſelfe for the time intangled with the world; which is all one, as to come to Gods flaming buſh on the hill of viſions, with our ſhooes on our feet. Thou ſeeſt the bird, whoſe feathers are limed, vnable to take her former flight: ſo are we, when our thoughts are clinged together by the world, to ſoare vp to our heauen in Meditation. The paire of brothers muſt leaue their nets, if they will follow Chriſt; *Eliſha* his oxen, if hee will attend a Prophet. It muſt bee a free and a light minde that can aſcend this Mount of Contemplation, ouercomming this height, this ſteepeneſſe. Cares are an heauy load, and vneaſie: theſe muſt bee laid downe at the bottome of this hill, if wee euer looke to attaine the top. Thou art loaded with houſhold cares, perhaps publike; I bid thee not caſt them away: euen theſe haue their ſeaſon, which thou canſt not omit without impietie: I bid thee lay them downe at thy Cloſet doore, when thou attempteſt this worke. Let them in with thee, thou ſhalt finde them troubleſome companions, euer diſtracting thee from thy beſt errand. Thou wouldeſt thinke of heauen; thy Barne comes in thy way, or perhaps thy Count-Booke, or thy Coffers, or it may be, thy minde is beforehand trauelling vpon the morrowes iourney. So, while thou thinkeſt of many things, thou thinkeſt of nothing; while thou wouldeſt goe many waies, thou ſtandeſt ſtill. And as in a crowde, while many preſſe forward at once thorow one doore, none proceedeth; ſo when variety of thoughts tumultuouſly throng in vpon the minde, each proueth a barre to the other, and all an hinderance to him that entertaines them.

Chap. VII.

Thirdly, that he be conſtant: and that, Firſt, in time and matter.

AND as our Clyent of Meditation muſt both bee pure and free in vndertaking this taske, ſo alſo conſtant in continuing it; Conſtant both in time and in matter: both in a ſet courſe and houre reſerued for this worke, and in an vnwearied proſecution of it once begunne. Thoſe that meditate by ſnatches and vncertaine fits, when onely all other employments forſake them, or when good motions are thruſt vpon them by neceſſitie, let them neuer hope to reach to any perfection. For theſe feeble beginnings of luke-warme grace, which are wrought in them by one fit of ſerious Meditation, are ſoone extinguiſhed by intermiſſion, and by miſ-wonting periſh: This daies meale (though large and liberall) ſtrengthens thee not for to morrow: the body languiſheth, if there bee not a daily ſupply of repaſt. Thus feede thy ſoule by Meditation; Set thine houres and keepe them, and yeeld not to an eaſie diſtraction. There is no hardneſſe in this practice, but in the beginning; vſe ſhall giue it not eaſe onely, but delight. Thy companion entertaineth thee this while in louing diſcourſes, or ſome inexpected buſineſſe offers to interrupt thee. Neuer any good worke ſhall want ſome hinderance: Either breake through the lets, except it be with inciuility or loſſe; or if they bee importunate, pay thy ſelfe the time that was vnſeaſonably borrowed; and recompence thine omitted houres with the double labours of another day: For thou ſhalt finde, that deferring breeds (beſide the loſſe) an indiſpoſition to good; So that what was before pleaſant to thee, being omitted, to morrow growes harſh; the next day vnneceſſary; afterward odious. To day thou canſt, but wilt not; to morrow thou couldeſt, but liſteſt not; the next day thou neither wilt nor canſt bend thy minde on theſe thoughts. So I haue ſeene friends that vpon neglect of dutie grow ouerly: vpon ouerlineſſe, ſtrange; vpon ſtrangeneſſe, to vtter defiance. Thoſe, whoſe very trade is Diuinitie, (mee thinkes) ſhould omit no day without his line of Meditation: thoſe which are ſecular men, not many; remembring that they haue a common calling of Chriſtianitie to attend, as well as a ſpeciall vocation in the world: and that other being more noble and important, may iuſtly challenge both often and diligent ſeruice.

Chap. VIII.

And as this constancie requires thee to keepe day with thy selfe, vnlesse thou wilt proue bankrupt in good exercises; so also that thy minde should dwell vpon the same thought without flitting, without wearinesse, vntill it haue attained to some issue of spirituall profit: otherwise it attempteth much, effecteth nothing. What auaileth it to knock at the doore of the heart, if we depart ere we haue an answer? What are we the warmer, if we passe hastily along by the heart, and stay not at it? Those that doe onely trauell thorow *Africke*, become not Blackmores: but those which are borne there, those that inhabit there. We account those damosels too light of their loue, which betroth themselues vpon the first sight, vpon the first motion: and those we deeme of much price, which require long and earnest solliciting. Hee deceiueth himselfe that thinketh grace so easily wonne; there must be much suit and importunity, ere it will yeeld to our desires: Not that wee call for a perpetuity of this labour of Meditation; Humane frailty could neuer beare so great a toile. Nothing vnder Heauen is capable of a continuall motion without complaint. It is enough for the glorified spirits aboue, to be euer thinking, and neuer weary. The minde of man is of a strange metall; if it be not vsed, it rusteth; if vsed hardly, it breaketh: briefly, is sooner dulled than satisfied with a continuall Meditation. Whence it came to passe, that those ancient Monkes, who intermedled bodily labour with their contemplations, proued so excellent in this diuine businesse; when those at this day, which hauing mewed and mured vp themselues from the world, spend themselues wholly vpon their Beads and Crucifix, pretending no other worke but Meditation, haue cold hearts to God, and to the world shew nothing but a dull shadow of deuotion: for, that, if the thoughts of these latter were as diuine as they are superstitious; yet being, without all interchangeableness, bent vpon the same discourse, the minde must needs grow weary, the thoughts remisse and languishing, the obiects tedious: while the other refreshed themselues with this wise variety, employing the hands, while they called off the minde, as good Comœdians so mixe their parts, that the pleasantnesse of the one, may temper the austereneſse of the other; whereupon they gained both enough to the body, and to the soule more than if it had beene all the while busied.

Secondly, that he be constant in the continuance.

Besides, the excellency of the obiect letteth this assiduity of Meditation, which is so glorious, that like vnto the Sunne, it may abide to haue an eye cast vp to it for a while, will not be gazed vpon; whosoeuer ventureth so farre, loseth both his hope and his wits. If we hold with that blessed *Monica*, that such like cogitations are the food of the minde, yet euen the minde also hath her satiety, and may surfet of too much. It shall be sufficient therefore, that we perseuere in our Meditation, without any such affectation of perpetuity, and leaue without a light fickleneſse, making alwaies not our Hour-glasse, but some competent increase of our deuotion, the measure of our continuance; knowing, that as for Heauen, so for our pursuit of grace, it shall auaile vs little to haue begun well, without perseuerance: and withall, that the soule of man is not alwaies in the like disposition: but sometimes is longer in setling, through some vnquietnesse, or more obstinate distraction; sometimes heauier, and sometimes more actiue, and nimble to dispatch. * *Gerson* (whose authority I rather vse, because our aduersaries disclaime him for theirs) professeth, hee hath beene sometimes foure houres together working his heart, ere he could frame it to purpose. A singular patterne of vnwearied constancy, of an vnconquerable spirit; whom his present vnfitnesse did not so much discourage, as it whetted him to striue with himselfe till he could ouercome. And surely other victories are hazardous, this certaine, if we will persist to striue: other fights are vpon hope, this vpon assurance; whiles our successe dependeth vpon the promise of God, which cannot disappoint vs. Persist therefore, and preuaile: persist till thou hast preuailed: so that which thou beganst with difficulty, shall end in comfort.

* Sauing our iust quarrell against him for the Councell of Constance.

Chap. IX.

Of the Circumstance of Meditation.

And therein, First, of the place.

FRom the qualities of the Person, we descend towards the action it selfe: where first we meet with those circumstances which are necessary for our prediſposition to the worke; *Place, Time, Site of the body.*

Solitarinesse of Place is fittest for Meditation. Retire thy selfe from others, if thou wouldst talke profitably with thy selfe. So Iesvs meditates alone in the Mount, *Isaac* in the fields; *Iohn Baptist* in the Desart, *Dauid* on his bed, *Chrysostome* in the Bath, each in seuerall places; but all solitary. There is no place free from God, none to which he is more tied: one findes his Closet most conuenient, where his eyes being limited by the knowne walls, call the minde after a sort from wandring abroad. Another findeth his soule more free, when it beholdeth his heauen aboue and about him. It matters not so we be solitary and silent. It was a witty and diuine speech of *Bernard*, that the Spouse of the soule, Christ Iesvs, is bashfull, neither willingly commeth to his Bride in the presence of a multitude. And hence is that sweet inuitation which wee finde of her: *Come, my welbeloued, let vs goe forth into the fields: let vs lodge in the villages: Let vs goe vp early to the Vines: let vs see if the Vine flourish, whether it hath disclosed the first Grape, or whether the Pomegranates blossome; there will I giue thee my loue.* Abandon therefore all worldly society, that thou maiest change it for the company of God and his Angels; the society, I say, of the world, not outward onely, but inward also. There be many that sequester themselues from the visible company of men, which yet carry a world within them; who being alone in body, are haunted with a throng of fancies: as *Ierome*, in his wildest Desart, found himselfe too oft in his thoughts amongst the dances of the Roman Dames. This company is worse than the other: for it is more possible for some thoughtfull men to haue a solitary minde in the midst of a market, than for a man thus disposed to be alone in a wildernesse. Both companies are enemies to Meditation; whither tendeth that ancient counsell of a great Master in this Art, of three things requisite to this businesse, *Secrecy, Silence, Rest:* whereof the first excludeth company, the second noise, the third motion. It cannot be spoken how subiect we are in this worke, to distraction, like *Salomons* old man, whom the noise of euery bird wakeneth: sensuall delights we are not drawne from with the three-fold cords of iudgement; but our spirituall pleasures are easily hindred. Make choice therefore of that place, which shall admit the fewest occasions of with-drawing thy soule from good thoughts: wherein also euen change of places is somewhat preiudiciall; and I know not how it falls out, that we finde God neerer vs in the place where we haue beene accustomed familiarly to meet him: not for that his presence is confined to one place aboue others, but that our thoughts are, through custome more easily gathered to the place where we haue ordinarily conuersed with him.

Chap. X.

Secondly, of the time.

ONe *Time* cannot be prescribed to all: for neither is God bound to houres, neither doth the contrary disposition of men agree in one choice of opportunities: the golden houres of the morning some finde fittest for Meditation, when the body newly raised, is well calmed with his late rest, and the soule hath not as yet had from these outward things any motiues of alienation. Others finde it best to learne wisdome of their reines in the night; hoping with *Iob*, that their bed will bring them comfort in their Meditation; when both all other things are still, and themselues, wearied with these earthly cares, doe out of a contempt of them, grow into greater liking and loue of heauenly things. I haue euer found *Isaacs* time fittest, who went out in the euening

euening to meditate. No precept, no practice of others can preſcribe to vs in this circumſtance. It ſhall be enough, that firſt we ſet our ſelues a time: ſecondly, that we ſet apart that time, wherein we are apteſt for this ſeruice. And as no time is preiudiced with vnfitneſſe, but euery day is without difference ſeaſonable for this worke, ſo eſpecially Gods Day. No day is barren of grace to the ſearcher of it, none alike fruitfull to this; which being by God ſanctified to himſelfe, and to be ſanctified by vs to God, is priuileged with bleſſings aboue others: for the plentifull inſtruction of that Day ſtirreth thee vp to this action, and fills thee with matter; and the zeale of thy publike ſeruice warmeth thy heart to this other buſineſſe of deuotion. No MANNA fell to the Iſraelites on their Sabbath; our ſpirituall MANNA falleth on ours, moſt frequent: if thou wouldſt haue a full ſoule, gather as it falls; gather it by hearing, reading, meditation: ſpirituall idleneſſe is a fault this Day, perhaps not leſſe than bodily worke.

CHAP. XI.

Of the Site and geſture of the body.

NEither is there leſſe variety in the Site and geſture of the body: the due compoſedneſſe wherof is no little aduantage to this exerciſe; euen in our ſpeech to God, we obſerue not alwaies one and the ſame poſition; ſometimes wee fall groueling on our faces; ſometimes we bow our knees; ſometimes ſtand on our feet; ſometimes we lift vp our hands, ſometimes caſt downe our eies. God is a Spirit, who therefore being a ſeuere obſeruer of the diſpoſition of the ſoule, is not ſcrupulous for the body; requiring not ſo much, that the geſture thereof ſhould be vniforme, as reuerent. No maruell therefore though in this, all our teachers of Meditation haue commended ſeuerall poſitions of body, according to their diſpoſition and practice. * One, ſitting with the face turned vp to heauen-ward, according to the precept of the Philoſopher, who taught him, that by ſitting and reſting, the minde gathereth wiſdome. * Another, leaning to ſome Reſt, towards the left ſide, for the greater quieting of the heart. * A third, ſtanding with the eies lift vp to Heauen, but ſhut, for feare of diſtractions. But of all other (me thinketh) *Iſaacs* choice the beſt, who meditated walking. In this let euery man be his owne maſter; ſo be we vſe that frame of body that may both teſtifie reuerence, and in ſome caſes helpe to ſtirre vp further deuotion; which alſo muſt needs be varied according to the matter of our Meditation. If we thinke of our ſinnes. *Ahabs* ſoft paſe, the Publicans deiected eies, and his hand beating his breſt, are more ſeaſonable. If of the ioyes of heauen, *Steuens* countenance fixed aboue, and *Dauids* hands lift vp on high, are moſt fitting. In all which, the body, as it is the inſtrument and vaſſall of the ſoule, ſo will eaſily follow the affections thereof; and in truth then is our deuotion moſt kindly, when the body is thus commanded his ſeruice by the Spirit, and not ſuffered to goe before it, and by his forwardneſſe to prouoke his maſter to emulation.

* *Gerſon.*

* *Guliel. Pariſ.*

* *Dionyſ. Carthuſ.*

CHAP. XII.

Of the matter and ſubiect of our meditation

NOw time and order call vs from theſe circumſtances, to the matter and ſubiect of Meditation: which muſt be Diuine and Spirituall; not euill, nor worldly. O the carnall and vnprofitable thoughts of men! We all meditate; one, how to doe ill to others; another, how to doe ſome earthly good to himſelfe: another, to hurt himſelfe, vnder a colour of good; as how to accompliſh his lewd deſires, the fulfilling whereof proueth the bane of the ſoule; how he may ſinne vnſeene, and goe to hell with the leaſt noiſe of the world. Or perhaps, ſome better mindes bend their thoughts vpon the ſearch of naturall things; the motions of euery heauen, and of euery ſtarre; the reaſon and courſe of the ebbing and flowing of the Sea; the manifold

kinds of ſimples that grow out of the earth,and creatures that creepe vpon it; with all their ſtrange qualities, and operations. Or perhaps,the ſeuerall formes of gouernment, and rules of State take vp their buſie heads:ſo that while they would be acquainted with the whole world, they are ſtrangers at home; and while they ſeeke to know all other things, they remaine vnknowne of themſelues. The God that made them,the vileneſſe of their nature, the danger of their ſinnes, the multitude of their imperfections, the Sauiour that bought them, the Heauen that he bought for them,are in the meane time as vnknowne, as vnregarded, as if they were not.

Thus doe fooliſh children ſpend their time and labour, in turning ouer leaues to looke for painted babes, not at all reſpecting the ſolid matter vnder their hands. We fooles, when will we be wiſe, and turning our eies from vanity, with that ſweet Singer of Iſrael,make Gods ſtatutes our ſong and meditation in the houſe of our pilgrimage?

Earthly things proffer themſelues with importunity. Heauenly things muſt with importunity be ſued to. Thoſe,if they were not ſo little worth,would not be ſo forward, & being forward, need not any Meditation to ſolicit them: Theſe, by how much more hard they are to intreat,by ſo much more precious they are being obtained; and therefore worthier our endeuor. As then we cannot goe amiſſe,ſo long as we keep our ſelues in the tracke of Diuinitie; while the ſoule is taken vp with the thoughts, either of the Deitie in his eſſence, and perſons (ſparingly yet in this point,and more in faith and admiration than inquiry) or of his attributes,his Iuſtice, Power,Wiſdome,Mercy,Truth; or of his workes, in the creation, preſeruation, gouernment of all things; according to the Pſalmiſt, *I will meditate of the beauty of thy glorious Maieſty, and thy wonderfull workes:* ſo, moſt directly in our way, and beſt fitting our exerciſe of Meditation,are thoſe matters in Diuinitie, which can moſt of all worke compunction in the heart,and moſt ſtirre vs vp to deuotion. Of which kinde, are the Meditations concerning Chriſt Ieſus our Mediator, his Incarnation,Miracles,Life,Paſſion, Buriall,Reſurrection, Aſcenſion, Interceſſion, the benefit of our Redemption,the certainty of our Election, the graces and proceeding of our Sanctification, our glorious eſtate in Paradiſe loſt in our firſt Parents,our preſent vileneſſe,our inclination to ſinne,our ſeuerall actuall offences,the tentations and ſleights of euill Angels, the vſe of the Sacraments, nature and practice of Faith and Repentance: the miſeries of our life,with the frailty of it; the certainty and vncertainty of our death, the glory of Gods Saints aboue, the awfulneſſe of iudgement, the terrors of hell, and the reſt of this quality: wherein both it is fit to haue variety (for that euen the ſtrongeſt ſtomacke doth not alwaies delight in one diſh) and yet ſo to change, that our choice may be free from wildneſſe and inconſtancy.

Chap. XIII.

The order of the worke it ſelfe.

NOw after that we haue thus orderly ſuited the perſon and his qualities, with the due circumſtances of time,place,diſpoſition of body, and ſubſtance of the matter diſcuſſed, I know not what can remaine, beſides the maine buſineſſe it ſelfe, and the manner and degrees of our proſecution thereof; which aboue all other calleth for an intentiue Reader,and reſolute practiſe. Wherein that we may auoid all niceneſſe and obſcurity (ſince wee ſtriue to profit) we will giue direction for the *Entrance, Proceeding, Concluſion* of this Diuine worke.

Chap. XIIII.

The entrance into the worke

A Goodly building muſt ſhew ſome magnificence in the gate; and great perſonages haue ſeemely Vſhers to goe before them; who by their vncouered heads command reuerence and way. Euen very Poets of old had wont, before their Ballads

Ballads to implore the aid of their gods. And the heathen Romans entred not vpon any publike ciuill buſineſſe, without a ſolemne apprecation of good ſucceſſe: How much leſſe ſhould a Chriſtian dare to vndertake a ſpirituall worke of ſuch importance, not hauing craued the aſſiſtance of his God? which (me thinkes) is no leſſe, than to profeſſe he could doe well without Gods leaue. When we thinke euill, it is from our ſelues: when good, from God. As Prayer is our ſpeech to God, ſo is each good Meditation (according to *Bernard*) Gods ſpeech to the heart: The heart muſt ſpeake to God, that God may ſpeake to it. Prayer therefore and Meditation, are as thoſe famous twinnes in the ſtory, or as two louing Turtles, whereof ſeparate one, the other languiſheth.

1 The common entrance, which is Prayer.

Prayer maketh way for Meditation. Meditation giueth matter, ſtrength, and life to our prayers. By which, as all other things are ſanctified to vs, ſo we are ſanctified to all holy things. This is as ſome royall Eunuch to perfume and dreſſe our ſoules, that they may be fit to conuerſe with the King of Heauen.

But the prayer that leadeth in Meditation, would not be long, requiring rather that the extenſion and length ſhould be put into the vigour and feruency of it; for that is not here intended to be the principall buſineſſe, but an introduction to another; and no otherwiſe, than as a Portall to this building of Meditation: The matter whereof ſhall be, that the courſe of our Meditation may be guided aright and bleſſed; that all diſtractions may be auoided; our iudgement enlightned, our inuentions quickned, our wills rectified, our affections whetted to heauenly things, our hearts enlarged to Godward, our deuotion enkindled; ſo that we may finde our corruptions abated, our graces thriuen, our ſoules and liues euery way bettered by this exerciſe.

Chap. XV.

Particular and proper entrance into the matter, which is in our choice thereof.

SVch is the common entrance into this worke: there is another yet more particular and proper; wherein the minde, recollecting it ſelfe, maketh choice of that Theme or matter whereupon it will beſtow it ſelfe for the preſent; ſettling it ſelfe on that which it hath choſen: which is done by an inward inquiſition made into our heart, of what we both doe, and ſhould thinke vpon: reiecting what is vnexpedient and vnprofitable. In both which, the Soule, like vnto ſome noble Hawke, lets paſſe the Crowes, and Larkes, and ſuch other worthleſſe Birds that croſſe her way, and ſtoopeth vpon a Fowle of price, worthy of her flight: after this manner.

What wilt thou muſe vpon, O my ſoule? thou ſeeſt how little it auaileth thee to wander and roue about in vncertainties: thou findeſt how little ſauour there is in theſe earthly things, wherewith thou haſt wearied thy ſelfe; Trouble not thy ſelfe any longer (with Martha) *about the many and needleſſe thoughts of the world: None but heauenly things can afford thee comfort: vp then, my ſoule, and minde thoſe things that are aboue, whence thy ſelfe art: Amongſt all which, wherein ſhouldeſt thou rather meditate than of the life and glory of Gods Saints? A worthier imployment thou canſt neuer finde, than to thinke vpon that eſtate thou ſhalt once poſſeſſe, and now deſireſt.*

Chap. XVI.

The proceeding of our Meditation.

HItherto the *entrance*; after which, our Meditation muſt *proceed* in due order, not troubledly, not prepoſterouſly: It begins in the vnderſtanding, endeth in the affection; It begins in the braine, deſcends to the heart; Begins on earth, aſcends to Heauen; Not ſuddenly, but by certaine ſtaires and degrees, till we come to the higheſt.

I haue found a ſubtill ſcale of Meditation, admired by ſome Profeſſors of this Art,

And therein a Method allowed by some Authors reiected by vs.

aboue all other humane deuices, and farre preferred by them to the best directions of *Origen*, *Austen*, *Bernard*, *Hugo Bonauenture*, *Gerson*, and whosoeuer hath beene reputed of greatest perfection in this skill. The seuerall staires whereof (lest I should seeme to defraud my Reader through enuy) I would willingly describe, were it not that I feared to scarre him rather with the danger of obscurity, from venturing further vpon this so worthy a businesse? yet lest any man perhaps might complaine of an vnknowne losse, my Margent shall finde roome for that which I hold too knotty for my Text.

* In all which, (after the incredible commendations of some practitioners) I doubt not but an ordinarie Reader will easily espie a double fault at the least, *Darknesse* and *Coincidence:* that they are both too obscurely deliuered, and that diuers of them fall into other, not without some vaine superfluity. For this part therefore which concerneth the vnderstanding, I had rather to require onely a deepe and firme *Consideration* of the thing propounded: which shall bee done if we follow it in our discourse, through all, or the principall of those places which naturall reason doth affoord vs: wherein, let no man pleade ignorance, or feare difficulty: wee are all thus farre borne Logicians; neither is there, in this, so much neede of skill, as of industry. In which course yet, wee may not bee too curious, in a precise search of euery place and argument, without omission of any (though to bee fetcht in with racking the inuention.) For as the minde, if it goe loose and without rule, roues to no purpose; so if it be too much fettered, with the gieues of strict regularitie, moueth nothing at all.

The Scale of Meditation of an Author, ancient, but nameless.

* *Degrees of Preparation.*

1 *Question.* What I { thinke. / should thinke.

2 *Excussion.* { A repelling of what I should not thinke.

3 *Choice, or Election.* { Of what most { necessary. / expedient. / comely.

* *Degrees of proceeding in the vnderstanding.*

4 *Commemoration.* { An actuall thinking vpon the matter elected.

5 *Consideration.* { A redoubled Commemoration of the same, till it be fully knowne.

6 *Attention.* { A fixed and earnest consideration whereby it is fastned in the minde.

7 *Explanation.* { A clearing of the thing considered by similitudes.

8 *Tractation.* { An extending the thing considered to other points, where all questions of doubts are discussed.

9 *Diudication.* { An estimation of the worth of the thing thus handled.

10 *Causation.* { A confirmation of the estimation thus made.

11 *Rumination.* { A sad and serious Meditation of all the former, till it may work vpon the affections.

From hence to the degrees of affection.

Chap. XVII.

Premonitions concerning our proceeding in the first part of Meditation.

ERe I enter therefore into any particular tractation, there are three things whereof I would premonish my Reader, concerning this first part, which is in the vnderstanding. First, that I desire not to binde euery man to the same vniforme proceeding in this part: Practice and custome may perhaps haue taught other courses more familiar, and not lesse direct. If then we can, by any other method, worke in our hearts so deepe an apprehension of the matter meditated, as it may duly stirre the affections, it is that onely we require.

Secondly, that whosoeuer applieth himselfe to this direction, thinke him not necessarily

ſarily tied to the proſecution of all theſe Logicall places, which hee findeth in the ſequele of our Treatiſe, ſo as his Meditation ſhould be lame and imperfect without the whole number: for there are ſome Themes will not beare all theſe; as, when we meditate of God, there is no roome for *Cauſes* or *Compariſons*, and others yeeld them with ſuch difficulty, that their ſearch interrupteth the chiefe worke intended. It ſhall be ſufficient, if we take the moſt pregnant, and moſt voluntary.

Thirdly, that when we ſticke in the diſpoſition of any the places following (as if, meditating of *Sinne*, I cannot readily meet with the *Materiall* and *Formall Cauſes*, or the *Appendances* of it) we racke not our mindes too much with the inquiry thereof; which were to ſtriue more for Logique, than deuotion: but without too much diſturbance of our thoughts, quietly paſſe ouer to the next. If we breake our teeth with the ſhell, wee ſhall finde ſmall pleaſure in the kernell.

Now then for that my only feare is, leſt this part of my diſcourſe ſhall ſeeme ouerperplexed vnto the vnlearned Reader; I will in this whole proceſſe, ſecond my rule with his example, that ſo what might ſeeme obſcure in the one, may by the other be explained; and the ſame ſteps he ſeeth me take in this, he may accordingly tread in any other Theme.

CHAP. XVIII.

The practice of Meditation; wherein, Firſt, we begin with ſome deſcription of that we meditate of.

FIrſt therefore it ſhall be expedient to conſider ſeriouſly, what the thing is whereof we meditate.

What then, O my ſoule, is the life of the Saints, whereof thou ſtudieſt? Who are the Saints, but thoſe which hauing beene weakly holy vpon earth, are perfectly holy aboue? which euen on earth were perfectly holy in their Sauiour, now are ſo in themſelues? which ouercomming on earth, are truly canonized in Heauen? What is their life, but that bleſſed eſtate aboue, wherein their glorified ſoule hath a full fruition of God?

CHAP. XIX.

Secondly, followes an eaſie and voluntary diuiſion of the matter meditated.

THe nature whereof, after we haue thus ſhadowed out to our ſelues by a deſcription, not curious alwaies, and exactly framed according to the rules of Art, but ſufficient for our owne conceit; the next is (if it ſhall ſeeme needfull, or if the matter will beare, or offer it) ſome eaſie and voluntary diuiſion, whereby our thoughts ſhall haue more roome made for them, and our proceeding ſhall be more diſtinct.

There is a life of nature, when thou, my ſoule, dwelleſt in this body, and informeſt thine earthly burthen. There is a life of grace, when the Spirit of God dwells in thee. There is a life of glory, when the body being vnited to thee, both ſhall be vnited to God: or when, in the meane time, being ſeparated from thy companion, thou inioyeſt God alone. This life of thine therefore, as the other, hath his ages, hath his ſtatures; for it entreth vpon his birth, when thou paſſeſt out of thy body, and changeſt this earthly houſe for an Heauenly: It enters into his full vigour, when at the day of the common reſurrection, thou reſumeſt this thy companion, vnlike to it ſelfe, like to thee, like to thy Sauiour, immortall now, and glorious. In this life here may be degrees; there can be no imperfection. If ſome be like the skie, others like the Starres, yet all ſhine. If ſome ſit at their Sauiours right hand, others at his left, all are bleſſed. If ſome veſſels hold more, all are full; none complaineth of want, none enuieth at him that hath more.

CHAP.

Chap. XX.

3 A consideration of the causes thereof in all kinds of them.

WHich done, it shall be requisit for our perfecter vnderstanding, and for the laying grounds of matter for our affection, to carry it thorow those other principall places, and heads of reason, which Nature hath taught euery man, both for knowledge and amplification: the first whereof are the *Causes*, of all sorts.

Whence is this eternall life, but from him which onely is eternall, which onely is the fountaine of life, yea life it selfe? Who but the same God that giues our temporall life, giueth also that eternall? The Father bestoweth it, the Sonne meriteth it, the Holy Ghost seales and applieth it. Expect it onely from him, O my soule, whose free election gaue thee the first title to it, to be purchased by the bloud of thy Sauiour. For thou shalt not therefore be happy, because he saw that thou wouldst be good; but therefore art thou good, because he hath ordained, thou shalt be happy. Hee hath ordained thee to life; he hath giuen thee a Sauiour to giue this life vnto thee; faith, whereby thou mightest attaine to this Sauiour; his Word, by which thou mightst attaine to this faith; what is there in this not his? And yet not his so simply, as that it is without thee: without thy merit indeed, not without thine act. Thou liuest here through his blessing, but by bread; thou shalt liue aboue through his mercy, but by thy faith below, apprehending the Author of thy life. And yet as he will not saue thee without thy faith, so thou canst neuer haue faith without his gift. Looke vp to him therefore, O my soule, as the beginner and finisher of thy saluation; and while thou magnifiest the Author, be rauished with the glory of the worke: which farre passeth both the tongue of Angels, and the heart of man. It can be no good thing that is not there. How can they want water that haue the spring? Where God is enioyed, in whom only all things are good, what good can bee wanting? And what perfection of blisse is there, where all goodnesse is met and vnited? In thy presence is fulnesse of ioy, and at thy right hand are pleasures for euermore. *O blessed reflection of glory! We see there, as we are seene: in that we are seene, it is our glory; in that we see, it is Gods glory; therefore doth he glorifie vs, that our glory should be to his. How worthy art thou, O Lord, that through vs thou shouldest looke at thy selfe!*

Chap. XXI.

4 The Consideration of the Fruits and Effects.

THe next place shal be the *fruits* and *effects* following vpon their seuerall causes: which also affoords very feeling and copious matter to our meditation; wherein it shall be euer best, not so much to seeke for all, as to chuse out the chiefest.

No maruell then if from this glory proceed vnspeakable ioy, and from this ioy the sweet songs of praise and thanksgiuing. The Spirit bids vs, when we are merry, sing: How much more then, when we are merry without all mixture of sorrow, beyond all measure of our earthly affections, shall we sing ioyfull Hallelu-iahs, *and* Hosannahs *to him that dwelleth in the highest Heauens? our hearts shall be so full, that we cannot chuse but sing, and wee cannot but sing melodiously. There is no iar in this Musicke, no end of this song. O blessed change of the Saints! They doe nothing but weepe below, and now nothing but sing aboue. We sowed in teares, reape in ioy; there was some comfort in those teares, when they were at worst; but there is no danger of complaint in this heauenly mirth. If we cannot sing here with Angels,* On earth peace, *yet there wee shall sing with them,* Glory to God on high; *and ioyning our voices to theirs, shall make vp that celestiall consort, which none can either heare or beare part in, and not be happy.*

Chap. XXII.

5 Consideration of the Subiect wherein, or whereabout it is.

AFter which comes to be considered the *Subiect*, either *wherein* that is, or *whereabout* that is imploied, which we meditate of: As,

And indeed, what lesse happinesse doth the very place promise, wherein this glory is exhibited?

exhibited? which is no other than the Paradiſe of God. Here below we dwell, or rather we wander in a continued wilderne;s there we ſhall reſt vs in the true Eden: I am come into my Garden, my Siſter, my Spouſe. *Kings vſe not to dwell in Cottages of Clay; but in Royall Courts fit for their eſtate: How much more ſhall the King of Heauen, who hath prepared for men ſo faire manſions on earth, make himſelfe an habitation ſutable to his Maieſtie? Euen earthly Princes haue dwelt in Cedar and Yuory: But the great Citie,* Holy Ieruſalem, *the Palace of the Higheſt, hath her walls of Iaſper, her building of gold, her foundation of precious ſtones, her gates of pearle:* How glorious things are ſpoken of thee, O thou City of God! *We ſee but the pauement, and yet how goodly it is! The beleeuing Centurion thought himſelfe vnworthy that Chriſt ſhould come vnder his roofe: yet wert thou, O Sauiour, in thine humbled eſtate, in the forme of a ſeruant: How then ſhall I thinke my ſelfe worthy to come vnder this roofe of thine, ſo ſhining and glorious? O, if this clay of mine may come to this honour aboue, let it bee trampled vpon and deſpiſed on earth.*

Chap. XXIII.

6 Conſid. of the *Appendances* and *Qualities* of it.

SIxtly, ſhall follow the *Appendances* and *Qualities*, which cleaue vnto the ſubiect whereof we meditate: As,

But were the place leſſe noble and maieſticall; yet the company which it affordeth, hath enough to make the ſoule bleſſed. For, not the place giueth ornament to the gueſt, ſo much as the gueſt to the place. How loth are we to leaue this earth, onely for the ſociety of ſome few friends in whom we delight, which yet are ſubiect euery day to mutuall diſlikes? what pleaſure ſhall we then take in the enioying of the Saints; when there is nothing in them not amiable, nothing in vs that may coole the feruour of our loue? There ſhalt thou, my ſoule, thy ſelfe glorified, meete with thy deare Parents and friends alike glorious, neuer to be ſeuered: There thou ſhalt ſee and conuerſe with thoſe ancient Worthies of the former World; the bleſſed Patriarchs and Prophets, with the crowned Martyrs and Confeſſors; with the holy Apoſtles, and the Fathers of that Primitiue, and this preſent Church, ſhining each one according to the meaſure of his bleſſed labours. There ſhalt thou liue familiarly in the ſight of thoſe Angels, whom now thou receiueſt good from, but ſeeſt not. There (which is the head of all thy felicity,) thine eies ſhall ſee Him whom now thine heart longeth for, (that Sauiour of thine) in the onely hope of whom now thou liueſt. Alas, how dimly, and afarre off doeſt thou now behold him? How imperfectly doeſt thou enioy him, while euery temptation bereaues thee, for the time, of his preſence? I ſought him whom my ſoule loueth: I ſought him, but found him not; *his backe is now towards thee many times through thy ſinnes, and therefore thou hardly diſcerneſt him. Other-while and often thy backe is turned vnto him through negligence, that when thou mighteſt obſcurely ſee him, thou doeſt not: now thou ſhalt ſee him, and thine eies thus fixed ſhall not bee remoued. Yet neither could this glory make vs happy, if being thus abſolute, it were not perpetuall. To bee happy, is not ſo ſweet a ſtate, as it is miſerable to haue beene happy. Leſt ought therefore ſhould be wanting, behold, this felicity knoweth no end, feareth no intermiſſion, and is as eternall for the continuance, as he that had no beginning. O bleſſedneſſe truly infinite! Our earthly ioyes doe ſcarce euer begin; but when they begin, their end bordereth vpon their beginning. One houre ſeeth vs oft-times ioyfull and miſerable: here alone is nothing but eternity. If then the Diuine Prophet thought here one day in Gods earthly houſe, better than a thouſand other-where; what ſhall I compare to thouſands of millions of yeeres in Gods heauenly Temple? Yea, millions of yeeres are not ſo much as a minute to eternity, and that other houſe not a cottage to this.*

Chap. XXIV.

7 Of that which is *diuerſe* from it, or *contrary* to it.

SEuenthly, our thoughts, leauing a while the conſideration of the thing as it is in it ſelfe, ſhall deſcend vnto it as reſpectiuely with others; and therefore firſt ſhall meditate of that which is *diuerſe* from it, or *contrarie* vnto it.

What

What doeſt thou here then, O my ſoule? What doeſt thou here groueling vpon earth? where the beſt things are vanity, the reſt no better than vexation. Looke round about thee, and ſee whether thine eies can meet with any thing but either ſinnes or miſeries. Thoſe few and ſhort pleaſures thou ſeeſt, end euer ſorrowfully; and in the meane time are intermingled with many grieuances. Here thou heareſt one cry out of a ſicke body, whereof there is no part which affords not choice of diſeaſes. This man layeth his hand vpon his conſuming lungs, and complaineth of ſhort wind: that other, vpon his riſing ſpleene: a third ſhaketh his painfull head: another roares out for the torment of his reines or bladder: another for the racking of his gowty ioints: one is diſtempered with a watery Dropſie, another with a windie Collicke, a third with a fiery Ague, a fourth with an earthen Melancholy; one grouels and ſweateth with the falling ſickneſſe; another lyeth bed-rid, halfe ſenſeleſſe with a dead Palſie. There are but few bodies that complaine not of ſome diſeaſe; and that thou maieſt not looke farre, it is a wonder if thy ſelfe feele not alwaies one of theſe euills within thee. There, thou heareſt another lament his loſſe: either his eſtate is impaired by ſuretiſhip, or ſtealth, or ſhipwracke, or oppreſſion; or his childe is vnruly, or miſcarried; or his wife dead, or diſloyall; another tormented with paſſions; each one is ſome way miſerable. But, that which is yet more irkeſome, thy one eare is beaten with curſings and blaſphemies; thy other with ſcornefull, or wanton, or murthering ſpeeches; thine eyes ſee nothing but pride, filthineſſe, profaneneſſe, bloud, exceſſe; and whatſoeuer elſe might vex a righteous ſoule: and if all the world beſides were innocent, thou findeſt enough within thy ſelfe to make thy ſelfe wearie, and thy life lothſome. Thou needeſt not fetch cauſe of complaint from others; thy corruptions yeeld thee too much at home; euer ſinning, euer preſuming; Sinning euen when thou haſt repented: yea, euen while thou repenteſt, ſinning. Goe to now, my ſoule, and ſolace thy ſelfe here below, & ſuffer thy ſelfe beſotted with theſe goodly contentments; worthy of no better, while thou fixeſt thy ſelfe on theſe: ſee if thou canſt finde any of theſe aboue; and if thou canſt meet with any diſtemper, any loſſe, any ſinne, any complaint, from thy ſelfe or any other aboue, deſpiſe thine Heauen as much as now thou loueſt the earth. Or if all this cannot enough commend vnto thee the ſtate of Heauenly Glory, caſt downe thine eyes yet lower, into that deepe and bottomleſſe pit, full of horror, full of torment, where there is nothing but flames, and teares, and ſhrikes, and gnaſhing of teeth, nothing but Fiends and tortures: where there is palpable darkneſſe, and yet perpetuall fire; where the damned are euer boyling, neuer conſumed; euer dying, neuer dead; euer complaining, neuer pitied; where the Glutton, that once would not giue a cruſt of bread, now begs for one drop of water; and yet alas, if whole riuers of water ſhould fall into his mouth, how ſhould they quench thoſe riuers of Brimſtone that feed this flame? where there is no intermiſſion of complaints, no breathing from paine, and after millions of yeeres, no poſſibility of comfort. And if the rod wherewith thou chaſtiſeſt thy children, O Lord, euen in this life, be ſo ſmart and galling, that they haue beene brought downe to the brim of deſpaire; and in the bitterneſſe of their ſoule haue intreated death to releaſe them: What ſhall I thinke of their plagues, in whoſe righteous confuſion thou inſulteſt, and ſaieſt; Aha, I will auenge mee of mine enemies? *Euen that thou ſhalt not be thus miſerable, O my ſoule, is ſome kinde of happineſſe: but that thou ſhalt be as happy, as the reprobate are miſerable, how worthy is it of more eſtimation, than thy ſelfe is capable of?*

Chap. XXV.

3 Of comparisons and similitudes whereby it may be most fitly set forth.

After this oppoſition, the minde ſhall make compariſon of the matter meditated, with what may neereſt reſemble it; and ſhall illuſtrate it with fitteſt ſimilitudes, which giue no ſmall light to the vnderſtanding, nor leſſe force to the affection.

Wonder then, O my ſoule, as much as thou canſt, at this glory; and in compariſon thereof, contemne this earth, which now thou treadeſt vpon; whoſe ioyes if they were perfect, are but ſhort; and if they were long, are imperfect. One day when thou art aboue, looking downe from the height of thy glory, and ſeeing the ſonnes of men creeping like ſo many Ants on this Molehill of earth, thou ſhalt thinke, Alas, how baſely I once liued! Was yonder ſilly dungeon the

place

place I ſo loued, and was ſo loth to leaue! Thinke ſo now before hand; and ſince of heauen thou canſt not, yet account of thy earth as it is worthy: How heartleſſe and irkeſome are yee, O yee beſt earthly pleaſures, if ye be matched with the leaſt of thoſe aboue? How vile are you, O yee ſumptuous buildings of Kings, euen if all the entrailes of the earth had agreed to enrich you, in compariſon of this frame not made with hands? It is not ſo high aboue the earth in diſtance of place, as in worth and Maieſty. Wee may ſee the face of Heauen from the heart of the earth; but from the neereſt part of the earth who can ſee the leaſt glory of Heauen? The three Diſciples, on Mount Tabor, *ſaw but a glimpſe of this glory ſhining vpon the face of their Sauiour; and yet being raviſhed with the ſight, cried out, Maſter, it is good being here; and, thinking of building of three Tabernacles (for* Chriſt, Moſes, Elias) *could haue beene content themſelues to haue lien without ſhelter, ſo they might alwaies haue enioyed that ſight. Alas, how could earthly Tabernacles haue fitted thoſe heauenly bodies? They knew what they ſaw, what they ſaid, they knew not. Loe, theſe three Diſciples were not transfigured; yet how deeply they were affected euen with the glory of others! How happy ſhall we be, when our ſelues ſhall be changed into glorious? and ſhall haue Tabernacles not of our owne making, but prepared for vs by God? and yet not Tabernacles, but eternall Manſions.* Moſes *ſaw God but a while, and ſhined: how ſhall we ſhine, that ſhall behold his face for euer? What greater honour is there than in Soueraignty? What greater pleaſure than in feaſting? This life is both a Kingdome and a feaſt. A Kingdome:* Hee that ouercomes, ſhall rule the Nations, and ſhall ſit with me in my Throne: *O bleſſed promotion! Oh large dominion, and royall ſeat! to which* Salomons *Throne of Yuory was not worthy to become a foot-ſtoole. A feaſt:* Bleſſed are they that are called to the Marriage-ſupper of the Lambe. *Feaſts haue more than neceſſity of prouiſion, more than ordinary diet; but marriage-feaſts yet more than common abundance; but the Marriage-feaſt of the Sonne of God to his bleſſed Spouſe the Church, muſt ſo farre exceed in all heauenly munificence and variety, as the perſons are of the greater ſtate and Maieſty. There is new wine, pure Manna, and all manner of ſpirituall dainties; and with the continuall cheere, a ſweet and anſwerable welcome; while the Bridegroome louingly cheereth vs vp,* Eat, O friends, drinke, and make you merry, O welbeloued; *yea, there ſhalt thou be, my ſoule, not a gueſt, but (how vnworthy ſoeuer) the Bride her ſelfe, whom he hath euerlaſtingly eſpouſed to himſelfe in truth and righteouſneſſe. The contract is paſſed here below, the marriage is conſummate aboue, and ſolemnized with a perpetuall feaſt: ſo that now thou maiſt ſafely ſay, My welbeloued is mine, and I am his: Wherefore hearken, O my ſoule, and conſider and incline thine eare, forget alſo thine owne people, and thy fathers houſe, (thy ſuppoſed home of this world) ſo ſhall the King haue pleaſure in thy beauty; for hee is the Lord, and worſhip thou him.*

Chap. XXVI.

9 The Titles and Names of the thing conſidered.

THe very *Names* and *Titles* of the matter conſidered, yeeld no ſmall ſtore to our Meditation: which being commonly ſo impoſed, that they ſecretly comprehend the nature of the thing which they repreſent, are not vnworthy of our diſcourſe.

What need I ſeeke thoſe reſemblances, when the very name of life implieth ſweetneſſe to men on earth, euen to them which confeſſe to liue with ſome diſcontentment? Surely the light is a pleaſant thing, and it is good to the eies to ſee the Sunne: yet when Temporall *is added to* Life, *I know not how this addition detracteth ſomething, and doth greatly abate the pleaſure of* Life; *for thoſe which ioy to thinke of* Life, *griene to thinke it but* Temporall: *ſo vexing is the end of that whoſe continuance was delightfull. But now when there is an addition (aboue Time) of Eternity, it maketh life ſo much more ſweet as it is moſt laſting; and laſting infinitely, what can it giue leſſe than an infinite contentment? Oh dying and falſe life, which wee enioy here, and ſeeke a ſhadow and counterfeit of that other! What is more eſteemed than glory? which is ſo precious to men of ſpirit, that it makes them prodigall of their blood, proud of their wounds, careleſſe of themſelues: and yet (alas) how pent & how fading is this glory, affected with ſuch dangers*

and

and death? hardly after all Trophees and monuments, either knowne to the next Sea, or ſurviuing him that dieth for it: It is true glory to triumph in heauen, where is neither enuy nor forgetfulnes.

What is more deare to vs than our Country? which the worthy and faithfull Patriots of all times haue reſpected aboue their parents, their Children, their liues; counting it only happy to liue in it, and to die for it. The baniſht man pines for the want of it: the traueller digeſteth all the tediouſneſſe of his way, all the ſorrowes of an ill iourney, in the onely hope of home; forgetting all his forraine miſeries, when he feeleth his owne ſmoke. Where is our Country but aboue? Thence thou cameſt, O my ſoule; thither thou art going, in a ſhort, but weary pilgrimage. O miſerable men, if we account our ſelues at home in our pilgrimage; if in our iourney, we long not for home! Doeſt thou ſee men ſo in loue with their natiue ſoile, that euen when it is all deformed with the deſolations of warre, and turned into rude heapes, or while it is euen now flaming with the fire of ciuill broiles, they couet yet ſtill to liue in it, preferring it to all other places of more peace and pleaſure? and ſhalt thou, ſeeing nothing but peace and bleſſednes at home, nothing but trouble abroad, content thy ſelfe with a faint wiſh of thy diſſolution? If heauen were thy Iayle, thou couldeſt but thinke of it vncomfortably. Oh what affection can be worthy of ſuch an home?

Chap. XXVII.

10. Conſid. of fit teſtimonies of Scripture, concerning our Theme.

LAſtly, if wee can recall any pregnant *Teſtimonies of Scripture* concerning our Theme, thoſe ſhall fitly conclude this part of our Meditation. Of Scripture; for that in theſe matters of God, none but diuine authority can command aſſent, and ſettle the conſcience. Witneſſes of holy men may ſerue for colours; but the ground muſt be onely from God.

There it is (ſaith the Spirit of God, which cannot deceiue thee) that all teares ſhall bee wiped from our eies; there ſhall be no more death, nor ſorrow, nor crying, neither ſhall there bee any more paine: yea, there ſhall not onely bee an end of ſorrowes, but an abundant recompence for the ſorrowes of our life; as he that was rapt vp into the third Heauen, and there ſaw what cannot be ſpoken, ſpeaketh yet thus of what he ſaw: I count, that the afflictions of this preſent time are not worthy of the glory which ſhall bee ſhewed to vs: *It was ſhewed vnto him what ſhould hereafter be ſhewed vnto vs; and he ſaw, that if all the world full of miſeries were laid in one ballance, and the leaſt glory of heauen in another, thoſe would be incomparably light, yea (as that diuine Father) that one daies felicity aboue, were worth a thouſand yeeres torment below; what then can be matched with the eternity of ſuch ioyes? Oh how great therefore is this thy goodneſſe, O Lord, which thou haſt laid vp for them that feare thee, and done to them that truſt in thee, before the ſonnes of men!*

Chap. XXVIII.

Of our ſecond part of Meditation: which is in the affections.

THe moſt difficult and knotty part of Meditation thus finiſhed, there remaineth that which is both more liuely, and more eaſie vnto a good heart, to be wrought altogether by the affections: which if our diſcourſes reach not vnto, they proue vaine and to no purpoſe. That which followeth therefore, is the very ſoule of Meditation, whereto all that is paſt ſerueth but as an inſtrument. A man is a man by his vnderſtanding part: but he is a Chriſtian by his will and affections. Seeing therefore, that all our former labour of the braine is onely to affect the heart, after that the minde hath thus trauerſed the point propoſed through all the heads of reaſon, it ſhall endeuour to finde in the firſt place ſome feeling touch, and ſweet reliſh in that which it hath thus chewed; which fruit, through the bleſſing of God, will voluntarily follow vpon a ſerious Meditation. *Dauid* ſaith, *Oh taſte, and ſee how ſweet the Lord is.* In Meditation we doe both ſee and taſte; but we ſee before we taſte. ſight, is of the vnderſtanding:

Wherein is required a Taſte and reliſh of what we haue thought vpon.

taſte,

taſte, of the affection; neither can we ſee, but we muſt taſte; we cannot know aright, but we muſt needs be affected. Let the heart therefore firſt conceiue and feele in it ſelfe the *ſweetneſſe* or *bitterneſſe* of the matter meditated: which is neuer done, without ſome paſſion; nor expreſſed, without ſome hearty exclamation.

Oh bleſſed eſtate of the Saints! O glory not to be expreſſed, euen by thoſe which are glorified! O incomprehenſible ſaluation! What ſauour hath this earth to thee? Who can regard the world, that beleeueth thee? Who can thinke of thee, and not be rauiſhed with wonder and deſire? Who can hope for thee, and not reioyce? Who can know thee, and not be ſwallowed vp with admiration at the mercy of him that beſtoweth thee? O bleſſednesſe worthy of Chriſts bloud to purchaſe thee! Worthy of the continuall ſongs of Saints and Angels to celebrate thee! How ſhould I magnifie thee! How ſhould I long for thee? How ſhould I hate all this world for thee!

Chap. XXIX.

After this *Taſte* ſhall follow a *Complaint*, wherein the heart bewaileth to it ſelfe his owne pouertie, dulneſſe, and imperfection; chiding and abaſing it ſelfe in reſpect of his wants and indiſpoſition: wherein *Humiliation* truly goeth before glory. For the more we are caſt downe in our conceit, the higher ſhall God lift vs vp at the end of this exerciſe, in ſpirituall reioycing.

Secondly, a Complaint, bewailing our wants and vntowardneſſe.

But alas, where is my loue? Where is my longing? Where art thou, O my ſoule? What heauineſſe hath ouertaken thee? How hath the world bewitched and poſſeſſed thee, that thou art become ſo careleſſe of thine home, ſo ſenſeleſſe of ſpirituall delights, ſo fond vpon theſe vanities? Doeſt thou doubt whether there be an heauen? or whether thou haue a God, and a Sauiour there? O farre be from thee this Atheiſme; farre be from thee the leaſt thought of this deſperate impiety. Woe were thee, if thou beleeuedſt not: But, O thou of little Faith, doeſt thou beleeue there is happineſſe, and happineſſe for thee, and deſireſt it not, and delighteſt not in it? Alas, how weake and vnbeleeuing is thy beleefe! How cold and faint are thy deſires? Tell me, what ſuch goodly entertainment haſt thou met withall here on earth, that was worthy to with-draw thee from theſe heauenly ioyes? What pleaſure in it euer gaue thee contentment? or what cauſe of diſlike findeſt thou aboue? Oh no, my ſoule, it is onely thy miſerable drowſineſſe, onely thy ſecuritie: The world, the world hath beſotted thee, hath vndone thee with careleſneſſe. Alas, if thy delight be ſo cold, what difference is there in thee from an ignorant Heathen, that doubts of another life: yea, from an Epicure, that denies it? Art thou a Chriſtian, or art thou none? If thou bee what thou profeſſeſt, away with this dull and ſenſeleſſe worldlineſſe; away with this earthly vncheerefulneſſe; ſhake off at laſt this prophane and godleſſe ſecuritie, that hath thus long weighed thee downe from mounting vp to thy ioyes. Looke vp to thy God, and to thy Crowne, and ſay with confidence, O Lord, I haue waited for thy ſaluation.

Chap. XXX.

After this *Complaint*, muſt ſucceed an hearty and paſſionate *Wiſh* of the ſoule, which ariſeth cleerely from the two former degrees: For, that which a man hath found ſweet, and comfortable, and complaines that he ſtill wanteth, hee cannot but wiſh to enioy.

Thirdly, an hearty Wiſh of the ſoule, for what it complaineth to want.

O Lord, that I could wait and long for thy ſaluation! Oh that I could minde the things aboue; that as I am a ſtranger indeed, ſo I could be alſo in affection! Oh that mine eies, like the eies of thy firſt Martyr, could by the light of Faith ſee but a glimpſe of heauen! Oh that my heart could be rapt vp thither in deſire! How ſhould I trample vpon theſe poore vanities of the earth! How willingly ſhould I endure all ſorrowes, all torments! How ſcornfully ſhould I paſſe by all pleaſures! How ſhould I be in trauaile of my diſſolution! Oh when ſhall that bleſſed day come, when all this wretched worldlineſſe remoued, I ſhall ſolace my ſelfe in my God? Behold, as the Hart

braieth for the riuers of waters, ſo panteth my ſoule after thee, O God: My ſoule thirſteth for God, euen for the liuing God; Oh when ſhall I come and appeare before the preſence of God?

Chap. XXXI.

4. An humble Confeſſion of our diſability to effect what we wiſh.

After this *Wiſhing*, ſhall follow humble *Confeſſion*, by iuſt order of nature: for, hauing bemoaned our want, and wiſhed ſupply, not finding this hope in our ſelues, we muſt needs acknowledge it to him, of whom onely we may both ſeeke and finde; wherein it is to be duly obſerued, how the minde is by turnes depreſſed, and lifted vp: Being lifted vp with our taſte of ioy, it is caſt downe with *Complaint*: lift vp with *Wiſhes*, it is caſt downe with *Confeſſion*; which order doth beſt hold it in vre, and iuſt temper; and maketh it more feeling of the comfort which followeth in the concluſion. This *Confeſſion* muſt derogate all from our ſelues, and aſcribe all to God.

Thus I deſire, O Lord, to bee aright affected towards thee and thy glory; I deſire to come to thee: but, alas, how weakly? how heartleſly? Thou knoweſt that I can neither come to thee, nor deſire to come, but from thee. It is Nature that holds me from thee; this treacherous Nature fauours it ſelfe, loueth the world, hateth to thinke of a diſſolution, and chuſeth rather to dwell in this dungeon with continuall ſorrow and complaint, than to endure a parting, although to libertie and ioy. Alas, Lord, it is my miſery that I loue my paine. How long ſhall theſe vanities thus beſot me? It is thou onely that canſt turne away mine eies from regarding theſe follies, and my heart from affecting them: thou onely, who as thou ſhalt one day receiue my ſoule into heauen, ſo now before-hand canſt fix my ſoule vpon heauen and thee.

Chap. XXXII.

5. An earneſt Petition for that which we confeſſe to want.

After *Confeſſion*, naturally followes *Petition*; earneſtly requeſting that at his hands, which wee acknowledge our ſelues vnable, and none but God able to performe.

O carrie it vp therefore, thou that haſt created and redeemed it, carry it vp to thy glory: Oh let me not alwaies be thus dull and brutiſh; let not theſe ſcales of earthly affection alwaies dim and blinde mine eies: Oh thou that laiedſt clay vpon the blinde mans eies, take away this clay from mine eies, where-with (alas) they are ſo dawbed vp, that they cannot ſee heauen. Illuminate them from aboue, and in thy light let mee ſee light. Oh thou that haſt prepared a place for my ſoule, prepare my ſoule for that place; prepare it with holineſſe, prepare it with deſire: and euen while it ſoiourneth on earth, let it dwell in heauen with thee, beholding euer the beautie of thy face, the glory of thy Saints, and of it ſelfe.

Chap. XXXIII.

6. A vehement Enforcement of our petition.

After *Petition* ſhall follow the *Enforcement* of our requeſt, from argument and importunate obſecration; wherein we muſt take heed of complementing in termes with God, as knowing that he will not be mocked by any faſhionable forme of ſuit, but requireth holy and feeling intreaty.

How graciouſly haſt thou proclaimed to the world, that who-euer wants wiſdome, ſhall aske it of thee, which neither denieſt nor vpbraideſt! O Lord, I want heauenly wiſdome, to conceiue aright of heauen; I want it, and aske it of thee; giue me to aske it inſtantly, and giue me according to thy promiſe abundantly. Thou ſeeſt, it is no ſtrange fauour that I begge of thee: no other than that which thou haſt richly beſtowed vpon all thy valiant Martyrs, Confeſſors, Seruants, from the beginning: who neuer could haue ſo cheerefully embraced death and torment, if through the middeſt of their flames and paine they had not ſeene their Crowne of glory. The poore Theefe on the Croſſe had no ſooner craued thy remembrance when thou cameſt to thy King-

Kingdome, than thou promisedst to take him with thee into heauen. Presence was better to him than remembrance. Behold, now thou art in thy Kingdome, I am on earth; remember thine vnworthy seruant, and let my soule in conceit, in affection, in conuersation, be this day and for euer with thee in Paradise. I see, man walketh in a vaine shadow, and disquieteth himselfe in vaine: they are pittifull pleasures he enioyeth, while he forgetteth thee; I am as vaine, make me more wise: Oh let mee see heauen, and I know, I shall neuer enuie, nor follow them. My times are in thine hand: I am no better than my fathers, a stranger on earth. As I speake of them, so the next, yea this generation shall speake of me as one that was. My life is a bubble, a smoake, a shadow, a thought: I know, it is no abiding in this thorow-fare: Oh suffer me not so mad, as while I passe on the way, I should forget the end. It is that other life that I must trust to: With thee it is that I shall continue: Oh let mee not be so foolish, as to settle my selfe on what I must leaue, and to neglect eternitie. I haue seene enough of this earth, and yet I loue it too much. O let me see heauen another while, and loue it so much more than the earth, by how much the things there are more worthy to be loued. Oh God, looke downe on thy wretched Pilgrim; and teach me to looke vp to thee, and to see thy goodnesse in the Land of the liuing. Thou that boughtest heauen for me, guide me thither; and for the price that it cost thee, for thy mercies sake, in spight of all tentations, enlighten thou my soule, direct it, crowne it.

Chap. XXXIV.

7. A cheerefull Confidence of obtaining what we haue requested and enforced.

After this *Enforcement*, doth follow *Confidence*; wherein the soule, after many doubtfull and vnquiet bickerings, gathereth vp her forces, and cheerefully rowzeth vp it selfe; and like one of *Dauids* Worthies, breaketh thorow a whole Armie of doubts, and fetcheth comfort from the Well of life, which, though in some latter, yet in all is a sure reward from God of sincere Meditation.

Yea, be thou bold, O my soule, and doe not meerely craue, but challenge this fauour of God, as that which he oweth thee, he oweth it thee, because he hath promised it, and by his mercy hath made his gift, his debt: Faithfull is he that hath promised, which will also doe it. *Hath he not giuen thee not onely his hand in the sweet hopes of the Gospell, but his seale also in the* Sacraments? *Yea, besides promise, hand, seale, hath he not giuen thee a sure earnest of thy saluation, in some weake, but true graces? Yet more, hath he not giuen thee, besides* Earnest, *possession? while he that is the* Truth *and* Life, *saith,* He that beleeueth hath euerlasting life, and hath passed from death to life. *Canst thou not then be content to cast thy selfe vpon this blessed issue; If God be mercifull, I am glorious; I haue thee already, Oh my life? God is faithfull, and I doe beleeue: who shall separate me from the loue of Christ? from my glory with Christ? Who shall pull me out of my heauen? Goe to then, and returne to thy rest, O my soule; make vse of that heauen wherein thou art, and be happy.*

Thus we haue found, that our Meditation, like the wind, gathereth strength in proceeding; and as naturall bodies, the neerer they come to their places, moue with more celeritie; so doth the soule in this course of Meditation, to the vnspeakable benefit of it selfe.

Chap. XXXV.

The Conclusion of our Meditation, in what order it must be.

First, with Thanksgiuing.

The *Conclusion* remaineth: wherein we must aduise (like as Physicians doe in their sweats and exercise) that we cease not ouer-suddenly, but leaue off by little and little. The minde may not be suffered to fall head-long from this height, but must also descend by degrees.

The first whereof, after our *Confidence*, shall be an heartie *Gratulation*, and thanksgiuing. For, as man naturally cannot be miserable, but he must complaine, and craue remedie; so the good heart cannot finde it selfe happy, and not be thankfull: and this thankfulnesse which it feeleth and expresseth, maketh it yet more good, and affecteth it more.

What ſhall I then doe to thee for this mercy, O thou Sauiour of men? What ſhould I render to my Lord, for all his benefits? Alas! what can I giue thee, which is not thine owne before? Oh that I could giue thee but all thine! Thou giueſt me to drinke of this cup of ſaluation: I will therefore take the cup of ſaluation, and call vpon the name of the Lord: Praiſe thou the Lord, O my ſoule; and all that is within mee, praiſe his holy name. And ſince here thou beginneſt thine heauen, begin here alſo that ioyfull ſong of thankſgiuing, which there thou ſhalt ſing more ſweetly, and neuer end.

Chap. XXXVI.

Secondly, with Recommendation of our ſoules and waies to God.

After this *Thankſgiuing*, ſhall follow a faithfull recommendation of our ſelues to God; wherein the ſoule doth cheerefully giue vp it ſelfe, and repoſe it ſelfe wholly vpon her Maker, and Redeemer; committing her ſelfe to him in all her waies, ſubmitting her ſelfe to him in all his waies, deſiring in all things to glorifie him, and to walke worthy of her high and glorious calling.

Both which latter ſhall be done (as I haue euer found) with much life and comfort, if for the full concluſion, we ſhall lift vp our heart and voice to God, in ſinging ſome *Verſicle* of *Dauids* diuine Pſalmes, anſwerable to our diſpoſition, and matter; whereby the heart cloſes vp it ſelfe with much ſweetneſſe and contentment.

This courſe of Meditation thus heartily obſerued, let him that practiſeth it, tell mee whether hee finde not that his ſoule, which at the beginning of this exerciſe did but creepe and grouell vpon earth, doe not now in the concluſion ſoare aloft in heauen; and being before aloofe off, doe not now finde it ſelfe neere to God, yea with him and in him.

Chap. XXXVII.

An Epilogue.

Reprouing the neglect of Meditation.

THus haue I endeuoured (Right Worſhipfull Sir) according to my ſlender facultie, to preſcribe a method of Meditation: not vpon ſo ſtrict tearmes of neceſſitie, that whoſoeuer goeth not my way, erreth. Diuers paths leade oft times to the ſame end; and euery man aboundeth in his owne ſenſe. If experience and cuſtome hath made another forme familiar to any man, I forbid it not: as that learned Father ſaid of his Tranſlation, *Let him vſe his owne, not contemne mine.* If any man be to chuſe, and begin, let him practiſe mine, till he meet with a better Maſter: If another courſe may be better, I am ſure this is good. Neither is it to be ſuffered, that like as fantaſticall men, while they doubt what faſhioned ſute they ſhould weare, put on nothing; ſo, that we Chriſtians ſhould neglect the matter of this worthy buſineſſe, while wee nicely ſtand vpon the forme thereof. Wherein giue mee leaue to complaine with iuſt ſorrow and ſhame, that if there be any Chriſtian dutie, whoſe omiſſion is notoriouſly ſhamefull, and preiudiciall to the ſoules of Profeſſors, it is this of Meditation. This is the very end God hath giuen vs our ſoules for: we miſſe-ſpend them, if we vſe them not thus. How lamentable is it, that we ſo imploy them, as if our facultie of diſcourſe ſerued for nothing but our earthly prouiſion? as if our reaſonable and Chriſtian minds were appointed for the ſlaues and drudges of this body, onely to bee the Caters and Cookes of our Appetite?

The world filleth vs, yea cloieth vs: we finde our ſelues worke enough to thinke; *What haue I yet? How may I get more? What muſt I lay out? What ſhall I leaue for poſteritie? How may I preuent the wrong of mine Aduerſary? How may I returne it? What anſwers ſhall I make to ſuch allegations? What entertainment ſhall I giue to ſuch friends! What courſes ſhall I take in ſuch ſuits? In what paſtime ſhall I ſpend this day? In what the next? What aduantage ſhall I reape by this practice, what loſſe? What was ſaid, anſwered, replied, done, followed?*

Goodly thoughts, and fit for ſpirituall minds! Say there were no other world; how

how could we ſpend our cares otherwiſe? Vnto this onely neglect, let mee aſcribe the commonneſſe of that *Laodicean* temper of men, or (if that be worſe) of the dead coldneſſe which hath ſtricken the hearts of many, hauing left them nothing but the bodies of men, and viſors of Chriſtians; to this onely, *They haue not meditated.* It is not more impoſſible to liue without an heart, than to bee deuout without Meditation. Would God therefore my words could be in this (as the Wiſe-man ſaith the words of the wiſe are) like vnto *Goades* in the ſides of euery Reader, to quicken him vp out of this dull and lazie ſecuritie, to a cheerefull practice of this *Diuine Meditation.* Let him curſe mee vpon his death-bed, if looking backe from thence to the beſtowing of his former times, hee acknowledge not theſe houres placed the moſt happily in his whole life; if he then wiſh not hee had worne ont more daies in ſo profitable and heauenly a worke.

Exhorting to the vſe of Meditation.

A MEDITATION OF DEATH, ACCORDING *to the former Rules.*

The Entrance.

AND now, my ſoule, that thou haſt thought of the end, what can fit thee better than to thinke of the way? And though the forepart of the way to Heauen bee a good life, the latter and more immediate is death: ſhall I call it the way, or the gate of life? Sure I am, that by it onely we paſſe into that bleſſedneſſe, whereof we haue ſo thought, that we haue found it cannot be thought of enough.

The Deſcription.

What then is this death, but the taking downe of theſe ſticks, whereof this earthly Tent is compoſed? The ſeparation of two great and old friends till they meet againe? The Gaole-deliuerie of a long priſoner? Our iourney into that other world, for which wee, and this thorow-fare were made? Our paiment of our firſt debt to Nature, the ſleepe of the body, and the awaking of the ſoule?

The Diuiſion.

But leſt thou ſhouldeſt ſeeme to flatter him, whoſe name and face hath euer ſeemed terrible to others, remember that there are more deaths than one: If the firſt death bee not ſo fearefull as hee is made, (his horrour lying more in the conceit of the beholder, than in his owne aſpect) ſurely, the ſecond is not made ſo fearefull as hee is. No liuing eye can behold the terrours thereof: it is as impoſſible to ſee them, as to feele them, and liue. Nothing but a name is common to both. The firſt hath men, caſualties, diſeaſes, for his executioners: the ſecond, Deuils. The power of the firſt is in the graue: the ſecond, in hell. The worſt of the firſt, is ſenſleſneſſe; the eaſieſt of the ſecond, is, a perpetuall ſenſe of all the paine that can make a man exquiſitely miſerable.

The Cauſes.

Thou ſhalt haue no buſineſſe, O my ſoule, with the ſecond death: Thy firſt Reſurrection hath ſecured thee: Thanke him that hath redeemed thee, for thy ſafetie. And how can I thanke thee enough, O my Sauiour, which haſt ſo mercifully bought off my torment, with thy owne; and haſt drunke off that bitter potion of thy Fathers wrath, whereof the very taſte had beene our death? Yea, ſuch is thy mercie, O thou Redeemer of men, that thou haſt not onely ſubdued the ſecond death, but reconciled the firſt; ſo as thy children taſte not at all of the ſecond, and finde the firſt ſo ſweetned to them by thee, that they complaine of bitterneſſe. It was not thou, O God, that madeſt death; our hands are they that were guiltie of this euill. Thou ſaweſt all thy worke that it was good; we brought forth ſinne, and ſinne brought forth death. To the diſcharge of thy Iuſtice and Mercie, we acknowledge this miſerable conception; and needs muſt that childe be vgly, that hath ſuch parents. Certainly, if Being and Good be (as they are) of an equall extent, then the diſſolution of our Being muſt needs in it ſelfe be euill. How ful of darkeneſſe and horrour then is the priuation of this vitall light? eſpecially ſince thy wiſdome intended it to the reuenge of ſinne, which is no leſſe than the violation of an infinite Iuſtice? it was thy iuſt pleaſure to plague vs with this brood of our owne begetting: Behold, that death which was not till then in the world, is now in euery thing: one great Conqueror findes it in a Slate, another findes it in a Flie; one findes it in the kernel of a Grape, another in the pricke of a thorne; one in the taſte of an herbe, another in the

ſmell

ſmell of a flower; one in a bit of meat, another in a mouthfull of aire; one in the very ſight of a danger, another in the conceit of what might haue beene: Nothing in all our life is too little to hide death vnder it: There need no cords, nor kniues, nor words, nor Peeces: we haue made our ſelues as many waies to death, as there are helps of liuing.

But if we were the authors of our death, it was thou that didſt alter it: our diſobedience made it, and thy mercie made it not to be euill. It had beene all one to thee, to haue taken away the very Being of death from thine owne: but thou thoughteſt it beſt to take away the ſting of it onely, as good Phyſicians, when they would apply their Leeches, ſcowre them with Salt and Nettles, and when their corrupt bloud is voided, imploy them to the health of the patient. It is more glory to thee, that thou haſt remoued enmitie from this *Eſau*, that now he meets vs with kiſſes in ſtead of frownes: and if wee receiue a blow from this rough hand, yet that very ſtripe is healing. Oh how much more powerfull is thy death, than our ſinne! O my Sauiour, how haſt thou perfumed and ſoftened this bed of my graue by dying? How can it grieue mee to tread in thy ſteps to glory?

Our ſinne made death our laſt enemie; thy goodneſſe hath made it the firſt friend that we meet with, in our paſſage to another world: For as ſhee that receiues vs from the knees of our mother, in our firſt entrance to the light, waſheth, cleanſeth, dreſſeth vs, and preſents vs to the breſt of our nurſe, or the armes of our mother, challenges ſome intereſt in vs when we come to our growth; ſo death, which in our paſſage to that other life, is the firſt that receiues and preſents our naked ſoules to the hands of thoſe Angels, which carry it vp to her glorie, cannot but thinke this office friendly and meritorious. What if this guide leade my carcaſe through corruption and rottenneſſe, when my ſoule in the very inſtant of her ſeparation knowes it ſelfe happy? What if my friends mourne about my bed and coffin, when my ſoule ſees the ſmiling face and louing embracements of him that was dead, and is aliue? What care I, who ſhuts theſe earthen eyes, when death opens the eye of my ſoule, to ſee as I am ſeene? What if my name be forgotten of men, when I liue aboue with the God of Spirits? The Effects.

If death would be ſtill an enemie, it is the worſt part of mee that he hath any thing to doe withall: the beſt is aboue his reach, and gaines more than the other can leeſe. The worſt peece of the horrour of death is the graue; and ſet aſide infidelitie, what ſo great miſerie is this? That part which is corrupted, feeles it not; that which is free from corruption, feeles an abundant recompence, and foreſees a ioyfull reparation. What is here but a iuſt reſtitution? We carry heauen and earth wrapt vp in our boſomes; each part returnes homeward: And if the exceeding glory of heauen cannot counteruaile the doleſomneſſe of the graue, what doe I beleeuing? But if the beautie of that celeſtiall Sanctuarie doe more than equalize the horrour of the bottomleſſe pit, how can I ſhrinke at earth like my ſelfe, when I know my glorie? And if examples can moue thee any whit, looke behinde thee, O my ſoule, and ſee which of the Worthies of that ancient latter world, which of the Patriarchs, Kings, Prophets, Apoſtles, haue not trod in theſe red ſteps. Where are thoſe millions of generations, which haue hitherto peopled the earth? How many paſſing-bels haſt thou heard for they knowne friends? How many ſicke beds haſt thou viſited? How many eies haſt thou ſeene cloſed? How many vaine men haſt thou ſeene that haue gone into the field to ſeeke death, in hope to finde an honour as fooliſh as themſelues? How many poore creatures haſt thou mulcted with death for thine owne pleaſure? And canſt thou hope that that God will make a by-way and a Poſterne for thee alone, that thou maieſt paſſe to the next world, not by the gates of death, not by the bottome of the graue? The Subiect.

What then doeſt thou feare, O my ſoule? There are but two ſtages of death, the bed and the graue: This latter, if it haue ſenſleſneſſe, yet it hath reſt: The former, if it haue paine, yet it hath ſpeedineſſe; and when it lights vpon a faithfull heart, meets with many and ſtrong antidotes of comfort. The euill that is euer in motion, is not fearefull: That which both time and eternitie finde ſtanding where it was, is worthy of terrour. Well may thoſe tremble at death, which finde more diſtreſſe within, than without, whoſe The Adiunct.

whose consciences are more sicke, and neerer to death, than their bodies. It was thy Fathers wrath that did so terrifie thy soule, O my Saviour, that it put thy body into a bloudy sweat. The mention and thought of thy death ended in a Psalme, but this began in an agonie. Then didst thou sweat out my feares. The power of that agonie doth more comfort all thine, than the Angels could comfort thee. That very voice deserued an eternall separation of horrour from death, where thou saidst, *My God, my God, why hast thou forsaken me?* Thou hadst not complained of being left, if thou wouldest haue any of thine left destitute of comfort in their parting. I know not whom I can feare, while I know whom I haue beleeued; how can I be discouraged with the sight of my losse, when I see so cleere an aduantage?

The Contrary.

What discomfort is this, to leaue a fraile body, to bee ioyned vnto a glorious head? To forsake vaine pleasures, false honours, bootlesse hopes, vnsatisfying wealth, stormie contentments, sinfull men, perillous tentations, a sea of troubles, a gallie of seruitude, an euill world, and a consuming life; for Freedome, Rest, Happinesse, Eternitie? And if thou wert sentenced, O my soule, to liue a thousand yeeres in this body, with these infirmities, how wouldest thou be wearie, not of being only, but of complaining? Whiles, ere the first hundred, I should bee a childe; ere the second, a beast; a stone, ere the third; and therefore should be so farre from finding pleasure in my continuance, that I should not haue sense enough left, to feele my selfe miserable. And when I am once gone, what difference is there betwixt the aged'st of the first Patriarchs, and mee, and the childe that did but liue to be borne, saue onely in what was; and that which was, is not? And if this body had no weakenesse, to make my life tedious, yet what a torment is it, that while I liue, I must sinne? Alas, my soule, euery one of thy knowne sinnes, is not a disease, but a death. What an enemie art thou to thy selfe, if thou canst not bee content, that one bodily death should excuse thee from many spirituall; to cast off thy body, that thou maiest be stripped of the ragges, yea the fetters of thy sinne, and cloathed with the Robes of glorie? Yet these termes are too hard: Thou shalt not bee cast off, O my body; rather thou shalt be put to making: this change is no lesse happy for thee, than for thy partner. This very skinne of thine, which is now tawnie, and wrinkled, shall once shine; this earth shall bee heauen, this dust shall bee glorious. These eyes, that are now wearie of being witnesses of thy sinnes and miseries, shall then neuer be wearie of seeing the beautie of thy Saviour, and thine owne in his. These eares, that haue beene now tormented with the impious tongues of men, shall first heare the voice of the Sonne of God, and then the voices of Saints and Angels in their songs of *Alleluia*. And this tongue, that now complaines of miseries, and feares, shall then beare a part in that diuine harmonie.

The comparisons.

In the meane time, thou shalt but sleepe in this bed of earth: hee that hath tried the worst of death, hath called it no worse; very Heathens haue termed them cousins; and it is no vnusuall thing for cousins of bloud, to cartie both the same names, and features. Hast thou wont, O my body, when the day hath wearied thee, to lie downe vnwillingly to thy rest? Behold in this sleepe there is more quietnesse, more pleasure of visions, more certaintie of waking, more cheerefulnesse in rising: why then art thou loth to thinke of laying off thy ragges, and reposing thy selfe? Why art thou like a childe, vnwilling to goe to bed? Hast thou euer seene any bird, which when the cage hath beene opened, would rather sit still, and sing within her grates, than flie forth vnto her freedome in the woods? Hast thou euer seene any prisoner, in loue with his bolts and fetters? Did the Chiefe of the Apostles, when the Angell of God shined in his Iayle, and strooke him on the side, and loosed his two chaines, and bade him, Arise quickly, and opened both the woodden, and Iron gate, say, What, so soone? yet, a little sleepe? What madnesse had it beene, rather to slumber betwixt his two Keepers, than to follow the Angell of God into libertie? Hast thou euer seene any Mariner that hath saluted the sea with songs, and the Hauen with teares? What shall I say to this diffidence, O my soule, that thou art vnwilling to thinke of rest, after thy toile, of freedome after thy durance, of the Hauen after an vnquiet and tempestuous passage? How many are there that seeke death,

death, and cannot finde it? meerely out of the itksomeneſſe of life. Hath it found thee, and offered thee better conditions, not of immunitie from euils; but of poſſeſſion of more good, than thou canſt thinke, and wouldeſt thou now flie from happineſſe, to be rid of it?

The Names.

What? Is it a name that troubles thee? what if men would call ſleepe death, wouldſt thou be afraid to cloſe thine eies? what hurt is it then, if he that ſent the firſt ſleepe vpon man, whileſt hee made him an helper, ſend this laſt and ſoundeſt ſleepe vpon mee, whiles he prepares my ſoule for a glorious Spouſe to himſelfe? It is but a parting, which we call death; as two friends, when they haue lead each other on the way, ſhake hands till they returne from their iourney: If either could miſcarry, there were cauſe of ſorrow; now they are more ſure of a meeting, than of a parture; what folly is it, not to be content to redeeme the vnſpeakable gaine of ſo deare a friend, with a little intermiſſion of enioying him? He will returne laden with the riches of heauen, and will fetch his old partner to the participation of this glorious wealth. Goe then, my Soule, to this ſure and gainefull traffique, and leaue my other halfe in an harbour as ſafe, though not ſo bleſſed; yet ſo ſhalt thou be ſeparated, that my very duſt ſhall be vnited to thee ſtill, and to my Sauiour in thee.

The Teſtimonies.

Wert thou vnwilling at the command of thy Creator to ioine thy ſelfe at the firſt with this body of mine? why art thou then loth to part with that, which thou haſt found, though intire, yet troubleſome? Doeſt thou not heare *Salomon* ſay, *The day of death is better than the day of thy birth?* doſt thou not beleeue him? or art thou in loue with the worſe, and diſpleaſed with the better? If any man could haue found a life worthy to be preferred vnto death, ſo great a King muſt needs haue done it; now in his very Throne, he commends his Coffin. Yea, what wilt thou ſay to thoſe Heathens, that mourned at the birth, and feaſted at the death of their children? They knew the miſeries of liuing as well as thou, the happineſſe of dying they could not know; and if they reioiced out of a conceit of ceaſing to be miſerable; how ſhouldeſt thou cheere thy ſelfe in an expectation, yea an aſſurance of being happy? He that is the Lord of life, and tried what it was to die, hath proclaimed them bleſſed that die in the Lord. Thoſe are bleſſed, I know, that liue in him, but they reſt not from their labours; Toyle and ſorrow is betweene them, and a perfect enioying of that bleſſedneſſe, which they now poſſeſſe onely in hope and inchoation; when death hath added reſt, their happineſſe is finiſhed.

The taſte of our Meditation.

O death, how ſweet is that reſt, wherewith thou refreſheſt the weary Pilgrims of this vale of mortalitie? How pleaſant is thy face to thoſe eies, that haue acquainted themſelues with the ſight of it, which to ſtrangers is grim, and gaſtly? How worthy art thou to be welcome vnto thoſe that know whence thou art, and whither thou tendeſt? who that knowes thee, can feare thee? who that is not all nature, would rather hide himſelfe amongſt the baggage of this vile life, than follow thee to a Crowne? what indifferent Iudge that ſhould ſee life painted ouer, with vaine ſemblances of pleaſures, attended with troupes of ſorrowes on the one ſide, and on the other with vncertaintie of continuance, and certaintie of diſſolution; and then ſhould turne his eyes vnto death, and ſee her blacke, but comely, attended on the one hand with a momentanie paine, with eternitie of glorie on the other, would not ſay, out of choice, that which the Prophet ſaid out of paſſion, *It is better for me to die than to liue?*

The Complaint.

But, O my Soule, what ailes thee to bee thus ſuddenly backward, and fearefull? No heart hath more freely diſcourſed of death, in ſpeculation; no tongue hath more extolled it in abſence. And now, that it is come to thy beds-ſide, and hath drawne thy curtaines, and takes thee by the hand, and offers thee ſeruice, thou ſhrinkeſt inward, and by the paleneſſe of thy face, and wildneſſe of thine eye, bewraieſt an amazement at the preſence of ſuch a gheſt. That face, which was ſo familiar to thy thoughts, is now vnwelcome to thine eies; I am aſhamed of this weake irreſolution. Whither to haue tended all thy ſerious meditations? what hath Chriſtianitie done to thee, if thy feares bee ſtill heatheniſh? Is this thine imitation of ſo many worthy Saints of God, whom thou haſt ſeene entertaine the violenteſt deaths with ſmiles and ſongs? Is this the fruit of thy long

long and frequent inſtruction? Did'ſt thou thinke death would haue beene content with words? didſt thou hope it would ſuffice thee to talke, while all other ſuffer? Where is thy faith? Yea, where art thou thy ſelfe, O my ſoule? Is heauen worthy of no more thankes, no more ioy? Shall Heretikes, ſhall Pagans giue death a better welcome than thou? Hath thy Maker, thy Redemer ſent for thee, and art thou loth to goe? hath hee ſent for thee, to put thee in poſſeſſion of that glorious Inheritance, which thy wardſhip hath cheerefully expected, and art thou loth to goe? Hath God with this Sergeant of his, ſent his Angels to fetch thee, and art thou loth to goe? Rouze vp thy ſelfe for ſhame, O my ſoule: and if euer thou haſt truly beleeued, ſhake off this vnchriſtian diffidence, and addreſſe thy ſelfe ioyfully for thy glory.

The Wiſh.

Yea, O my Lord, it is thou, that muſt raiſe vp this faint and drooping heart of mine; thou onely canſt rid me of this weake and cowardly diſtruſt; Thou that ſendeſt for my ſoule, canſt prepare it for thy ſelfe; thou onely canſt make thy meſſenger welcome to me. O that I could but ſee thy face through death! Oh that I could ſee death, not as it was, but as thou haſt made it! Oh that I could heartily pledge thee, my Sauiour, in this cup, that ſo I might drinke new wine with thee, in thy Fathers Kingdome!

The Confeſſion.

But alas, O my God, nature is ſtrong and weake in mee, at once: I cannot wiſh to welcome death, as it is worthy; when I looke for moſt courage, I finde ſtrongeſt temptations: I ſee and confeſſe, that when I am my ſelfe, thou haſt no ſuch coward as I: Let me alone, and I ſhall ſhame that name of thine, which I haue profeſſed: euery ſecure worldling ſhall laugh at my feebleneſſe. O God, were thy Martyrs thus haled to their ſtakes? might they not haue beene looſed from their rackes, and choſe to die in thoſe torments? Let it be no ſhame for thy ſeruant, to take vp that complaint which thou mad'ſt of thy better Attendants; *The ſpirit is willing, but the fleſh is weake.*

The Petition and enforcement.

O thou God of ſpirits, that haſt coupled theſe two together, vnite them in a deſire of their diſſolution; weaken this fleſh to receiue, and encourage this ſpirit either to deſire, or to contemne death; and now, as I grow neerer to my home, let me increaſe in the ſenſe of my ioyes: I am thine, ſaue me, O Lord; It was thou that didſt put ſuch courage into thine ancient, and late witneſſes, that they either inuited, or challenged death; and held their perſecutors their beſt friends, for letting them looſe from theſe gieues of fleſh. I know, thine hand is not ſhortned; neither any of them hath receiued more proofes of thy former mercies; Oh let thy goodneſſe inable me to reach them in the comfortable ſteddineſſe of my paſſage: Doe but draw this vaile a little, that I may ſee my glory, and I cannot but be inflamed with the deſire of it: It was not I, that either made this body for the earth, or this ſoule for my body, or this heauen for my ſoule, or this glorie of heauen, or this entrance into glory: All is thine owne worke; Oh perfect what thou haſt begun, that thy praiſe, and my happineſſe may be conſummate at once.

The aſſurance, or Confidence.

Yea, O my ſoule, what need'ſt thou wiſh the God of mercies to be tender of his owne honour? Art thou not a member of that body, whereof thy Sauiour is the Head? canſt thou drowne, when thy Head is aboue? was it not for thee, that hee triumpht ouer death? Is there any feare in a foyled aduerſarie? Oh my Redeemer, I haue already ouercome in thee: how can I miſcarrie in my ſelfe? O my ſoule, thou haſt marched valiantly! Behold, the Damoſels of that heauenly Ieruſalem come forth with Timbrels and Harps to meet thee, and to applaud thy ſucceſſe: And now, there remaines nothing for thee, but a Crowne of righteouſneſſe, which that righteous Iudge ſhall giue thee, at that Day: *Oh Death, where is thy ſting? Oh graue, where is thy victorie?*

The Thankſgiuing.

Returne now vnto thy reſt, O my ſoule; for the Lord hath beene beneficiall vnto thee. O Lord God, the ſtrength of my ſaluation, thou haſt couered my head in the day of battell: O my God, and King, I will extoll thee, and will bleſſe thy name for euer, and euer. I will bleſſe thee daily, and praiſe thy Name for euer and euer. Great is the Lord, and moſt worthy to be praiſed, and his greatneſſe is incomprehenſible: I will meditate of the beautie of thy glorious Maieſtie, and thy wonderfull workes: *Hoſanna*, thou that dwelleſt in the higheſt heauens. Amen.

FINIS.

HOLY OBSERVATIONS.

LIB. I.

By IOS. HALL.

LONDON,
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TO THE RIGHT HONOVRABLE, EDWARD LORD DENNY, BARON OF WALTHAM; MY *most bountifull Patron*; *Grace* and Peace.

RIGHT HONOVRABLE,

THis aduantage a Scholar hath aboue others, that hee cannot be idle, and that he can worke without instruments. For, the minde inured to contemplation, will set it selfe on worke, when other occasions faile: and hath no more power not to studie, than the eye which is open, hath, not to see some thing; in which businesse it carries about his owne Librarie, neither can complaine to want Bookes while it enioyeth it selfe.

I could not then neglect the commoditie of this plentifull leasure in my so easie attendance here; but (though besides my course, and without the helpe of others writings) must needs busie my selfe in such thoughts as I haue euer giuen account of, to your Lordship: such as I hope shall not be vnprofitable, nor vnwelcome to their Patron, to their Readers. I send them forth from hence, vnder your Honourable name; to shew you that no absence, no imployment can make mee forget my due respect to your Lordship: to whom (next vnder my gracious Master) I haue deseruedly bequeathed my selfe and my endeuours. Your goodnesse hath not wont to mag-

nifie

niſie it ſelfe more in giuing, than in receiuing ſuch like holy preſents: the knowledge whereof hath intitled you to more labours of this nature (if I haue numbred aright) than any of your Peeres. I miſdoubt not either your acceptation, or their vſe. That God, who hath aboue all his other fauours giuen your Lordſhip, euen in theſe careleſſe times, an heart truly religious, giue you an happy increaſe of all his heauenly graces by my vnworthy ſeruice. To his gracious care I daily commend your Lordſhip with my Honourable Lady; wiſhing you both, all that little ioy earth can affoord you, and fulneſſe of glory aboue.

Non-ſuch. *Iuly* 3.

Your Lordſhips

Moſt humbly deuoted for euer in all dutie and obſeruance,

IOS. HALL.

HOLY OBSERVATIONS.

1

AS there is nothing ſooner drie than a teare; ſo there is nothing ſooner out of ſeaſon than worldly ſorrow: which if it bee freſh and ſtill bleeding, findes ſome to comfort and pittie it; if ſtale and skinned ouer with time, is rather entertained with ſmiles, than commiſeration: But the ſorrow of repentance comes neuer out of time. All times are alike vnto that Eternitie, whereto wee make our ſpirituall mones: That which is paſt, that which is future, are both preſent with him. It is neither weake nor vncomely, for an old man to weepe for the ſinnes of his youth. Thoſe teares can neuer be ſhed either too ſoone, or too late.

2

Some men liue to bee their owne executors for their good name; which they ſee (not honeſtly) buried, before themſelues die. Some other of great place, and ill deſert, part with their good name and breath, at once. There is ſcarce a vicious man, whoſe name is not rotten before his carcaſſe. Contrarily, the good mans name is oft times heire to his life; either borne after the death of the parent, for that enuie would not ſuffer it to come forth before: or perhaps ſo well growne vp in his life time, that the hope thereof is the ſtaffe of his age, and ioy of his death. A wicked mans name may be feared a while; ſoone after, it is either forgotten or curſed: The good man either ſleepeth with his body in peace, or waketh (as his ſoule) in glory.

3

Oft times thoſe which ſhew much valour while there is equall poſſibilitie of life, when they ſee a preſent neceſſitie of death, are found moſt ſhamefully timorous. Their courage was before grounded vpon hope: that, cut off, leaues them at once deſperate and cowardly: whereas men of feebler ſpirits meet more cheerefully with death; becauſe though their courage be leſſe, yet their expectation was more.

4

I haue ſeldome ſeene the ſonne of an excellent and famous man, excellent: But that an ill bird hath an ill egge, is not rare; children poſſeſſing as the bodily diſeaſes, ſo the vices of their Parents. Vertue is not propagated: Vice is; euen in them, which haue it not reigning in themſelues. The graine is ſowne pure, but comes vp with chaffe and huske. Haſt thou a good ſonne? He is Gods, not thine. Is he euill? Nothing but his ſinne is thine. Helpe by thy praiers and endeuours to take away that which thou haſt giuen him, and to obtaine from God that which thou haſt, and canſt not giue: Elſe thou maieſt name him a poſſeſſion; but thou ſhalt finde him a loſſe.

5

Theſe things be comely and pleaſant to ſee, and worthy of honour from the beholder: A young Saint, an old Martyr, a religious Souldier, a conſcionable Stateſman, a great man courteous, a learned man humble, a ſilent woman, a childe vnderſtanding the eie of his Parent, a merry companion without vanitie, a friend not changed with honour, a ſicke man cheerefull, a ſoule departing with comfort and aſſurance.

6

I haue oft obſerued in merry meetings ſolemnly made, that ſomewhat hath falne out croſſe, either in the time, or immediatly vpon it; to ſeaſon (as I thinke) our immoderation in deſiring or enioying our friends: and againe, euents ſuſpected, haue proued euer beſt; God herein bleſſing our awfull ſubmiſſion with good ſucceſſe. In all theſe humane things, indifferencie is ſafe. Let thy doubts be euer equall to thy deſires: ſo thy diſappointment ſhall not bee grieuous, becauſe thy expectation was not peremptorie.

7

You ſhall rarely finde a man eminent in ſundry faculties of minde, or ſundry manuarie trades. If his memorie be excellent, his fantaſie is but dull: if his fancie bee buſie and quicke, his iudgement is but ſhallow: If his iudgement bee deepe, his vtterance is harſh: which alſo holds no leſſe in the actiuities of the hand. And if it happen that one man be qualified with skill of diuers trades, and practiſe this varietie, you ſhall ſeldome finde ſuch one thriuing in his eſtate: with ſpirituall gifts it is otherwiſe; which are ſo chained together, that who excels in one, hath ſome eminencie in more, yea, in all. Looke vpon faith: ſhee is attended with a Beuie of Graces: Hee that beleeues, cannot but haue hope: if hope, patience. Hee that beleeues and hopes, muſt needs finde ioy in God: if ioy, loue of God; hee that loues God, cannot but loue his brother: his loue to God, breeds pietie and care to pleaſe, ſorrow for offending, feare to offend: his loue to men, fidelitie and Chriſtian beneficence. Vices are ſeldome ſingle; but vertues goe euer in troupes: they goe ſo thicke, that ſometimes ſome are hid in the crowd; which yet are, but appeare not. They may bee ſhut out from ſight; they cannot be ſeuered.

8

The Heauen euer moues, and yet is the place of our reſt: Earth euer reſts, and yet is the place of our trouble. Outward motion can be no enemie to inward reſt; as outward reſt may well ſtand with inward vnquietneſſe.

9

None liue ſo ill, but they content themſelues in ſomewhat: Euen the begger likes the ſmell of his diſh. It is a rare euill that hath not ſomething to ſweeten it, either in ſenſe, or in hope: Otherwiſe men would grow deſperate, mutinous, enuious of others, weary of themſelues. The better that thing is wherein we place our comfort, the happier wee liue: and the more we loue good things, the better they are to vs. The worldlings comfort, though it be good to him becauſe hee loues it; yet becauſe it is not abſolutely and eternally good, it failes him: wherein the Chriſtian hath iuſt aduantage of him, while he hath all the ſame cauſes of ioy refined and exalted; beſides, more and higher, which the other knowes not of: the worldling laughs more, but the Chriſtian is more delighted. Theſe two are eaſily ſeuered. Thou ſeeſt a goodly picture, or an heape of thy gold: thou laugheſt not, yet thy delight is more than in a ieſt that ſhaketh thy ſpleene. As griefe, ſo ioy is not leſſe when it is leaſt expreſſed.

10

I haue ſeene the worſt natures, and moſt depraued minds, not affecting all ſinnes: but ſtill

ſtill ſome they haue condemned in others, and abhorred in themſelues. One exclaimes on couetouſneſſe, yet he can too well abide riotous good fellowſhip. Another inueighs againſt drunkenneſſe and exceſſe, not caring how cruell hee bee in vſurie and oppreſſion. One cannot endure a rough and quarrelous diſpoſition, yet giues himſelfe ouer to vncleane and laſciuious courſes. Another hates all wrongs, ſaue wrong to God. One is a ciuill Atheiſt, another a religious Vſurer, a third an honeſt Drunkard, a fourth an vnchaſte Iuſticer, a fift a chaſte Quarreller. I know not whether euery Deuill excell in all ſinnes: I am ſure, ſome of them haue denomination from ſome ſinnes more ſpeciall. Let no man applaud himſelfe for thoſe ſinnes he wanteth, but condemne himſelfe rather for that ſinne he hath. Thou cenſureſt another mans ſinne, hee thine; God curſeth both.

11

Gold is the heauieſt of all metals: It is no wonder that the rich man is vſually carried downeward to his place. It is hard for the ſoule, clogged with many weights, to aſcend to heauen: It muſt be a ſtrong and nimble ſoule, that can carrie vp it ſelfe, and ſuch a load; yet *Adam* and *Noah* flew vp thither with the double Monarchie of the world, the Patriarkes with much wealth, many holy Kings with maſſie Crownes and Scepters. The burden of couetous deſires is more heauie to an emptie ſoule, than much treaſure to the full. Our affections giue poize or lightneſſe to earthly things. Either abate of thy load, if thou finde it too preſſing, whether by hauing leſſe, or louing leſſe: or adde to thy ſtrength and actiuitie, that thou maieſt yet aſcend. It is more commendable, by how much more hard, to climbe into heauen with a burden.

12

A Chriſtian in all his waies muſt haue three guides: Truth, Charitie, Wiſdome: Truth to goe before him; Charitie and Wiſdome on either hand. If any of the three bee abſent, he walkes amiſſe. I haue ſeene ſome doe hurt by following a truth vncharitably. And others, while they would ſalue vp an errour with loue, haue failed in their wiſdome, and offended againſt iuſtice. A charitable vntruth, and an vncharitable truth, and an vnwiſe menaging of truth or loue, are all to be carefully auoided of him, that would goe with a right foot in the narrow way.

13

God brought man forth at firſt, not into a wilderneſſe, but a Garden; yet then hee expected the beſt ſeruice of him. I neuer finde that hee delights in the miſerie, but in the proſperitie of his ſeruants. Cheerefulneſſe pleaſes him better than a deiected and dull heauineſſe of heart. If wee can be good with pleaſure, hee grudgeth not our ioy: If not, it is beſt to ſtint our ſelues? not for that theſe comforts are not good, but becauſe our hearts are euill: faulting not their nature, but our vſe and corruption.

14

The homelieſt ſeruice that we doe in an honeſt calling, though it be but to plow, or digge, if done in obedience, and conſcience of Gods commandement, is crowned with an ample reward; whereas the beſt workes for their kinde (preaching, praying, offering Euangelicall ſacrifices) if without reſpect of Gods iniunction and glory, are loaded with curſes. God loueth aduerbs; and cares not how good, but how well.

15

The golden infancie of ſome hath proceeded to a brazen youth, and ended in a leaden age. All humane maturities haue their period: onely grace hath none. I durſt neuer lay too much hope on the forward beginnings of wit and memorie, which haue beene applauded in children. I knew, they could but attaine their vigor; and that if ſooner, no whit the better: for the earlier is their perfection of wiſdome, the longer ſhall be

their witleſſe age. Seaſonableneſſe is the beſt in all theſe things which haue their ripeneſſe and decay. We can neuer hope too much of the timely bloſſomes of grace, whoſe ſpring is perpetuall, and whoſe haruеſt begins with our end.

16

A man muſt giue thanks for ſomewhat which he may not pray for. It hath beene ſaid of Courtiers, that they muſt receiue iniuries, and giue thanks. God cannot wrong his, but he will croſſe them; thoſe croſſes are beneficiall; all benefits challenge thanks: yet I haue read, that Gods children haue with condition prayed againſt them, neuer for them. In good things, wee pray both for them, and their good vſe: in euill, for their good vſe, not themſelues; yet we muſt giue thanks for both. For there is no euill of paine which God doth not; nothing that God doth, is not good; no good thing but is worthy of thanks.

17

One halfe of the world knowes not how the other liues: and therefore the better ſort pittie not the diſtreſſed; and the miſerable enuie not thoſe which fare better, becauſe they know it not. Each man iudges of others conditions, by his owne. The worſt ſort would bee too much diſcontented, if they ſaw how farre more pleaſant the life of others is. And if the better ſort (ſuch we call thoſe which are greater) could looke downe to the infinite miſeries of inferiours, it would make them either miſerable in compaſſion, or proud in conceit. It is good, ſometimes, for the delicate rich man to looke into the poore mans Cupbord: and ſeeing God in mercie giues him not to know their ſorrow by experience, to know it yet in ſpeculation: This ſhall teach him more thanks to God, more mercie to men, more contentment in himſelfe.

18

Such as a mans praier is for another, it ſhall be in time of his extremitie for himſelfe: for though he loue himſelfe more than others, yet his apprehenſion of God is alike for both. Such as his praier is in a former extremitie, it ſhall be alſo in death: this way we, may haue experience euen of a thing future: If God haue beene farre off from thee in a fit of thine ordinarie ſickneſſe, feare leſt he will not be neerer thee in thy laſt: what differs that from this, but in time? Correct thy dulneſſe vpon former proofes; or elſe at laſt thy deuotion ſhall want life before thy body.

19

Thoſe that come to their meat as to a medicine (as *Auguſtine* reports of himſelfe) liue in an auſtere and Chriſtian temper, and ſhall bee ſure not to ioy too much in the creature, nor to abuſe themſelues: Thoſe that come to their medicine as to meat, ſhall be ſure to liue miſerably, and die ſoone. To come to meat, if without a gluttonous appetite and palate, is allowed to Chriſtians: To come to meat as to a ſacrifice vnto the belly, is a moſt baſe and brutiſh idolatrie.

20

The worſt that euer were, euen *Cain* and *Iudas*, haue had ſome Fautors that haue honoured them for Saints; and the Serpent that beguiled our firſt Parents, hath in that name had diuine honour and thanks. Neuer any man trod ſo perillous and deepe ſteps, but ſome haue followed, and admired him. Each maſter of Hereſie hath found ſome clients; euen hee, that taught all mens opinions were true. Againe, no man hath beene ſo exquiſite, but ſome haue detracted from him, euen in thoſe qualities, which haue ſeemed moſt worthy of wonder to others. A man ſhall bee ſure to be backed by ſome, either in good or euill, and by ſome ſhouldred in both. It is good for a man not to ſtand vpon his Abbetters, but his quarrell, and not to depend vpon others, but himſelfe.

21

We ſee thouſands of creatures die for our vſe, and neuer doe ſo much as pittie them: why doe we thinke much to die once for God? They are not ours ſo much as we are his; nor our pleaſure ſo much to vs, as his glory to him: their liues are loſt to vs, ours but changed to him.

22

Much ornament is no good ſigne: painting of the face argues an ill complexion of body, a worſe minde. Truth hath a face both honeſt and comely, and lookes beſt in her owne colours: but, aboue all, Diuine Truth is moſt faire, and moſt ſcorneth to borrow beautie of mans wit or tongue: ſhee loueth to come forth in her natiue grace, like a princely Matrone; and counts it the greateſt indignitie, to bee dallied with as a wanton Strumpet: ſhe lookes to command reuerence, not pleaſure: ſhe would bee kneeled to, not laughed at. To pranke her vp in vaine dreſſes and faſhions, or to ſport with her in a light and youthfull manner, is moſt abhorring from her nature: they know her not, that giue her ſuch entertainment; and ſhall firſt know her angry, when they doe know her. Againe, ſhe would be plaine, but not baſe, not ſluttiſh: ſhe would be clad, not garithly, yet not in ragges: ſhe likes as little to be ſet out by a baſe ſoile, as to ſeeme credited with gay colours. It is no ſmall wiſdome to know her iuſt guiſe, but more to follow it; and ſo to keepe the meane, that while we pleaſe her, we diſcontent not the beholders.

23

In worldly carriage, ſo much is a man made of, as he takes vpon himſelfe: but ſuch is Gods bleſſing vpon true humilitie, that it ſtill procureth reuerence. I neuer ſaw Chriſtian leſſe honoured for a wiſe neglect of himſelfe. If our deiection proceed from the conſcience of our want, it is poſſible we ſhould be as little eſteemed of others, as of our ſelues: but if we haue true graces, and prize them not at the higheſt, others ſhall value both them in vs, and vs for them, and with vſury giue vs that honour we with-held modeſtly from our ſelues.

24

He that takes his full libertie in what he may, ſhall repent him: how much more in what he ſhould not? I neuer read of Chriſtian that repented him of too little worldly delight. The ſureſt courſe I haue ſtill found in all earthly pleaſures, to riſe with an appetite, and to be ſatisfied with a little.

25

There is a time when Kings goe not forth to warfare: our ſpirituall warre admits no intermiſſion: it knowes no night, no winter, abides no peace, no truce. This calls vs not into garriſon, where we may haue eaſe and reſpit, but into pitched fields continually: we ſee our enemies in the face alwaies, and are alwaies ſeene and aſſaulted; euer reſiſting, euer defending, receiuing and returning blowes. If either wee be negligent or weary, we die: what other hope is there while one fights, and the other ſtands ſtill? We can neuer haue ſafetie and peace, but in victory. There muſt our reſiſtance be couragious and conſtant, where both yeelding is death, and all treaties of peace mortall.

26

Neutralitie in things good or euill, is both odious, and preiudiciall; but in matters of an indifferent nature is ſafe and commendable. Herein taking of parts maketh ſides, and breaketh vnitie. In an vniuſt cauſe of ſeparation, he that fauoureth both parts may (perhaps) haue leaſt loue of either ſide, but hath moſt charitie in himſelfe.

27

Nothing is more abſurd than that Epicurean reſolution, *Let vs eat and drinke, to-morrow*

row we ſhall die: As if we were made onely for the paunch, and liued that we might liue: yet there was neuer any naturall man found ſauour in that meat which he knew ſhould be his laſt: whereas they ſhould ſay, Let vs faſt and pray, to morrow we ſhall die: for, to what purpoſe is the bodie ſtrengthned, that it may periſh? Whoſe greater ſtrength makes our death more violent. No man beſtowes a coſtly roofe on a ruinous tenement: that mans end is eaſie and happy, whom death findes with a weake bodie, and a ſtrong ſoule.

28

Sometime, euen things in themſelues naturally good, are to bee refuſed for thoſe, which (being euill) may be an occaſion to a greater good. Life is in it ſelfe good, and death euill: elſe *Dauid*, *Elias*, and many excellent Martyrs would not haue fled, to hold life, and auoid death; nor *Ezechiah* haue praied for it, nor our Sauiour haue bidden vs to flee for it, nor God promiſed it to his for a reward: yet if in ſome caſes we hate not life, we loue not God, nor our ſoules. Herein, as much as in any thing, the peruerſeneſſe of our nature appeares, that we wiſh death, or loue life vpon wrong cauſes: wee would liue for pleaſure, or we would die for paine; *Iob* for his ſores, *Elias* for his perſecution, *Ionas* for his Gourd would preſently die, and will needs out-face God that it is better for him to die than to liue: wherein we are like to garriſon-ſouldiers, that while they liue within ſafe walls, and ſhew themſelues once a day rather for ceremonie and pompe, than need or danger, like warfare well enough; but if once called forth to the field, they wiſh themſelues at home.

29

Not onely the leaſt, but the worſt is euer in the bottome: what ſhould God doe with the dregges of our age? When ſinne will admit thee his Client no longer, then God ſhall be beholden to thee for thy ſeruice: Thus is God dealt with in all other offerings: The worſt and leaſt ſheafe muſt be Gods Tenth: The deformedſt or ſimpleſt of our children muſt bee Gods Miniſters: the vncleanlieſt and moſt careleſſe houſe muſt be Gods Temple: The idleſt and ſleepieſt houres of the day muſt be reſerued for our praiers: The worſt part of our age for deuotion. We would haue God giue vs ſtill of the beſt, and are ready to murmure at euery little euill he ſends vs: yet nothing is bad enough for him, of whom we receiue all. Nature condemnes this inequalitie; and tels vs, that he which is the Author of good, ſhould haue the beſt; and he which giues all ſhould haue his choice.

30

When we goe about an euill buſineſſe, it is ſtrange how readie the deuill is to ſet vs forward; how carefull, that we ſhould want no furtherances. So that if a man would be lewdly witty, hee ſhall be ſure to be furniſhed with ſtore of profane ieſts, wherein a looſe heart hath double aduantage of the conſcionable. If he would be voluptuous, he ſhall want neither obiects nor opportunities. The currant paſſage of ill enterpriſes is ſo farre from giuing cauſe of encouragement, that it ſhould iuſtly fright a man to looke backe to the Author; and to conſider that he therefore goes faſt, becauſe the deuill drines him.

31

In the choice of companions for our conuerſation, it is good dealing with men of good natures: for though grace exerciſeth her power in bridling nature, yet (ſith wee are ſtill men, at the beſt) ſome ſwinge ſhe will haue in the moſt mortified. Auſteritie, ſullenneſſe, or ſtrangeneſſe of diſpoſition, and whatſoeuer qualities may make a man vnſociable, cleaue faſter to our nature, than thoſe which are morally euill. True Chriſtian loue may be ſeparated from acquaintance, and acquaintance from intireneſſe: Theſe are not qualities to hinder our loue, but our familiaritie.

32 Ignorance,

32

Ignorauce, as it makes bold, intruding men careleſly into vnknowne dangers; ſo alſo it makes men oft-times cauſeleſly fearefull. *Herod* feared Chriſts comming, becauſe he miſtooke it: If that Tyrant had knowne the manner of his ſpirituall Regiment, he had ſpared both his owne fright and the bloud of other. And hence it is that we feare death, becauſe we are not acquainted with the vertue of it. Nothing but innocencie and knowledge can giue ſound confidence to the heart.

33

Where are diuers opinions, they may be all falſe; there can bee but one true: and that one truth oft-times muſt be fetcht by peece-meale out of diuers branches of contrary opinions. For, it falls out not ſeldome, that Truth is through ignorance or raſh vehemency, ſcattered into ſundry parts; and like to a little Siluer melted amongſt the ruines of a burnt houſe, muſt be tried out from heaps of much ſuperfluous aſhes. There is much paines in the ſearch of it; much skill in finding it: the value of it once found, requites the coſt of both.

34

Affectation of ſuperfluitie, is in all things a ſigne of weakneſſe: As, in words, he that vſeth circumlocutions to expreſſe himſelfe, ſhewes want of memory, and want of proper ſpeech: And much talke argues a braine feeble and diſtempered. What good can any earthly thing yeeld vs beſide his vſe? and what is it but vanitie, to affect that which doth vs no good? and what vſe is it in that which is ſuperfluous? It is a great skill to know what is enough, and great wiſdome to care for no more.

35

Good things, which in abſence were deſired, now offering themſelues to our preſence, are ſcarce entertained; or at leaſt not with our purpoſed cheerefulneſſe. Chriſts comming to vs, and our going to him, are in our profeſſion well eſteemed, much wiſhed: but when he ſingleth vs out by a direct meſſage of death, or by ſome fearefull ſigne giueth likelihood of a preſent returne, we are as much affected with feare, as before with deſire. All changes, although to the better, are troubleſome for the time, vntill our ſetling: There is no remedy hereof but inward preuention: Our minde muſt change, before our eſtate be changed.

36

Thoſe are greateſt enemies to Religion, that are not moſt irreligious. Atheiſts, though in themſelues they bee the worſt, yet are ſeldome found hot Perſecuters of others: whereas thoſe which in ſome one fundamentall point bee hereticall, are commonly moſt violent in oppoſitions. One hurts by ſecret infection, the other by open reſiſtance: One is careleſſe of all truth, the other vehement for ſome vntruth. An Atheiſt is worthy of more hatred, an Heretike of more feare; both of auoidance.

37

Waies, if neuer vſed, cannot but bee faire; if much vſed, are made commodiouſly paſſable; if before oft vſed, and now ſeldome, they become deepe and dangerous. If the heart be not at all inured to meditation, it findeth no fault with it ſelfe; not for that it is innocent, but ſecure, if often, it findeth comfortable paſſage for his thoughts; if rarely, and with intermiſſion, tedious and troubleſome. In things of this nature, we onely eſcape complaint, if we vſe them either alwaies or neuer.

38

Our ſenſuall hand holds faſt whatſoeuer delight it apprehendeth: our ſpirituall hand eaſily

eaſily remitteth; becauſe appetite is ſtronger in vs than grace: whence it is, that we ſo hardly deliuer our ſelues of earthly pleaſures, which wee haue once entertained; and with ſuch difficultie draw our ſelues to a conſtant courſe of faith, hope and ſpirituall ioy, or to the renued acts of them once intermitted. Age is naturally weake, and youth vigorous; but in vs the old man is ſtrong, the new faint and feeble: the fault is not in grace, but in vs: Faith doth not want ſtrength, but we want faith.

39

It is not good in worldly eſtates for a man to make himſelfe neceſſary; for hereupon he is both more toiled, and more ſuſpected: but in the ſacred Common-wealth of the Church, a man cannot be ingaged too deeply by his ſeruice. The ambition of ſpirituall well-doing breeds no danger. He that doth beſt, and may worſt be ſpared, is happieſt.

40

It was a fit compariſon of worldly cares, to thornes: for as they choke the Word, ſo they pricke our ſoules: Neither the Word can grow vp amongſt them, nor the heart can reſt vpon them: Neither body nor ſoule can finde eaſe while they are within, or cloſe to vs. Spirituall cares are as ſharp; but more profitable: they paine vs, but leaue the ſoule better. They breake our ſleepe, but for a ſweeter reſt: we are not well, but either while we haue them, or after we haue had them. It is as impoſſible to haue ſpirituall health without theſe, as to haue bodily ſtrength with the other.

41

In temporall good things, it is beſt to liue in doubt; not making full account of that which wee hold in ſo weake a tenure: In ſpirituall, with confidence; not fearing that which is warranted to vs by an infallible promiſe and ſure earneſt. He liues more contentedly, that is moſt ſecure for this world, moſt reſolute for the other.

42

God hath in nature giuen euery man inclinations to ſome one particular calling; which if he follow, he excels; if he croſſe, hee proues a *non-proficient*, and changeable: but all mens natures are equally indiſpoſed to grace, and to the common vocation of Chriſtianity: we are all borne Heathens. To doe well, Nature muſt in the firſt be obſerued and followed, in the other croſſed and ouercome.

43

Good-man is a title giuen to the loweſt; whereas all Titles of Greatneſſe, Worſhip, Honor, are obſerued and attributed with choice. The ſpeech of the World bewraies their minde, and ſhewes the common eſtimation of goodneſſe compared with other qualities. The World therefore is an ill Herald, and vnskilfull in the true ſtiles. It were happie that Goodneſſe were ſo common; and pitty that it either ſhould not ſtand with Greatneſſe, or not be preferred to it.

44

Amongſt all actions, Satan is euer buſieſt in the beſt, and moſt in the beſt part of the beſt; as in the end of Praier, when the heart ſhould cloze vp it ſelfe with moſt comfort. He neuer feares vs, but when we are well emploied: and the more likelihood he ſees of our profit, the more is his enuy and labour to diſtract vs. We ſhould loue our ſelues, as much as he hates vs; and therefore ſtriue ſo much the more towards our good, as his malice ſtriueth to interrupt it. We doe nothing, if we contend not, when we are reſiſted. The good ſoule is euer in contradiction; denying what is granted, and contending for that which is denied; ſuſpecting when it is gaine-ſaid, and fearing libertie.

45

God fore-warnes ere he try, becauſe he would be preuented: Satan ſteales vpon vs ſudden-

ſuddenly by temptations, becauſe he would foile vs. If we relent not vpon Gods premonition, and meet not the lingring paſe of his puniſhments, to fore-ſtall them, he puniſheth more, by how much his warning was more euident and more large. Gods trials muſt be met when they come: Satans muſt be ſeene before they come; and if we be not armed ere we be aſſaulted, we ſhall be foiled ere we can be armed.

46

It is not good to be continuall in denunciation of iudgement: The noiſe to which we are accuſtomed (though lowd) wakes vs not; whereas a leſſe (if vnuſuall) ſtirreth vs. The next way to make threatnings contemned, is to make them common. It is a profitable rod that ſtrikes ſparingly, and frights ſomewhat oftner than it ſmiteth.

47

Want of vſe cauſeth diſabilitie, and cuſtome perfection. Thoſe that haue not vſed to pray in their Cloſet, cannot pray in publike, but coldly and in forme. He that diſcontinues meditation, ſhall be long in recouering; whereas the man inured to theſe exerciſes (who is not dreſſed till he haue praied, nor hath ſupped till hee haue meditated) doth both theſe well, and with eaſe. He that intermits good duties, incurres a double loſſe: of the bleſſing that followeth good; of the facultie of doing it.

48

Chriſtianity is both an eaſie yoke, and an hard; hard to take vp; eaſie to beare when once taken. The heart requires much labour, ere it can be induced to ſtoope vnder it; and findes as much contentment when it hath ſtooped. The worldling thinkes Religion ſeruilitie; but the Chriſtian knowes whoſe ſlaue he was, till hee entred into this ſeruice; and that no bondage can be ſo euill, as freedome from theſe bonds.

49

It is a wonder how full of ſhifts Nature is; ready to turne ouer all good purpoſes. If we thinke of death, ſhe ſuggeſts ſecretly; Tuſh, it ſhall not come yet: If of iudgement for ſinne; This concernes not thee; it ſhall not come at all: If of heauen, and our labour to reach it; Trouble not thy ſelfe; it will come ſoone enough alone. Addreſſe thy ſelfe to pray; It is yet vnſeaſonable; ſtay for a better opportunitie: To giue almes; Thou knoweſt not thy owne future wants: To reproue; What needſt thou thruſt thy ſelfe into wilfull hatred? Euery good action hath his let: He can neuer be good, that is not reſolute.

50

All Arts are Maids to Diuinitie; therefore they both vaile to her, and doe her ſeruice, and ſhe, like a graue Miſtreſſe, controlles them at pleaſure: Naturall Philoſophy teacheth, that of nothing can bee nothing made; and that from the priuation to the habit, is no returne: Diuinitie takes her vp for theſe; and vpon ſupernaturall principles, teaches her a Creation, a Reſurrection. Philoſophy teaches vs to follow ſenſe, as an infallible guide: Diuinitie tels her, that Faith is of things not ſeene. Logick teaches vs firſt to diſcourſe, then to reſolue: Diuinitie, to aſſent without arguing. Ciuill Law teacheth, that long cuſtome preſcribeth: Diuinitie, that old things are paſſed. Morall Philoſophy, that tallying of iniuries is iuſtice: Diuinitie, that good muſt be returned for ill. Policy, that better is a miſchiefe than an inconuenience: Diuinitie, that we may not doe euill, that good may enſue. The Schoole is well ordred, while Diuinitie keepes the Chaire: but, if any other skill vſurpe it, and checke their Miſtreſſe, there can follow nothing but confuſion and Atheiſme.

51

Much difference is to be made betwixt a reuolter and a man trained vp in error. A

Iew

Iew and an Arrian both deny Chriſts Deity; yet this opinion is not in both puniſht with bodily death. Yea a reuolt to a leſſe error, is more puniſhable than education in a capitall Hereſie. Errors of iudgement, though leſſe regarded than errors of practice, yet are more pernicious: but none ſo deadly as theirs, that once were in the truth. If truth be not ſued to, it is dangerous; but if forſaken, deſperate.

52

It is an ill argument of a good action not well done, when we are glad that it is done. To be affected with the comfort of the conſcience of well performing it, is good: but meerely to reioyce that the act is ouer, is carnall. He neuer can begin cheerefully, that is glad he hath ended.

53

He that doth not ſecret ſeruice to God with ſome delight, doth but counterfeit in publique. The truth of any act or paſſion is then beſt tried, when it is without witneſſe. Openly, many ſiniſter reſpects may draw from vs a forme of religious duties: ſecretly, nothing but the power of a good conſcience. It is to be feared, God hath more true and deuout ſeruice in Cloſets, than in Churches.

54

Words and diſeaſes grow vpon vs with yeeres. In age, we talke much, becauſe wee haue ſeene much, and ſoone after ſhall ceaſe talking for euer: Wee are moſt diſeaſed, becauſe nature is weakeſt; and death which is neere, muſt haue harbingers: ſuch is the old age of the World. No maruell, if this laſt time be full of writing, and weake diſcourſe, full of ſects and hereſies, which are the ſickneſſes of this great and decaied body.

55

The beſt ground vntilled, ſooneſt runs out into ranke weeds. Such are Gods Children; Ouer-growne with ſecuritie ere they are aware, vnleſſe they bee well exerciſed both with Gods plow of affliction, and their owne induſtry in meditation. A man of knowledge that is either negligent or vncorrected, cannot but grow wilde and godleſſe.

56

With vs, vileſt things are moſt common; But with God the beſt things are moſt frequently giuen. Grace, which is the nobleſt of all Gods fauours, is vnpartially beſtowed vpon all willing receiuers; whereas Nobilitie of bloud and height of place, bleſſings of an inferiour nature, are reſerued for few. Herein the Chriſtian followes his Father; his praiers which are his richeſt portion, he communicates to all; his ſubſtance according to his abilitie, to few.

57

God therefore giues, becauſe he hath giuen; making his former fauours, arguments for more; Man therefore ſhuts his hand, becauſe hee hath opened it. There is no ſuch way to procure more from God, as to vrge him with what hee hath done. All Gods bleſſings are profitable and excellent; not ſo much in themſelues, as that they are inducements to greater.

58

Gods immediate actions are beſt, at firſt. The frame of this creation how exquiſite was it vnder his hand! afterward, blemiſhed by our ſinne: mans indeuours are weake in their beginnings, and perfecter by degrees. No ſcience, no deuice hath euer beene perfect in his cradle; or at once hath ſeene his birth and maturitie: of the ſame nature are thoſe actions which God worketh mediatly by vs according to our meaſure of receit.

The

The cauſe of both is, on the one ſide the infiniteneſſe of his wiſdome and power, which cannot be corrected by any ſecond aſſaies: On the other, our weakneſſe, helping it ſelfe by former grounds and trials. Hee is an happy man that detracts nothing from Gods works, and addes moſt to his owne.

59

The old ſaying is more common than true; that thoſe which are in hell, know no other heatien: for this makes the damned perfectly miſerable, that out of their owne torment, they ſee the felicitie of the Saints; together with their impoſſibility of attaining it. Sight, without hope of fruition, is a torment alone: Thoſe that here might ſee God and will not, or doe ſee him obſcurely and loue him not, ſhall once ſee him with anguiſh of ſoule and not enioy him.

60

Sometimes euill ſpeeches come from good men, in their vnaduiſedneſſe: and ſometimes euen the good ſpeeches of men may proceed from an ill ſpirit. No confeſſion could be better than Satan gaue of Chriſt: It is not enough to conſider what is ſpoken, or by whom; but whence, and for what. The ſpirit is oftentimes tried by the ſpeech: but other-times the ſpeech muſt be examined by the ſpirit; and the ſpirit, by the rule of an higher word.

61

Greatneſſe puts high thoughts, and bigge words into a man; whereas the deiected minde takes, careleſly, what offers it ſelfe. Euery worldling is baſe-minded; and therefore his thoughts creepe ſtill low vpon the earth. The Chriſtian both is and knowes himſelfe truly great; and thereupon mindeth and ſpeaketh of ſpirituall, immortall, glorious, heauenly things. So much as the ſoule ſtoopeth vnto earthly thoughts, ſo much is it vnregenerate.

62

Long acquaintance, as it maketh thoſe things which are euill, to ſeeme leſſe euill; ſo it makes good things, which at firſt were vnpleaſant, delightfull. There is no euill of paine, nor no morall good action, which is not harſh at the firſt. Continuance of euill, which might ſeeme to weary vs, is the remedy and abatement of wearineſſe: and the practice of good, as it profiteth, ſo it pleaſeth. He that is a ſtranger to good and euill, findes both of them troubleſome. God therefore doth well for vs, while he exerciſeth vs with long afflictions: and we doe well to our ſelues, while we continually buſie our ſelues in good exerciſes.

63

Sometimes it is well taken by men, that we humble our ſelues lower than there is cauſe. *Thy ſeruant* IACOB, ſaith that good Patriarch, to his brother, to his inferiour. And no leſſe well doth God take theſe ſubmiſſe extenuations of our ſelues; I am a worme, and no man: Surely I am more fooliſh than a man, and haue not the vnderſtanding of a man in me. But I neuer finde that any man bragged to God, although in a matter of truth, and within the compaſſe of his deſert, and was accepted. A man may be too lowly in his dealing with men, euen vnto contempt: with God he cannot; but the lower he falleth, the higher is his exaltation.

64

The ſoule is fed as the body, ſtarued with hunger as the body, requires proportionable diet and neceſſary varietie, as the body. All ages and ſtatures of the ſoule beare not the ſame nouriſhment. There is milke for ſpirituall Infants, ſtrong meat for the growne Chriſtian. The ſpoone is fit for one, the knife for the other. The beſt Chriſtian is not ſo

growne, that he need to scorne the spoone: but the weake Christian may finde a strong feed dangerous. How many haue beene cast away with spirituall surfets; because being but new-borne, they haue swallowed downe bigge morsels of the highest mysteries of godlinesse, which they neuer could digest; but together with them haue cast vp their proper nourishment? A man must first know the power of his stomacke, ere he know how with safetie and profit to frequent Gods Ordinary.

65

It is very hard for the best man in a sudden extremity of death, to satisfie himselfe in apprehending his stay, and reposing his heart vpon it: for the soule is so oppressed with sudden terrour, that it cannot well command it selfe, till it haue digested an euill. It were miserable for the best Christian, if all his former praiers and meditations did not serue to aide him in his last straits, and meet together in the center of his extremitie; yeelding, though not sensible releefe, yet secret benefit to the soule: whereas the worldly man in this case, hauing not laid vp for this houre, hath no comfort from God; or from others, or from himselfe.

66

All externall good or euill is measured by sense: neither can we account that either good or ill, which doth neither actually auaile, nor hurt vs: spiritually this rule holds not. All our best good is insensible. For all our future (which is the greatest) good, we hold onely in hope; and the present fauour of God we haue many times, and feele not. The stomacke findes the best digestion euen in sleepe, when we least perceiue it: and whiles wee are most awake, this power worketh in vs either to further strength or disease, without our knowledge of what is done within: And on the other side, that man is most dangerously sicke, in whom nature decaies without his feeling, without complaint. To know our selues happy, is good: but woe were to vs Christians, if we could not be happy, and know it not.

67

There are none that euer did so much mischiefe to the Church, as those that haue beene excellent in wit and learning. Others may be spightfull enough, but want power to accomplish their malice. An enemy that hath both strength and craft, is worthy be feared. None can sinne against the Holy Ghost, but those which haue had former illumination. Tell not me what parts a man hath, but what grace: honest sottishnesse is better than profane eminence.

68

The entertainment of all spirituall euents must be with feare, or hope; but, of all earthly extremities, must be with contempt or derision. For what is terrible, is worthy of a Christians contempt; what is pleasant, to be turned ouer with a scorne. The meane requires a meane affection betwixt loue and hatred. We may not loue them, because of their vanitie: we may not hate them, because of their necessary vse. It is an hard thing to be a wise Oast, and to fit our entertainment to all commers: which if it be not done, the soule is soone wasted, either for want of customers, or for the misrule of ill ghests.

69

God and man build in a contrary order. Man laies the foundation first, then addes the walls, the roofe last. God beganne the roofe first, spreading out this vault of heauen, ere hee laid the Base of the earth. Our thoughts must follow the order of his workmanship. Heauen must be minded first; earth afterward: and so much more, as it is seene more. Our meditation must herein follow our sense: A few miles giue bounds to our view of earth; whereas we may neere see halfe the heauen at once. Hee that thinkes most both of that which is most seene, and of that which is not seene at all, is happiest.

70

I haue euer noted it a true signe of a false heart, To be scrupulous and nice in small matters, negligent in the maine: whereas the good soule is still curious in substantiall points, and not careleſſe in things of an inferiour nature; accounting no duty so small as to be neglected, and no care great enough for principall duties: not so tything Mint and Cummin, that he should forget iustice and iudgement; nor yet so regarding iudgement and iustice, that he should contemne Mint and Cummin. He that thus misplaces his conscience, will be found either hypocriticall or superstitious.

71

It argues the world full of Atheists, that those offences which may impeach humane society, are entertained with an answerable hatred and rigour: those which doe immediately wrong the supreme Maiestie of God, are turned ouer with scarce so much as dislike. If we conuersed with God as we doe with men, his right would be at least as precious to vs as our owne. All that conuerse not with God, are without God: not onely those that are against God, but those that are without God, are Atheists. Wee may be too charitable: I feare not to say, that these our last times abound with honest Atheists.

72

The best thing corrupted, is worst: An ill man is the worst of all creatures, an ill Christian the worst of all men, an ill professor the worst of all Christians, an ill Minister the worst of all professors.

73

Naturally life is before death; and death is onely a priuation of life: Spiritually it is contrary. As *Paul* saith of the graine, so may we of man in the businesse of regeneration: He must die before he can liue: yet this death presupposes a life that was once, and should be. God chuses to haue the difficultest, first: we must be content with the paine of dying, ere we feele the comfort of life. As we die to nature, ere we liue in glory: so we must die to sinne, ere we can liue to grace.

74

Death did not first strike *Adam* the first sinfull man; nor *Caine* the first hypocrite; but *Abel* the innocent and righteous. The first soule that met with death, ouercame death: the first soule that parted from earth, went to heauen. Death argues not displeasure; because he whom God loued best, dies first; and the murtherer is punished with liuing.

75

The liues of most are mis-spent, onely for want of a certaine end of their actions: wherein they doe as vnwise Archers, shoot away their arrowes they know not at what marke. They liue onely out of the present, not directing themselues and their proceedings to one vniuersall scope: whence they alter vpon all change of occasions, and neuer reach any perfection; neither can doe other but continue in vncertaintie, and end in discomfort. Others aime at one certaine marke, but a wrong one. Some (though fewer) leuell at the right end, but amisse. To liue without one maine and common end, is idlenesse and folly. To liue to a false end, is deceit and losse. True Christian wisdome both shewes the end, and findes the way. And as cunning Politikes haue many plots to compasse one and the same designe by a determined succession; so the wise Christian failing in the meanes, yet still fetcheth about to his steady end with a constant change of endeuours: such one onely liues to purpose, and at last repents not that hee hath liued.

76

The ſhipwracke of a good conſcience, is the caſting away of all other excellencies. It is no rare thing to note the ſoule of a wilfull ſinner ſtripped of all her graces, and by degrees expoſed to ſhame: ſo thoſe, whom we haue knowne admired, haue falne to be leuell with their fellowes; and from thence beneath them, to a mediocritie; and afterwards to ſottiſhneſſe and contempt, below the vulgar. Since they haue caſt away the beſt, it is iuſt with God to take away the worſt; and to caſt off them in leſſer regards, which haue reiected him in greater.

77

It hath euer beene counted more noble and ſucceſſefull to ſet vpon an open enemy in his owne home, than to expect till he ſet vpon vs, whiles he make onely a defenſiue war. This rule ſerues vs for our laſt enemy Death: whence that old demand of Epicure is eaſily anſwered, Whether it be better Death ſhould come to vs, or that we ſhould meet him in the way: meet him in our minds, ere he ſeize vpon our bodies. Our cowardlineſſe, our vnpreparation is his aduantage: whereas true boldneſſe in confronting him, diſmaies and weakens his forces. Happy is that ſoule, that can ſend out the ſcouts of his thoughts before-hand, to diſcouer the power of death a farre off; and then can reſolutely encounter him at vnawares vpon aduantage: ſuch one liues with ſecuritie, dies with comfort.

78

Many a man ſends others to heauen, and yet goes to hell himſelfe: and not few hauing drawne others to hell, yet themſelues returne by a late repentance, to life. In a good action, it is not good to ſearch too deepely into the intention of the agent, but in ſilence to make our beſt benefit of the worke: In an euill, it is not ſafe to regard the qualitie of the perſon, or his ſucceſſe, but to conſider the action abſtracted from all circumſtances, in his owne kinde. So we ſhall neither neglect good deeds, becauſe they ſpeed not well in ſome hands, nor affect a proſperous euill.

79

God doth ſome ſingular actions, wherein we cannot imitate him; ſome, wherein we may not; moſt, wherein he may and would faine be followed. He fetcheth good out of euill; ſo may we turne our owne and others ſinnes to priuate or publike good: wee may not doe euill for a good vſe; but we muſt vſe our euill once done, to good. I hope I ſhall not offend, to ſay, that the good vſe which is made of ſinnes, is as gainefull to God, as that which ariſes from good actions. Happy is that man, that can vſe either his good well, or his euill.

80

There is no difference betwixt anger and madneſſe, but continuance: for, raging anger is a ſhort madneſſe. What elſe argues the ſhaking of the hands and lips, paleneſſe, or redneſſe, or ſwelling of the face, glaring of the eies, ſtammering of the tongue, ſtamping with the feet, vnſteady motions of the whole body, raſh actions which we remember not to haue done, diſtracted and wilde ſpeeches? And madneſſe againe is nothing but a continued rage, yea ſome madneſſe rageth not: ſuch a milde madneſſe is more tolerable, than frequent and furious anger.

81

Thoſe that would keepe ſtate, muſt keepe aloofe off; eſpecially if their qualities bee not anſwerable in height to their place. For many great perſons are like a well-wrought picture vpon a courſe cloth; which a farre off ſhewes faire, but neere hand the roundneſſe of the threed marres the good workmanſhip. Concealement of gifts, after ſome one commended act, is the beſt way to admiration, and ſecret honour: but hee that would profit, muſt vent himſelfe oft, and liberally, and ſhew what he is, without all priuate

priuate regard. As therefore, many times, honor followes modeſty vnlookt for; ſo, contrarily, a man may ſhew no leſſe pride in ſilence and obſcuritie, than others, which ſpeake and write for glory. And that other pride is ſo much the worſe, as it is more vnprofitable: for whereas thoſe which put forth their gifts, benefit others whiles they ſeeke themſelues; theſe are ſo wholly deuoted to themſelues, that their ſecrecy doth no good to others.

82

Such a mans delights and cares are in health, ſuch are both his thoughts and ſpeeches commonly on his death-bed: The proud man talkes of his faire ſutes, the glutton of his diſhes, the wanton of his beaſtlineſſe, the religious man of heauenly things. The tongue will hardly leaue that to which the heart is inured. If wee would haue good motions to viſit vs while we are ſicke, wee muſt ſend for them familiarly in our health.

83

He is a rare man, that hath not ſome kinde of madneſſe raigning in him: One a dull madneſſe of melancholy, another a conceited madneſſe of pride; another a ſuperſtitious madneſſe of falſe deuotion; a fourth of ambition, or couetouſneſſe; a fift, the furious madneſſe of anger; a ſixt, the laughing madneſſe of extreme mirth; a ſeuenth, a drunken madneſſe; an eight, of outragious luſt; a ninth, the learned madneſſe of curioſitie; a tenth, the worſt madneſſe of profaneneſſe and Atheiſme. It is as hard to reckon vp all kindes of madneſſes, as of diſpoſitions. Some are more noted and puniſhed than others; ſo that, the mad man in one kinde as much condemnes another, as the ſober man condemnes him. Onely that man is both good, and wiſe, and happy, that is free from all kindes of phrenſie.

84

There be ſome honeſt errors, where-with I neuer found that God was offended. That an husband ſhould thinke his owne Wife comely, although ill-fauoured in the eies of others: That a man ſhould thinke more meanely of his owne good parts, than of weaker in others: To giue charitable (though miſtaken) conſtructions of doubtfull actions and perſons (which are the effects of naturall affection, humilitie, loue) were neuer cenſured by God: Herein alone we erre, if we erre not.

85

No maruell if the worldling eſcape earthly afflictions. God corrects him not, becauſe he loues him not. He is baſe borne and begot. God will not doe him the fauour to whip him. The world afflicts him not, becauſe it loues him: for each one is indulgent to his owne. God vſes not the rod where he meanes to vſe the ſword. The Pillorie or ſcourge is for thoſe malefactors which ſhall eſcape execution.

86

Weake ſtomacks which cannot digeſt large meales, feed oft and little: For our ſoules, that which wee want in meaſure, we muſt ſupply in frequence. We can neuer fully enough comprehend in our thoughts the ioyes of heauen, the meritorious ſufferings of Chriſt, the terrors of the ſecond death: therefore we muſt meditate of them often.

87

The ſame thoughts doe commonly meet vs in the ſame places; as if we had left them there till our returne. For that the minde doth ſecretly frame to it ſelfe memoratiue heads, whereby it recals eaſily the ſame conceits. It is beſt to imploy our minde there, where it is moſt fixed. Our deuotion is ſo dull, it cannot haue too many aduantages.

88

I finde but one example in all Scripture, of any bodily cure which our Sauiour wrought by degrees: onely the blinde man, whoſe weake faith craued helpe by others, not by himſelfe, ſaw men firſt like trees, then in their true ſhape. All other miraculous cures of Chriſt were done at once, and perfect at firſt. Contrarily, I finde but one example of a ſoule fully healed (that is) ſanctified and glorified, both in a day; all other by degrees and leiſure. The ſteps of grace are ſoft and ſhort. Thoſe externall miracles he wrought immediatly by himſelfe; and therefore no maruell if they were abſolute like their Author. The miraculous worke of our Regeneration he works together with vs: He giueth it efficacy; we giue it imperfection.

FINIS.

SOME FEVV OF DAVIDS PSALMES METAPHRASED,

for a taſte of the reſt.

By Ios. Hall.

LONDON,
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and *John Haviland*. 1624.

TO MY LOVING AND LEARNED COVSIN,

Mr. Samvel Burton,

Archdeacon of Gloceſter.

INdeed, my Poetrie was long ſithence out of date, and yeelded her place to grauer ſtudies: but whoſe veine would it not reuiue, to looke into thoſe heauenly Songs? I were not worthy to be a Diuine, if it ſhould repent mee to be a Poet with *Dauid*, after I ſhall haue aged in the Pulpit. This work is holy and ſtrict, & abides not any youthfull or heathenish libertie; but requires hands free from profaneneſſe, looſeneſſe, affection. It is a ſeruice to God & the Church by ſomuch more carefully to be regarded, as it is more common. For who is there that will not challenge a part in this labour? and that ſhall not finde himſelfe much more affected with holy meaſure rightly compoſed? Wherefore I haue oft wondred, how it could be offenſiue to our aduerſaries, that theſe diuine Ditties which the Spirit of God wrote in verſe, ſhould be ſung in verſe; and that an Hebrew Poeme ſhould be made Engliſh. For if this kinde of compoſition had beene vnfit, God would neuer haue made choice of numbers, wherein to expreſſe himſelfe. Yea, who knowes not that ſome other Scriptures, which the Spirit hath indited in proſe, haue yet beene happily and with good allowance put into ſtrict numbers? If hiſtories tell vs of a wanton Poet of old, which loſt his eies while hee went about to turne *Moſes* into verſe; yet euery ſtudent knowes with what good ſucceſſe and commendation *Nonnus* hath turned *Iohns* Goſpell into Greeke Heroicks. And *Apollinarius*, that learned Syrian matched with *Baſil* and *Gregorie* (who liued in his time) in the termes of this equalitie, that *Baſils* ſpeech was πεζομετρος, but *Apollinaries* ἐξαμετρος, wrote, as *Suidas* reports, all the Hebrew Scripture in Heroicks, as *Sozomen* (ſomewhat more reſtrainedly) all the Archaiology of the Iewes, till *Sauls* gouernment, in 24. parts; or as *Socrates* yet more particularly, all *Moſes* in Heroicks, and all the other Hiſtories in diuers metres: but how-euer his other labours lie hid, his Metaphraſe of the Pſalmes is ſtill in our hands, with the applauſe of all the learned: beſides the labours of their owne

owne *Flaminius* and *Arias Montanus* (to ſeeke for no more) which haue worthily beſtowed themſelues in this ſubiect. Neither doe I ſee how it can bee offenſiue to our friends, that wee ſhould deſire our Engliſh Metaphraſe bettered. I ſay nothing to the diſgrace of that we haue: I know how glad our aduerſaries are of all ſuch aduantages; which they are ready enough to finde out without me, euer reprochfully vpbraiding vs with theſe defects. But ſince our whole Tranſlation is now vniuerſally reuiſed; what inconuenience or ſhew of innouation can it beare, that the verſe ſhould accompanie the proſe? eſpecially ſince it is well knowne how rude and homely our Engliſh Poeſie was in thoſe times, compared with the preſent; wherein, if euer, it ſeeth her full perfection. I haue beene ſollicited by ſome reuerend friends to vndertake this taske; as that which ſeemed well to accord with the former exerciſes of my youth, and my preſent profeſſion. The difficulties I found many, the worke long and great; yet not more painefull than beneficiall to Gods Church. Whereto as I dare not profeſſe any ſufficiencie; ſo I will not denie my readineſſe, and vtmoſt endeuour, if I ſhall bee employed by Authoritie: wherefore, in this part, I doe humbly ſubmit my ſelfe to the graue cenſures of them, whoſe wiſdome menageth theſe common affaires of the Church: and am ready either to ſtand ſtill or proceed, as I ſhall ſee their Cloud or Fire goe before or behinde me. Onely (howſoeuer) I ſhall, for my true affection to the Church, wiſh it done by better workemen. Wherein as you approue, ſo further my bold, but not vnprofitable motion, and commend it vnto greater cares: as I doe you to the Greateſt.

Non-ſuch. *July* 3.

Your louing kinſman,

IOS. HALL.

Some few of DAVIDS Pſalmes Metaphraſed.

PSALME 1.

In the tune of the 148. *Pſalme.*

Giue laud vnto the Lord.

WHo hath not walkt aſtray,
In wicked mens aduice,
Nor ſtood in ſinners way;
Nor in their companies
That ſcorners are,
As their fit mate,
In ſcoffing chaire,
Hath euer ſate.

2 *But in thy lawes diuine,*
O Lord ſets his delight,
And in thoſe lawes of thine
Studies all day and night;
Oh, how that man
Thrice bleſſed is!
And ſure ſhall gaine
Eternall bliſſe.

3 *He ſhall be like the tree*
Set by the water-ſprings,
Which when his ſeaſons be
Moſt pleaſant fruit forth brings:
Whoſe boughs ſo greene
Shall neuer fade,
But couered beene
With comely ſhade.

So, to this happy wight,
All his deſignes ſhall thriue:
4 *Whereas the man vnright,*
As chaffe which winds doe driue,
With euery blaſt
Is toſt on hie,
Nor can at laſt
In ſafetie lie.

5 *Wherefore in that ſad doome,*
They dare not riſe from duſt:
Nor ſhall no ſinner come
To glory of the iuſt.
For, God will grace
The iuſt mans way;
While ſinners race
Runs to decay.

PSALME 2.

In the tune of the 125. *Pſalme,*

Thoſe that doe put their confidence.

WHy doe the Gentiles tumults make,
And nations all conſpire in vaine,
2 *And earthly Princes counſell take*
Againſt their God; againſt the Raigne
Of his deare Chriſt? let vs, they ſaine,
3 *Breake all their bonds: and from vs ſhake*
Their thraldome, yoke and ſeruile chaine.
4 *Whiles thus (alas) they fondly ſpake,*

Hee that aloft rides on the skies,
Laughes all their lewd deuice to ſcorne,
5 *And when his wrathfull rage ſhall riſe,*
With plagues ſhall make them all forlorne,
And in his furie thus replies;
6 *But I, my King with ſacred horne*
Anointing, ſhall in princely guiſe
His head with royall Crowne adorne.

Vpon my Sions holy mount
His Empires glorious ſeat ſhall be.
And I thus rais'd ſhall farre recount
The tenour of his true degree.
7 *My Sonne thou art, ſaid God, I thee*
Begat this day by due account:
Thy Scepter, doe but aske of me,
All earthly kingdomes ſhall ſurmount.

8 *All nations to thy rightfull sway,*
I will subiect from furthest end
9 *Of all the world, and thou shalt bray*
Those stubborne foes that will not bend,
With iron Mace (like Potters clay)
10 *In pieces small: yee Kings, attend;*
And yee, whom others wont obey,
Learne wisdome, and at last amend.

11 *See, yee serue God, with greater dread*
Than others you: and in your feare
Reioice the while; and (lowly spread)
12 *Doe homage to his Sonne so deare:*
Least he be wroth, and doe you dead
13 *Amids your way. If kindled*
His wrath shall be; O blessed those,
That doe on him their trust repose.

PSALME 3.

As the 113. Psalme,

Ye children which, &c.

AH Lord! how many be my foes!
How many are against me rose,
2 *That to my grieued soule haue sed,*
Tush, God shall him no succour yeeld;
3 *Whiles thou, Lord, art my praise, my shield,*
And dost aduance my carefull head!

4 *Loud with my voice to God I cry'd:*
His Grace vnto my sute reply'd,
From out his holy hill.
5 *I laid me downe, slept, rose againe.*
For thou, O Lord, dost me sustaine,
And sau'st my soule from feared ill.

6 *Not if ten thousand armed foes*
My naked side should round enclose,
Would I be thereof ought a-dred.
Vp, Lord, and shield me from disgrace:
7 *For thou hast broke my foe-mens face,*
And all the wickeds teeth hast shed.

8 *From thee, O God, is safe defence;*
Doe thou thy free beneficence
Vpon thy people largely spread.

PSALME 4.

As the ten Commandements,

Attend my people.

THou witnesse of my truth sincere,
My God, vnto my poore request
Vouchsafe to lend thy gracious eare:
Thou hast my soule from thrall releast.

2 *Fauour me still, and daigne to heare*
Mine humble sute. O wretched wights,
3 *How long will yee mine honour deare*
Turne into shame through your despights?

Still will ye loue what thing is vaine,
4 *And seeke false hopes? know then at last,*
That God hath chose, and will maintaine
His fauorite, whom yee disgrac't.

God will regard my instant mone.
5 *Oh! tremble then, and cease offending;*
And on your silent bed alone,
Talke with your hearts, your waies amending.

6 *Offer the trueest sacrifice*
Of broken hearts; on God besetting
7 *Your onely trust. The most deuise*
The waies of worldly treasure getting:

But thou, O Lord, lift vp to me
The light of that sweet looke of thine;
8 *So shall my soule more gladsome be,*
Than theirs with all their corne and wine.

9 *So I in peace shall lay me downe,*
And on my bed take quiet sleepe;
Whiles thou, O Lord, shalt me alone
From dangers all securely keepe.

PSALME 5.

In the tune of 124. Psalme,

Now Israel may say, &c.

BOw downe thine eare,
Lord, to these words of mine,

And

And well regard
the ſecret plaints I make.
2 *My King, my God,*
to thee I doe betake
My ſad eſtate:
oh doe thine eare inſline
To theſe loud cries
that to thee powred bin.

3 *At early morne*
thou ſhalt my voice attend:
For, at day breake,
I will my ſelfe addreſſe
Thee to implore,
and wait for due redreſſe.
4 *Thou doſt not, Lord,*
delight in wickedneſſe;
Nor to bad men
wilt thy protection lend.

5 *The boaſters proud*
cannot before thee ſtay:
Thou hat'ſt all thoſe
that are to ſinne deuoted:
6 *The lying lips,*
and who with bloud are ſpotted,
Thou doeſt abhorre,
and wilt for euer ſlay:
7 *But I vnto*
thine houſe ſhall take the way.

And through thy grace
abundant ſhall adore,
With humble feare
within thy holy place.
8 *Oh! lead me, Lord,*
within thy righteous trace:
Euen for their ſakes
that malice me ſo ſore,
Make ſmooth thy paths
my dimmer eies before.

9 *Within their mouth*
no truth is euer found:
Pure miſchiefe is
their heart: a gaping toome
10 *Is their wide throat;*
and yet their tongues ſtill ſound,
11 *With ſmoothing words.*
O Lord, giue them their doome,
And let them fall
in thoſe their plots profound.
In their exceſſe
of miſchiefe them deſtroy
12 *That Rebels are;*
ſo thoſe that to thee flie,
Shall all reioyce
and ſing eternally:
13 *And whom thou doſt*
protect, and who loue thee,
And thy deare name,
in thee ſhall euer ioy;
Since thou with bliſſe
the righteous doſt reward,
And with thy grace
as with a ſhield him guard.

PSALME 6.

As the 50. Pſalme,

The mighty God, &c.

LEt me not, Lord,
be in thy wrath reproued:
Oh! ſcourge me not
when thy fierce wrath is moued.
2 *Pity me, Lord,*
that doe with languor pine:
Heale me whoſe bones
with paine diſſolued bin;
3 *Whoſe weary ſoule*
is vexed aboue meaſure.
Oh Lord, how long
ſhall I bide thy diſpleaſure!
4 *Turne thee, O Lord,*
reſcue my ſoule diſtreſt;
5 *And ſaue me of thy grace.*
'Mongſt thoſe that reſt
In ſilent death,
can none remember thee:
And in the graue
how ſhouldſt thou praiſed be?
6 *Weary with ſighes,*
All night I caus'd my bed
To ſwim: with teares
my couch I watered.
7 *Deepe ſorrow hath*
conſum'd my dimmed eyne,
Sunke in with griefe
at theſe lewd foes of mine:
8 *But now hence, hence,*
vaine plotters of mine ill:
The Lord hath heard
my lamentations ſhrill;

9 God heard my ſuit
and ſtill attends the ſame:
10 Bluſh now, my foes,
and flie with ſudden ſhame.

PSALME 7.

As the 112. Pſalme.

The man is bleſt that God, &c.

ON thee, O Lord my God, relies
My onely truſt: from bloudy ſpight
Of all my raging enemies
Oh! let thy mercy me acquite:
2 Leſt they like greedy Lyons rend
My ſoule, while none ſhall it defend.

3 O Lord, if I this thing haue wrought,
If in my hands be found ſuch ill:
4 If I with miſchiefe euer ſought
To pay good turnes; or did not ſtill
Doe good vnto my cauſeleſſe foe,
That thirſted for my ouerthrow;

5 Then let my foe in eager chace,
Ore take my ſoule, and proudly tread
My life below; and with diſgrace
In duſt lay downe mine honour dead.
6 Riſe vp in rage, O Lord, eſt-ſoone
Aduance thine arme againſt my fo'ne:

And wake for me, till thou fulfill
7 My prom's'd right; ſo ſhall glad throngs
Of people flocke vnto thine hill.
For their ſakes then reuenge my wrongs,
8 And rouſe thy ſelfe. Thy iudgements be
O're all the world: Lord, iudge thou me.

As truth and honeſt innocence
Thou find'ſt in me, Lord, iudge thou me.
9 Settle the iuſt with ſure defence:
Let me the wicked's malice ſee
10 Brought to an end. For thy iuſt eye
Doth heart and inward reynes deſcry.

11 My ſafety ſtands in God; who ſhields
The ſound in heart: whoſe doome each day
12 To iuſt men and contemners yeelds
13 Their due. Except he change his way,
His ſword is whet, to bloud intended,
His murdering Bow is ready bended.

14 Weapons of death he hath addreſt
And arrowes keene to pierce my foe,
15 Who late bred miſchiefe in his breſt;
But when he doth on trauell goe,
16 Brings forth a lie: deepe pits doth delue,
And fals into his pits himſelue.

17 Backe to his owne head ſhall rebound
His plotted miſchiefe; and his wrongs
18 His crowne ſhall craze: But I ſhall ſound
Iehouah's praiſe with thankfull ſongs,
And will his glorious name expreſſe,
And tell of all his righteouſneſſe.

PSALME 8.

As the 113. Pſalme,

Yee children which, &c.

HOw noble is thy mighty Name,
O Lord, o're all the worlds wide frame,
Whoſe glory is aduanc't on high
Aboue the rowling heauens racke!
2 How for the graceleſſe ſcorners ſake,
To ſtill th'auenging enemy,
Haſt thou by tender infants tongue,
The praiſe of thy great Name made ſtrong,
While they hang ſucking on the breſt!
3 But when I ſee the heauens bright,
The moone and glittering ſtarres of night,
By thine almighty hand addreſt,
4 Oh! what is man, poore ſilly man,
That thou ſo mind'ſt him, and doſt daine
To looke at his vnworthy ſeed!
5 Thou haſt him ſet not much beneath
Thine Angels bright; and with a wreath
Of glory haſt ador'n'd his head.
6 Thou haſt him made high ſoueraigne
7 Of all thy works, and ſtretcht his raigne
Vnto the heards, and beaſts vntame,
8 To Fowles, and to the ſcaly traine,
That glideth through the watry Maine.
9 How noble euch-where is thy Name!

PSALME 9.

To the tune of that knowne song, beginning,

Preserue vs, Lord.

THee, and thy wondrous deeds, O God,
With all my soule I sound abroad:
2 *My ioy, my triumph is in thee.*
Of thy dread name my song shall be,

3 *O highest God: since put to flight,*
And fal'ne and vanisht at thy sight
4 *Are all my foes; for thou hast past*
Iust sentence on my cause at last:

And sitting on thy throne aboue,
A rightfull Iudge thy selfe doest proue:
5 *The troupes profane thy checks haue stroid,*
And made their name for euer void.

6 *Where's now, my foes, your threatned wrack?*
So well you did our Cities sacke,
And bring to dust; while that ye say,
Their name shall die as well as they.

7 *Loe, in eternall state God sits:*
And his high Throne to iustice fits:
8 *Whose righteous hand the world shall weeld,*
And to all folke iust doome shall yeeld.

9 *The poore from high finde his releefe;*
The poore in needfull times of griefe:
10 *Who knowes the Lord, to thee shall cleaue,*
That neuer doest thy clients leaue.

11 *Oh! sing the God that doth abide,*
On Sion mount; and blaz on wide
12 *His worthy deeds. For he pursues*
The guiltlesse blond with vengeance due:

He mindes their cause, nor can passe o're
Sad clamors of the wronged poore.
13 *Oh! mercy Lord: thou that dost saue*
My soule from gates of death and graue:

Oh! see the wrong my foes haue done:
14 *That I thy praise, to all that gone*
Through daughter Sions beauteous gate,
With thankfull songs may loud relate;
And may reioyce in thy safe aide.
Behold, the Gentiles whiles they made
A deadly pit my soule to drowne,
Into their pit are sunken downe;

In that close snare they hid for mee,
Loe, their owne feet intangled be.
16 *By this iust doome the Lord is knowne,*
That th'ill are punisht with their owne.

17 *Downe shall the wicked backward fall*
To deepest hell, and nations all.
18 *That God forget; nor shall the poore*
Forgotten be for euermore.

The constant hope of soules oppresst
19 *Shall not aye die. Rise from thy rest,*
Oh Lord, let not men base and rude
Preuaile: iudge thou the multitude

20 *Of lawlesse Pagans: strike pale feare*
Into those brests that stubborne were:
And let the Gentiles feele and finde,
They beene but men of mortall kinde.

PSALME 10.

As the 51. Psalme,

O God, Consider.

WHy stand'st thou, Lord, aloofe so long,
And hidst thee in due times of need,
2 *Whiles lewd men proudly offer wrong*
Vnto the poore? In their owne deed,
And their deuice let them be caught.
3 *For loe, the wicked braues and boasts*
In his vile and outragious thought,
And blesseth him that rauines most.

4 *On God he dares insult: his pride*
Scornes to enquire of powers aboue.
But his stout thoughts haue still deni'd
5 *There is a God; His waies yet proue*
Aye prosperous: thy iudgements hye
Doe farre surmount his dimmer sight.
6 *Therefore doth he all foes defie:*
His heart saith, I shall stand in spight,

Nor euer moue; nor danger 'bide.
7 *His mouth is fill'd with curses soule,*
And with close fraud: His tongue doth hide

8 *Miſchiefe and ill: he ſeekes the ſoule*
Of harmeleſſe men in ſecret waite,
And in the corners of the ſtreet
Doth ſhead their bloud; with ſcorne and hate,
His eies vpon the poore are ſet.

9 *As ſome fell Lyon in his den,*
He cloſely lurkes the poore to ſpoyle:
He ſpoyles the poore and helpleſſe men,
When once he ſnares them in his toyle.
10 *He croucheth low in cunning wile,*
And bowes his breſt; whereon whole throngs
Of poore, whom his faire ſhowes beguile,
Fall to be ſubiect to his wrongs.

11 *God hath forgot (in ſoule, he ſaies)*
He hides his face to neuer ſee.
12 *Lord God, ariſe; thine hand vp-raiſe:*
Let not thy poore forgotten be.
13 *Shall theſe inſulting wretches ſcorne*
Their God; and ſay, thou wilt not care?
14 *Thou ſee'ſt (for all thou haſt forborne)*
Thou ſee'ſt what all their miſchiefes are;

That to thine hand of vengeance iuſt
Thou maiſt them take: the poore diſtreſſed
Rely on thee with conſtant truſt,
The helpe of Orphans and oppreſſed.
15 *Oh! breake the wickeds arme of might,*
And ſearch out all their curſed traines,
And let them vaniſh out of ſight.
16 *The Lord as King for euer raignes.*

From forth his coaſts, the heathen ſect
17 *Are rooted quite: thou Lord attendſt*
To poore mens ſutes; thou doo'ſt direct
Their hearts: to them thine eare thou bendſt;
18 *That thou maiſt reſcue from deſpight,*
The wofull fatherleſſe, and poore:
That ſo, the vaine and earthen wight
On vs may tyrannize no more.

FINIS.

CHARACTERS OF VERTVES AND VICES:

IN TWO BOOKES.

By Ios. Hall.

LONDON,
Printed for THOMAS PAVIER, MILES FLESHER,
and *John Haviland.* 1624.

TO THE RIGHT HONOVRABLE, MY ſingular good Lords,

EDWARD LORD *DENNY*,
BARON of WALTHAM,

AND
IAMES LORD *HAY*, HIS
RIGHT NOBLE AND WORTHY *SONNE IN LAW*.

I. H.
HVMBLY DEDICATES
HIS LABOVR,
DEVOTETH HIMSELFE,

Wiſheth all Happineſſe.

A PREMONITION, OF THE TITLE AND VSE of Characters.

READER,

THe Diuines of the old Heathens were their Morall Philosophers: These receiued the Acts *of an inbred law, in the* Sinai *of Nature, and deliuered them with many expositions to the multitude: These were the Ouerseers of manners, Correctors of vices, Directors of liues, Doctors of vertue, which yet taught their people the body of their naturall Diuinitie, not after one manner: while some spent themselues in deepe discourses of humane felicitie, and the way to it in common; others thought it best to apply the generall precepts of goodnesse or decency, to particular conditions and persons. A third sort in a meane course betwixt the two other, and compounded of them both, bestowed their time in drawing out the true lineaments of euerie vertue and vice, so liuely, that who saw the medals, might know the face: which Art they significantly tearmed* Charactery. *Their papers were so many tables, their writings so many speaking pictures, or liuing images, whereby the ruder multitude might euen by their sense learne to know vertue, and discerne what to detest. I am deceiued if any course could be more likely to preuaile; for herein the grosse conceit is led on with pleasure, and informed while it feeles nothing but delight: And if pictures haue beene accounted the bookes of Idiots, behold here the benefit of an image without*

without the offence. It is no shame for vs to learne wit of Heathens; neither is it materiall, in whose Schoole we take out a good lesson: yea, it is more shame not to follow their good, than not to lead them better. As one therefore that in worthy examples hold imitation better than inuention, I haue trod in their paths, but with an higher and wider steppe; and out of their Tablets *haue drawne these larger portraitures of both sorts. More might be said, I deny not, of euery Vertue, of euery Vice: I desired not to say all, but enough. If thou doe but reade or like these, I haue spent good houres ill; but if thou shalt hence abiure those Vices, which before thou thoughtest not ill-fauoured, or fall in loue with any of these goodly faces of Vertue; or shalt hence finde where thou hast any little touch of these euils, to cleare thy selfe, or where any defect in these graces to supply it, neither of vs shall need to repent of our labour.*

THE SVMME OF THE WHOLE.

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THE FIRST BOOKE.

CHARACTERISMES OF *VERTVES.*

By Ios. Hall.

LONDON,
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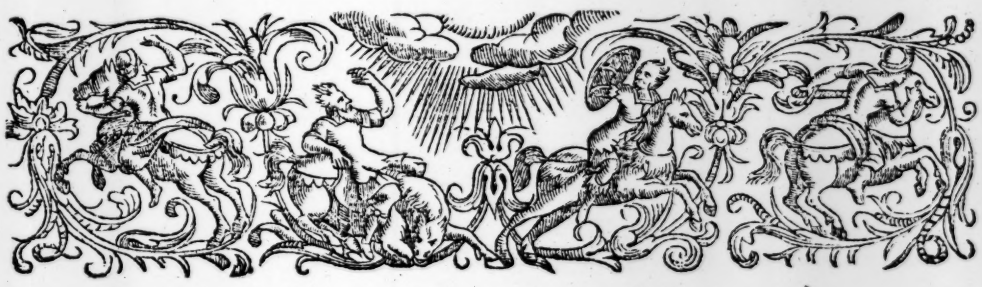
BOOK OF CHANCERY



THE PROOEME.

VErtue is not loued enough, becauſe ſhe is not ſeene; and Vice loſeth much deteſtation, becauſe her vglineſſe is ſecret. Certainly, my Lords, there are ſo many beauties, and ſo many graces in the face of Goodneſſe, that no eye can poſsibly ſee it without affection, without rauiſhment: and the viſage of Euill is ſo monſtrous through loathſome deformities, that if her louers were not ignorant, they would be mad with diſdaine, and aſtoniſhment. What need we more than to diſcouer theſe two to the world? This worke ſhall ſaue the labour of exhorting, and diſſwaſion. I haue here done it as I could, following that ancient Maſter of Morality, who thought this the fitteſt taske for the ninety and ninth yeere of his age, and the profitableſt monument that he could leaue for a fare-well to his Grecians. Loe here then Vertue and Vice ſtript naked to the open view, and deſpoiled, one of her rags, the other of her ornaments, and nothing left them but bare preſence to pleade for affection: ſee now whether ſhall finde more ſuters. And if ſtill the vaine mindes of lewd men ſhall dote vpon their old miſtreſſe, it will appeare to be, not becauſe ſhe is not foule, but for that they are blinde, and bewitched. And firſt behold the goodly features of Wiſdome, *an amiable vertue, and worthy to leade this Stage: which as ſhe extends her ſelfe to all the following* Graces, *ſo amongſt the reſt is for her largeneſſe moſt conſpicuous.*

Theophraſtus.

CHARACTER OF THE *WISE MAN.*

THere is nothing that hee desires not to know, but most and first himselfe; and not so much his owne strength, as his weaknesses; neither is his knowledge reduced to discourse, but practice. Hee is a skilfull Logician, not by nature so much as vse; his working minde doth nothing all his time but make syllogismes, and draw out conclusions; euery thing that hee sees and heares, serues for one of the premisses: with these hee cares first to informe himselfe, then to direct others. Both his eies are neuer at once from home, but one keepes house while the other roues abroad for intelligence. In materiall and weightie points he abides not his minde suspended in vncertainties; but hates doubting, where hee may, where he should be resolute: and first he makes sure worke for his soule; accounting it no safetie to bee vnsetled in the fore-knowledge of his finall estate. The best is first regarded; and vaine is that regard which endeth not in securitie. Euery care hath his iust order; neither is there any one either neglected or misplaced. Hee is seldome ouerseene with credulitie; for knowing the falsenesse of the world, hee hath learn'd to trust himselfe alwaies; others so farre, as hee may not bee dammaged by their disappointment. He seekes his quietnesse in secrecie, and is wont both to hide himselfe in retirednesse, and his tongue in himselfe. He loues to be ghessed at, not knowne; and to see the world vnseene; and when he is forced into the light, shewes by his actions that his obscuritie was neither from affectation nor weaknesse. His purposes are neither so variable as may argue inconstancie; nor obstinately vnchangeable, but framed according to his after-wits, or the strength of new occasions. He is both an apt scholler and an excellent master; for both euery thing he sees informes him, and his minde enriched with plentifull obseruation, can giue the best precepts. His free discourse runs backe to the ages past, and recouers euents out of memorie, and then preuenteth Time in flying forward to future things; and comparing one with the other, can giue a verdict well-neere propheticall: wherein his coniectures are better than anothers iudgements. His passions are so many good seruants, which stand in a diligent attendance ready to be commanded by reason, by Religion; and if at any time forgetting their duty, they be miscarried to rebell, he can first conceale their mutinie; then suppresse it. In all his iust and worthy designes, hee is neuer at a losse, but hath so projected all his courses, that a second begins where the first failed; and fetcheth strength from that which succeeded not. There be wrongs which he will not see; neither doth he alwaies looke that way which he meaneth; nor take notice of his secret smarts, when they come from great ones. In good turnes, he loues not to owe more than he must; in euill, to owe and not pay. Iust censures he deserues not, for he liues without the compasse of an aduersarie; vniust he contemneth, and had rather suffer false infamie to die alone, than lay hands vpon it in an open violence. He confineth himselfe in the circle of his owne affaires, and lists not to thrust his finger into a needlesse fire. Hee stands like a center vnmoued, while the circumference of his estate is drawne aboue, beneath, about him. Finally, his wit hath cost him much; and he can both keepe, and value, and imploy it. He is his

owne Lawyer; the treaſurie of knowledge, the oracle of counſell; blinde in no mans cauſe, beſt-ſighted in his owne.

Of an Honeſt man.

HE lookes not to what hee might doe, but what hee ſhould. Iuſtice is his firſt guide, the ſecond law of his actions, is expedience. Hee had rather complaine than offend, and hates ſinne more for the indignitie of it, than the danger: his ſimple vprightneſſe workes in him that confidence, which oft times wrongs him, and giues aduantage to the ſubtill, when he rather pitties their faithleſneſſe, than repents of his credulitie: hee hath but one heart, and that lies open to ſight; and were it not for diſcretion, hee neuer thinkes ought whereof he would auoid a witneſſe: his word is his parchment, and his yea, his oath, which hee will not violate for feare, or for loſſe. The miſ-haps of following euents, may cauſe him to blame his prouidence, can neuer cauſe him to eat his promiſe: neither ſaith he, *This I ſaw not*; but, *This I ſaid*. When hee is made his friends Executor, he defrayes debts, payes legacies, and ſcorneth to gaine by Orphans, or to ranſacke graues; and therefore will be true to a dead friend, becauſe he ſees him not. All his dealings are ſquare, and aboue the boord: he bewraies the fault of what he ſells, and reſtores the ouerſeene gaine of a falſe reckoning. He eſteemes a bribe venomous, though it come guilded ouer with the colour of gratuitie. His cheekes are neuer ſtained with the bluſhes of recantation; neither doth his tongue falter, to make good a lie with the ſecret gloſes of double or reſerued ſenſes; and when his name is traduced, his innocencie beares him out with courage: then, loe, hee goes on the plaine way of truth, and will either triumph in his integritie, or ſuffer with it. His conſcience ouer-rules his prouidence; ſo as in all things good or ill, he reſpects the nature of the actions, not the ſequell. If he ſee what he muſt doe, let God ſee what ſhall follow. He neuer loadeth himſelfe with burdens aboue his ſtrength, beyond his will; and once bound, what he can he will doe; neither doth he will but what he can doe. His eare is the Sanctuarie of his abſent friends name, of his preſent friends ſecret: neither of them can miſ-carry in his truſt. Hee remembers the wrongs of his youth, and repaies them with that vſurie which he himſelfe would not take. Hee would rather want, than borrow, and begge, than not to pay: his faire conditions are without diſſembling; and he loues actions aboue words. Finally, he hates falſhood worſe than death: he is a faithfull client of truth; no mans enemie; and it is a queſtion, Whether more another mans friend or his owne; and if there were no heauen, yet he would be vertuous.

Of the Faithfull man.

HIs eies haue no other obiects, but abſent and inuiſible; which they ſee ſo cleerly, as that to them, ſenſe is blinde: that which is preſent, they ſee not: if I may not rather ſay, that what is paſt or future, is preſent to them. Herein he exceeds all others, that to him nothing is impoſſible, nothing difficult, whether to beare, or vndertake. He walkes euery day with his Maker, and talkes with him familiarly, and liues euer in heauen, and ſees all earthly things beneath him: when he goes in, to conuerſe with God, he weares not his owne clothes, but takes them ſtill out of the rich Wardrobe of his Redeemer, and then dare boldly preaſe in and challenge a bleſſing. The celeſtiall ſpirits doe not ſcorne his company, yea, his ſeruice. He deales in theſe worldly affaires as a ſtranger, and hath his heart euer at home: without a written warrant he dare

dare doe nothing, and with it any thing. His warre is perpetuall, without truce, without intermission; and his victorie certaine: he meets with the infernall powers, and tramples them vnder feet. The shield that he euer beares before him, can neither be missed, nor pierced; if his hand be wounded, yet his heart is safe: he is often tripped, seldome foyled; and if sometimes foyled, neuer vanquished. He hath white hands, and a cleane soule, fit to lodge God in, all the roomes whereof are set apart for his Holinesse: Iniquitie hath oft called at the doore, and craued entertainment, but with a repulse; or if sinne of force will be his tenant, his Lord hee cannot. His faults are few, and those hee hath, God will not see. Hee is allied so high, that hee dare call God Father, his Sauiour Brother, heauen his patrimonie, and thinkes it no presumption to trust to the attendance of Angels. His vnderstanding is inlightened with the beames of diuine truth; God hath acquainted him with his will; and what he knowes, hee dare confesse: there is not more loue in his heart, than libertie in his tongue. If torments stand betwixt him and Christ, if death, he contemnes them; and if his owne parents lie in his way to God, his holy carelesnesse makes them his foot-steps. His experiments haue drawne forth rules of confidence, which he dares oppose against all the feares of distrust: wherein he thinks it safe to charge God with what he hath done; with what he hath promised. Examples are his proofes, and instances his demonstrations. What hath God giuen, which he cannot giue? What haue others suffered, which he may not bee enabled to endure? Is hee threatened banishment? There he sees the deare Euangelist in *Pathmos*. Cutting in peeces? he sees *Esay* vnder the saw. Drowning? he sees *Ionas* diuing into the liuing gulfe. Burning? he sees the three Children in the hot walke of the Furnace. Deuouring? he sees *Daniel* in the sealed denne amids his terrible companions. Stoning? hee sees the first Martyr vnder his heape of many graue-stones. Heading? loe there the Baptists necke bleeding in *Herodias* platter. He emulates their paine, their strength, their glory. He wearies not himselfe with cares; for he knowes hee liues not of his owne cost: not idlely, omitting meanes, but not vsing them with diffidence. In the midst of ill rumors and amazements, his countenance changeth not; for he knowes both whom hee hath trusted, and whither death can leade him. He is not so sure he shall die, as that he shall be restored; and out-faceth his death with his resurrection. Finally, he is rich in workes, busie in obedience, cheerefull and vnmoued in expectation, better with euils, in common opinion miserable, but in true iudgement more than a man.

Of the Humble-man.

HE is a friendly enemie to himselfe: for though hee bee not out of his owne fauour, no man sets so low a value of his worth as himselfe; not out of ignorance, or carelesnesse, but of a voluntarie and meeke deiectednesse. Hee admires euery thing in another, whiles the same or better in himselfe hee thinkes not vnworthily contemned: his eies are full of his owne wants, and others perfections. Hee loues rather to giue than take honour, not in a fashion of complementall courtesie, but in simplicitie of his iudgement; neither doth hee fret at those, on whom hee forceth precedencie, as one that hoped their modestie would haue refused; but holds his minde vnfainedly below his place, and is ready to goe lower (if need bee) without discontent. When he hath but his due, he magnifieth courtesie, and disclaimes his deserts. He can be more ashamed of honour, than grieued with contempt; because hee thinkes that causelesse, this deserued. His face, his cariage, his habit, sauour of lowlinesse without affectation, and, yet he is much vnder that he seemeth. His words are few and soft, neuer either peremptorie or censorious, because hee thinkes both each man more wise, and none more faultie than himselfe: and when he approcheth to the Throne of God, he is so taken vp with the diuine greatnesse, that in his owne eies he is either vile or nothing.

Places

Places of publike charge are faine to ſue to him, and hale him out of his choſen obſcuritie; which he holds off, not cunningly to cauſe importunitie, but ſincerely in the conſcience of his defects. He frequenteth not the ſtages of common reſorts, and then alone thinkes himſelfe in his naturall element, when hee is ſhrowded within his owne walls. He is euer iealous ouer himſelfe, and ſtill ſuſpecteth that which others applaud. There is no better obiect of beneficence; for what he receiues, he aſcribes meerely to the bountie of the giuer; nothing to merit. He emulates no man in any thing but goodneſſe, and that with more deſire, than hope to ouertake. No man is ſo contented with his little, and ſo patient vnder miſeries, becauſe he knowes the greateſt euils are below his ſinnes, and the leaſt fauours aboue his deſeruings. He walkes euer in awe, and dare not but ſubiect euery word and action to an high and iuſt cenſure. Hee is a lowly valley ſweetly planted, and well watered; the proud mans earth, whereon he trampleth; but ſecretly full of wealthy Mines, more worth than he that walkes ouer them; a rich ſtone ſet in lead; and laſtly, a true Temple of God built with a low roofe.

Of a Valiant man.

HE vndertakes without raſhneſſe, and performes without feare: hee ſeekes not for dangers; but when they finde him, hee beares them ouer with courage, with ſucceſſe. He hath oft-times lookt Death in the face, and paſſed by it with a ſmile, and when he ſees he muſt yeeld, doth at once welcome and contemne it. Hee fore-caſts the worſt of all euents, and encounters them before they come in a ſecret and mentall warre; and if the ſuddenneſſe of an vnexpected euill haue ſurprized his thoughts, and infected his cheekes with paleneſſe; he hath no ſooner digeſted it in his conceit, than he gathers vp himſelfe, and inſults ouer miſchiefe. Hee is the maſter of himſelfe, and ſubdues his paſſions to reaſon; and by this inward victorie workes his owne peace. He is afraid of nothing but the diſpleaſure of the Higheſt, and runnes away from nothing but ſinne: he lookes not on his hands, but his cauſe; not how ſtrong he is, but how innocent; and where goodneſſe is his warrant, he may be ouer-maſtered, he cannot be foiled. The ſword is to him the laſt of all trials, which he drawes forth ſtill as Defendant, not as Challenger, with a willing kinde of vnwillingneſſe: no man can better manage it, with more ſafetie, with more fauour: hee had rather haue his bloud ſeene than his backe: and diſdaines life vpon baſe conditions. No man is more milde to a relenting or vanquiſht aduerſarie, or more hates to ſet his foot on a carcaſe. He had rather ſmother an iniurie, than reuenge himſelfe of the impotent: and I know not whether more deteſts cowardlineſſe or crueltie. He talkes little, and brags leſſe; and loues rather the ſilent language of the hand; to be ſeene than heard. He lies euer cloſe within himſelfe, armed with wiſe reſolution, and will not be diſcouered but by death or danger. He is neither prodigall of bloud to miſ-ſpend it idlely, nor niggardly to grudge it, when either God calls for it, or his Countrey; neither is hee more liberall of his owne life, than of others. His power is limited by his will, and he holds it the nobleſt reuenge, that he might hurt and doth not. He commands without tyrannie and imperiouſneſſe, obeyes without ſeruilitie, and changes not his minde with his eſtate. The height of his ſpirits ouer-lookes all caſualties, and his boldneſſe proceeds neither from ignorance nor ſenſeleſneſſe: but firſt he values euils, and then deſpiſes them: he is ſo ballaced with wiſdome, that he floats ſteddily in the midſt of all tempeſts. Deliberate in his purpoſes, firme in reſolution, bold in enterpriſing, vnwearied in atchieuing, and howſoeuer, happy in ſucceſſe: and if euer he be ouercome, his heart yeelds laſt.

Of a Patient man.

THe patient man is made of a metall, not ſo hard as flexible: his ſhoulders are large, fit for a load of iniuries; which he beares not out of baſeneſſe and cowardlineſſe, becauſe he dare not reuenge, but out of Chriſtian fortitude, becauſe he may not: he hath ſo conquered himſelfe, that wrongs cannot conquer him; and herein alone findes, that victory conſiſts in yeelding. He is aboue nature, while he ſeemes below himſelfe. The vildeſt creature knowes how to turne againe; but to command himſelfe not to reſiſt being vrged, is more than heroicall. His conſtructions are euer full of charity and fauour; either this wrong was not done, or not with intent of wrong; or if that, vpon miſ-information; or if none of theſe, raſhneſſe (though a fault) ſhall ſerue for an excuſe. Himſelfe craues the offenders pardon, before his confeſſion; and a ſlight anſwer contents, where the offended deſires to forgiue. He is Gods beſt witneſſe, & when he ſtands before the barre for truth, his tongue is calmely free, his forehead firme, and hee with erect and ſetled countenance heares his iuſt ſentence, and reioyces in it. The Iaylors that attend him, are to him his Pages of honour; his dungeon, the lower part of the vault of heauen; his racke or wheele, the ſtaires of his aſcent to glory; he challengeth his executioners, and encounters the fierceſt paines with ſtrength of reſolution, and while he ſuffers, the beholders pity him, the tormentors complaine of wearineſſe, and both of them wonder. No anguiſh can maſter him, whether by violence or by lingring. He accounts expectation no puniſhment, & can abide to haue his hopes adiourned till a new day. Good lawes ſerue for his protection, not for his reuenge; and his owne power, to auoid indignities, not to returne them. His hopes are ſo ſtrong, that they can inſult ouer the greateſt diſcouragements; and his apprehenſions ſo deepe, that when he hath once faſtned, he ſooner leaueth his life than his hold. Neither time nor peruerſneſſe can make him caſt off his charitable endeuours, and deſpaire of preuailing; but in ſpight of all croſſes, and all denials, he redoubleth his beneficiall offers of loue. He trieth the ſea after many ſhip-wracks, & beats ſtill at that doore which he neuer ſaw opened. Contrariety of euents doth but exerciſe, not diſmay him; and when croſſes afflict him, he ſees a diuine hand inuiſibly ſtriking with theſe ſenſible ſcourges: againſt which hee dares not rebell, nor murmure. Hence all things befall him alike; and he goes with the ſame minde to the ſhambles, and to the fold. His recreations are calme and gentle; and not more full of relaxation than void of fury. This man onely can turne neceſſity into vertue, and put euill to good vſe. He is the ſureſt friend, the lateſt and eaſieſt enemy, the greateſt conqueror, and ſo much more happy than others, by how much he could abide to be more miſerable.

Of the true Friend.

HIs affections are both vnited and diuided; vnited to him hee loueth; diuided betwixt another and himſelfe; and his owne heart is ſo parted, that whiles he hath ſome, his friend hath all. His choice is led by vertue, or by the beſt of vertues, Religion; not by gaine, not by pleaſure; yet not without reſpect of equal condition, of diſpoſition not vnlike; which once made, admits of no change, except hee whom he loueth, be changed quite from himſelfe; nor that ſuddenly, but after long expectation. Extremity doth but faſten him, whiles he, like a well-wrought vault, lies the ſtronger, by how much more weight he beares. When neceſſity calls him to it, he can be a ſeruant to his equall, with the ſame will wherwith he can command his inferior; and though he

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riſe to honor, forgets not his familiarity, nor ſuffers inequality of eſtate to work ſtrangeneſſe of countenance; on the other ſide, he lifts vp his friend to aduancement, with a willing hand, without enuy, without diſſimulation. When his mate is dead, he accounts himſelfe but halfe aliue; then his loue not diſſolued by death, deriues it ſelfe to thoſe orphans which neuer knew the price of their father; they become the heires of his affection, and the burthen of his cares. He embraces a free community of all things, ſaue thoſe which either honeſty reſerues proper, or nature; and hates to enioy that which would doe his friend more good: his charity ſerues to cloke noted infirmities, not by vntruth, not by flattery, but by diſcreet ſecrecy; neither is he more fauourable in concealement, than round in his priuate reprehenſions; and when anothers ſimple fidelity ſhewes it ſelfe in his reproofe, hee loues his monitor ſo much the more, by how much more hee ſmarteth. His boſome is his friends cloſet, where hee may ſafely lay vp his complaints, his doubts, his cares; and looke how he leaues, ſo he findes them; ſaue for ſome addition of ſeaſonable counſell for redreſſe. If ſome vnhappy ſuggeſtion ſhall either diſioint his affection, or breake it, it ſoone knits againe, and growes the ſtronger by that ſtreſſe. He is ſo ſenſible of anothers iniuries, that when his friend is ſtricken, he cries out, and equally ſmarteth vntouched, as one affected not with ſympathy, but with a reall feeling of paine: and in what miſchiefe may be preuented, he interpoſeth his aid, and offers to redeeme his friend with himſelfe; no houre can be vnſeaſonable, no buſineſſe difficult, nor paine grieuous in condition of his eaſe: and what either he doth or ſuffereth, he neither cares nor deſires to haue knowne; leſt he ſhould ſeeme to looke for thanks. If hee can therefore ſteale the performance of a good office vnſeene, the conſcience of his faithfulneſſe herein is ſo much ſweeter as it is more ſecret. In fauours done, his memory is fraile, in benefits receiued, eternall: he ſcorneth either to regard recompence, or not to offer it. He is the comfort of miſeries, the guide of difficulties, the ioy of life, the treaſure of earth; and no other than a good Angell cloathed in fleſh.

Of the Truly-Noble.

He ſtands not vpon what he borrowed of his Anceſtors, but thinkes hee muſt worke out his owne honour: and if hee cannot reach the vertue of them that gaue him outward glory by inheritance, hee is more abaſhed of his impotencie, than tranſported with a great name. Greatneſſe doth not make him ſcornfull and imperious, but rather like the fixed ſtarres; the higher he is, the leſſe he deſires to ſeeme. Neither cares he ſo much for pompe and frothy oſtentation, as for the ſolid truth of Nobleneſſe. Courteſie and ſweet affability can be no more ſeuered from him, than life from his ſoule; not out of a baſe and ſeruile popularity, and deſire of ambitious inſinuation; but of a natiue gentleneſſe of diſpoſition, and true value of himſelfe. His hand is open & bounteous, yet not ſo, as that he ſhould rather reſpect his glory, than his eſtate; wherein his wiſdome can diſtinguiſh betwixt paraſites and friends, betwixt changing of fauours and expending them. He ſcorneth to make his height a priuilege of looſeneſſe, but accounts his titles vaine, if he be inferiour to others in goodneſſe: and thinks he ſhould be more ſtrict, the more eminent he is; becauſe he is more obſerued, and now his offences are become exemplar. There is no vertue that he holds vnfit for ornament, for vſe; nor any vice which he condemnes not as ſordid, and a fit companion of baſeneſs; and whereof he doth not more hate the blemiſh, than affect the pleaſure. He ſo ſtudies, as one that knowes, ignorance can neither purchaſe honor, nor wield it; and that knowledge muſt both guide and grace him. His exerciſes are from his childhood ingenious, manly, decent, and ſuch as tend ſtill to wit, valor, actiuity: and if (as ſeldome) he deſcend to diſports of chance, his games ſhall neuer make him either pale with feare, or hot with deſire of gaine. Hee doth not ſo vſe his followers, as if he thought they were made for

nothing

nothing but his ſeruitude; whoſe felicity were only to be commanded and pleaſe: wearing them to the backe, and then either finding or framing excuſes to diſcard them empty; but vpon all opportunities lets them feele the ſweetneſſe of their owne ſeruiceableneſſe and his bounty. Silence in officious ſeruice is the beſt Oratory to plead for his reſpect: all diligence is but lent to him, none loſt. His wealth ſtands in receiuing, his honour in giuing: he cares not either how many hold of his goodneſſe, or to how few he is beholden: and if he haue caſt away fauours, he hates either to vpbraid them to his enemie, or to challenge reſtitution. None can bee more pitifull to the diſtreſſed, or more prone to ſuccour; and then moſt, where is leaſt meanes to ſollicite, leaſt poſſibility of requitall. He is equally addreſſed to warre and peace; and knows not more how to command others, than how to be his Countries ſeruant in both. He is more carefull to giue true honour to his Maker, than to receiue ciuill honour from men. Hee knowes that this ſeruice is free and noble, and euer loaded with ſincere glory; and how vaine it is to hunt after applauſe from the world, till he be ſure of him that moldeth all hearts, and powreth contempt on Princes; and ſhortly, ſo demeans himſelfe, as one that accounts the body of Nobility to conſiſt in Bloud, the ſoule in the eminence of Vertue.

Of the good Magiſtrate.

HE is the faithfull Deputy of his Maker, whoſe obedience is the rule whereby he ruleth: his breſt is the Ocean whereinto all the cares of priuate men empty themſelues; which as he receiues without complaint and ouerflowing, ſo hee ſends them forth againe by a wiſe conueyance in the ſtreames of iuſtice: his dores, his eares are euer open to ſuters; and not who comes firſt ſpeeds well, but whoſe cauſe is beſt. His nights, his meales are ſhort and interrupted; all which he beares well, becauſe he knowes himſelfe made for a publike ſeruant of Peace and Iuſtice. Hee ſits quietly at the ſterne, and commands one to the top-ſaile, another to the maine, a third to the plummet, a fourth to the anchor, as hee ſees the need of their courſe and weather requires; and doth no leſſe by his tongue, than all the Marriners with their hands. On the Bench he is another from himſelfe at home; now all priuate reſpects of bloud, alliance, amity are forgotten; and if his owne Sonne come vnder tryall, hee knowes him not: Pity which in all others is wont to be the beſt praiſe of humanity, and the fruit of Chriſtian loue, is by him throwne ouer the barre for corruption: as for Fauour, the falſe Aduocate of the gracious, he allowes him not to appeare in the Court; there only cauſes are heard ſpeake, not perſons: Eloquence is then only not diſcouraged, when ſhe ſerues for a Client of truth: meere narrations are allowed in this Oratory, not Proems, not excurſions, not Gloſſes: Truth muſt ſtrip her ſelfe, and come in naked to his barre, without falſe bodies, or colors without diſguiſes: A bride in his Cloſet, or a letter on the Bench, or the whiſpering and winks of a great neighbour, are anſwered with an angry and couragious repulſe. Diſpleaſure, Reuenge, Recompence ſtand on both ſides the Bench, but he ſcornes to turne his eye towards them; looking onely right forward at Equity, which ſtands full before him. His ſentence is euer deliberate and guided with ripe wiſdome, yet his hand is ſlower than his tongue; but when he is vrged by occaſion either to doome or execution, he ſhewes how much he hateth merciſull iniuſtice: neither can his reſolution or act be reuerſed with partiall importunitie. His forehead is rugged and ſeuere, able to diſcountenance villany, yet his words are more awfull than his brow, and his hand than his words. I know not whether he be more feared or loued, both affections are ſo ſweetly contempered in all hearts. The good feare him louingly, the middle ſort loue him fearefully, and only the wicked man feares him ſlauiſhly without loue. He hates to pay priuate wrongs with the aduantage of his Office; and if

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euer he be partiall, it is to his enemy. He is not more ſage in his gowne, than valorous in armes, and increaſeth in the rigour of diſcipline, as the times in danger. His ſword hath neither ruſted for want of vſe, nor ſurfetteth of bloud, but after many threats is vnſheathed, as the dreadfull inſtrument of diuine reuenge. He is the Guard of good lawes, the Refuge of innocency, the Comet of the guilty, the Pay-maſter of good deſerts, the Champion of iuſtice, the Patron of peace, the Tutor of the Church, the Father of his Countrey, and as it were another God vpon earth.

Of the Penitent.

HE hath a wounded heart and a ſad face; yet not ſo much for feare, as for vnkindneſſe: The wrong of his ſinne troubles him more than the danger: None but he is the better for his ſorrow; neither is any paſſion more hurtfull to others, than this is gainfull to him; The more he ſeekes to hide his griefe, the leſſe it will bee hid; Euery man may reade it not onely in his eyes, but in his bones. Whiles hee is in charity with all others, he is ſo falne out with himſelfe, that none but God can reconcile him: He hath ſued himſelfe in all Courts, accuſeth, arraigneth, ſentenceth, puniſheth himſelfe vnpartially, and ſooner may finde mercy at any hand, than at his owne. He onely hath pulled off the faire vizor of ſinne; ſo as that appeares not but masked vnto others, is ſeene of him barefac'd; and bewraies that fearefull vglineſſe, which none can conceiue but he that hath viewed it. Hee hath lookt into the depth of the bottomleſſe pit, and hath ſeene his owne offence tormented in others, and the ſame brands ſhaken at him. He hath ſeene the change of faces in that euill one, as a tempter, as a tormenter; and hath heard the noiſe of a conſcience, and is ſo frighted with all theſe, that he can neuer haue reſt, till he haue runne out of himſelfe, to God; in whoſe face at firſt, hee findes rigour, but afterwards, ſweetneſſe in his boſome: He bleeds firſt from the hand that heales him. The Law of God hath made worke for mercy; which he hath no ſooner apprehended, than he forgets his wounds, and looks careleſly vpon all theſe terrors of guiltineſſe. When he caſts his eye backe vpon himſelfe, he wonders where he was, and how he came there; and grants, that if there were not ſome witchcraft in ſinne, he could not haue beene ſo ſottiſhly graceleſſe. And now, in the iſſue, Satan findes (not without indignation and repentance) that hee hath done him a good turne in tempting him: For he had neuer beene ſo good, if he had not ſinned; he had neuer fought with ſuch courage, if he had not ſeene his bloud, and beene aſhamed of his foile. Now hee is ſeene, and felt in the front of the ſpirituall battell; and can teach others how to fight, and incourage them in fighting. His heart was neuer more taken vp with the pleaſure of ſinne, than now with care of auoiding it: The very ſight of that cup, wherein ſuch a fulſome potion was brought him, turnes his ſtomacke; the firſt offers of ſinne make him tremble more now, than he did before at the iudgements of his ſinne; neither dares he ſo much as looke towards *Sodom*: All the powers and craft of hell cannot fetch him in for a cuſtomer to euill; his infirmity may yeeld once, his reſolution neuer. There is none of his ſenſes or parts, which hee hath not within couenants for their good behauiour; which they cannot euer breake with impunity. The wrongs of his ſinne he repaies to men with recompence, as hating it ſhould be ſaid, he owes any thing to his offence; to God (what in him lies) with ſighs, teares, vowes, and endeuours of amendment. No heart is more waxen to the impreſſions of forgiueneſſe; neither are his hands more open to receiue, than to giue pardon. All the iniuries which are offered to him, are ſwallowed vp in his wrongs to his Maker, and Redeemer; neither can hee call for the arrerages of his farthings, when he lookes vpon the millions forgiuen him; he feeles not what he ſuffers from men, when he thinks of what hee hath done, and ſhould haue ſuffered. He is a thankfull Herauld of the mercies of his God;

which

which if all the world heare not from his mouth, it is no fault of his: Neither did hee ſo burne with the euill fires of concupiſcence, as now with the holy flames of zeale to that glory which hee hath blemiſhed: and his eies are full of moiſture, as his heart of heat. The gates of heauen are not ſo knockt at by any ſuter, whether for frequence, or importunitie. You ſhall finde his cheekes furrowed, his knees hard, his lips ſealed vp, ſaue when he muſt accuſe himſelfe, or glorifie God, his eies humbly dejected, and ſometimes you ſhall take him breaking off a ſigh in the midſt; as one that would ſteale an humiliation vnknowne, and would be offended with any part that ſhould not keepe his counſell. When he findes his ſoule oppreſſed with the heauy guilt of a ſinne, he giues it vent thorow his mouth, into the eare of his ſpirituall Phyſician, from whom he receiues Cordials anſwerable to his complaint. Hee is a ſeuere exactor of diſcipline firſt vpon himſelfe, on whom he impoſes more than one Lent; then, vpon others: as one that vowed to bee reuenged on ſinne whereſoeuer he findes it; and though but one hath offended him, yet his deteſtation is vniuerſall. He is his owne taske-maſter for deuotion; and if Chriſtianity haue any worke more difficult, or perillous than other, that he enioynes himſelfe, and reſolues contentment euen in miſcarriage. It is no maruell if the acquaintance of his wilder times know him not; for he is quite another from himſelfe; and if his minde could haue had any intermiſſion of dwelling within his breaſt; it could not haue knowne this was the lodging: Nothing but an out-ſide is the ſame it was, and that altred more with Regeneration than with age. None but he can reliſh the promiſes of the Goſpell; which he findes ſo ſweet, that he complaines not, his thirſt after them is vnſatiable; and now that he hath found his Sauiour, he hugs him ſo faſt, and holds him ſo deare, that he feeles not when his life is fetcht away from him, for his martyrdome. The latter part of his life is ſo led, as if he deſired to vnliue his youth; and his laſt Teſtament is full of reſtitutions, and legacies of piety. In ſumme, he hath ſo liued and died, as that Satan hath no ſuch match, ſinne hath no ſuch enemy, God hath no ſuch ſeruant as he.

He is an Happy man.

THat hath learn'd to reade himſelfe more than all bookes; and hath ſo taken out this leſſon, that he can neuer forget it; That knowes the world, and cares not for it; That after many trauerſes of thoughts, is growne to know what he may truſt to, and ſtands now equally armed for all euents: That hath got the miſtery at home, ſo as he can croſſe his will without a mutiny, and ſo pleaſe it, that he makes it not a wanton: That in earthly things wiſhes no more than nature; in ſpirituall, is euer graciouſly ambitious: That for his condition, ſtands on his owne feet, not needing to leane vpon the great; and can ſo frame his thoughts to his eſtate, that when he hath leaſt, he cannot want, becauſe he is as free from deſire, as ſuperfluity: That hath ſeaſonably broken the head-ſtrong reſtineſſe of proſperitie, and can now menage it at pleaſure: Vpon whom, all ſmaller croſſes light as haile-ſtones vpon a roofe; and for the greater calamities, he can take them as tributes of life, and tokens of loue; and if his ſhip be toſſed, yet he is ſure his Anchor is faſt. If all the world were his, he could be no other than he is; no whit gladder of himſelfelſe, no whit higher in his carriage, becauſe he knowes, contentment lies not in the things hee hath, but in the minde that values them. The powers of his reſolution can either multiply, or ſubſtract at pleaſure. He can make his cottage a Mannor, or a Palace when hee liſts; and his home-cloſe, a large dominion; his ſtaind-cloth, Arras; his earth, plate; and can ſee ſtate in the attendance of one ſeruant; as one that hath learned, a mans greatneſſe or baſeneſſe is in himſelfe; and in this, he may euen conteſt with the proud, that he thinks his owne the beſt. Or, if he muſt be outwardly great, he can but turne the other end of the glaſſe, and make his ſtately Man-

nor a low and ſtrait Cottage; and in all his coſtly furniture hee can ſee not richneſſe, but vſe; he can ſee droſſe in the beſt mettall, and earth thorow the beſt clothes; and in all his troupe, he can ſee himſelfe his owne ſeruant. He liues quietly at home, out of the noiſe of the world, and loues to enioy himſelfe alwaies, and ſometimes his friend, and hath as full ſcope to his thoughts, as to his eies. Hee walkes euer euen, in the mid-way betwixt hopes and feares, reſolued to feare nothing but God, to hope for nothing but that which he muſt haue. Hee hath a wiſe and vertuous minde in a ſeruiceable body; which that better part affects as a preſent ſeruant, and a future companion; ſo cheriſhing his fleſh, as one that would ſcorne to be all fleſh. He hath no enemies, not for that all loue him, but becauſe he knowes to make a gaine of malice. He is not ſo ingaged to any earthly thing, that they two cannot part on euen tearmes; there is neither laughter in their meeting, nor in their ſhaking of hands, teares. He keepes euer the beſt company, the God of Spirits, and the Spirits of that God; whom he entertaines continually in an awfull familiaritie, not being hindred, either with too much light, or with none at all. His conſcience and his hand are friends, and (what Deuill ſoeuer tempt him) will not fall out. That diuine part goes euer vprightly and freely, not ſtooping vnder the burthen of a willing ſinne, not fettered with the gieues of vniuſt ſcruples. He would not, if he could, run away from himſelfe, or from God; not caring from whom he lies hid, ſo he may looke theſe two in the face. Cenſures and applauſes are paſſengers to him, not gheſts; his eare is their thorow-fare, not their harbour; he hath learned to fetch both his counſell, and his ſentence from his owne breaſt. He doth not lay weight vpon his owne ſhoulders, as one that loues to torment himſelfe with the honor of much imploiment; but as he makes worke his game, ſo doth he not liſt to make himſelfe worke. His ſtrife is euer to redeeme, and not to ſpend time. It is his trade to doe good; and to thinke of it, his recreation. He hath hands enow for himſelfe and others, which are euer ſtretched forth for beneficence, not for need. He walkes cheerefully in the way that God hath chalked, and neuer wiſhes it more wide, or more ſmooth. Thoſe very tentations whereby he is foiled, ſtrengthen him; hee comes forth crowned, and triumphing out of the ſpirituall Battels, and thoſe ſcarres that he hath, make him beautifull. His ſoule is euery day dilated to receiue that God, in whom he is; and hath attained to loue himſelfe for God, and God for his owne ſake. His eies ſtick ſo faſt in heauen, that no earthly obiect can remoue them; yea his whole ſelfe is there before his time, and ſees with *Steuen*, and heares with *Paul*, and enioyes with *Lazarus*, the glorie that he ſhall haue; and takes poſſeſſion before-hand of his roome amongſt the Saints: and theſe heauenly contentments haue ſo taken him vp, that now he lookes downe diſpleaſedly vpon the earth, as the region of his ſorrow and baniſhment; yet ioying more in hope, than troubled with the ſenſe of euils; he holds it no great matter to liue, and his greateſt buſineſſe to die: and is ſo well acquainted with his laſt gheſt, that he feares no vnkindneſſe from him: neither makes he any other of dying, than of walking home when he is abroad, or of going to bed when he is weary of the day. He is well prouided for both worlds, and is ſure of peace here, of glory hereafter; and therefore hath a light heart, and a cheerefull face. All his fellow-creatures reioyce to ſerue him; his betters, the Angels, loue to obſerue him; God himſelfe takes pleaſure to conuerſe with him, and hath Sainted him afore his death, and in his death crowned him.

THE SECOND BOOKE.

CHARACTERISMES OF *VICES.*

By Ios. Hall.

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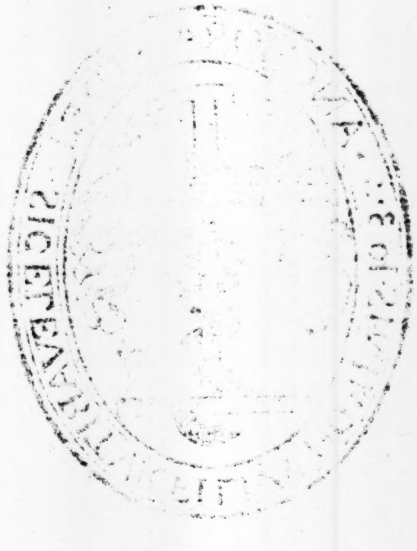


BOOKE
THE SECOND

THE PROOEME.

I Haue ſhewed you many faire Vertues: I ſpeake not for them; if their ſight cannot command affection, let them loſe it. They ſhall pleaſe yet better, after you haue troubled your eies a little with the view of deformities; and by how much more they pleaſe, ſo much more odious, and like themſelues, ſhall theſe deformities appeare. This light, contraries giue to each other, in the midſt of their enmitie, that one makes the other ſeeme more good, or ill. Perhaps in ſome of theſe (which thing I doe at once feare, and hate) my ſtile ſhall ſeeme to ſome leſſe graue, more Satyricall: if you finde mee not without cauſe iealous, let it pleaſe you to impute it to the nature of thoſe Vices, which will not bee otherwiſe handled. The faſhions of ſome euils are beſides the odiouſneſſe, ridiculous; which to repeat, is to ſeeme bitterly merry. I abhorre to make ſport with wickedneſſe, and forbid any laughter here, but of diſdaine. Hypocriſie ſhall leade this ring; worthily, I thinke, becauſe both ſhe commeth neereſt to Vertue, and is the worſt of Vices.

CHARACTER OF THE *HYPOCRITE.*

AN Hypocrite is the worſt kinde of Plaier, by ſo much as he acts the better part; which hath alwaies two faces, oft times two hearts: That can compoſe his forehead to ſadneſſe and grauitie, while he bids his heart bee wanton and careleſſe within, and (in the meane time) laughs within himſelfe, to thinke how ſmoothly he hath coozened the beholder. In whoſe ſilent face are written the characters of Religion, which his tongue and geſtures pronounce, but his hands recant. That hath a cleane face and garment, with a foule ſoule: whoſe mouth belies his heart, and his fingers belie his mouth. Walking early vp into the Citie, he turnes into the great Church, and ſalutes one of the pillars on one knee, worſhipping that God which at home he cares not for; while his eie is fixed on ſome window, on ſome paſſenger, and his heart knowes not whither his lips goe. Hee riſes, and looking about with admiration, complaines on our frozen charitie, commends the ancient. At Church he will euer ſit where he may be ſeene beſt, and in the middeſt of the Sermon puls out his Tables in haſte, as if he feared to leeſe that note; when he writes either his forgotten errand, or nothing: then he turnes his Bible with a noyſe, to ſeeke an omitted quotation; and folds the leafe, as if he had found it; and askes aloud the name of the Preacher, and repeats it, whom hee publikely ſalutes, thankes, praiſes, inuites, entertaines with tedious good counſell, with good diſcourſe, if it had come from an honeſter mouth. He can command teares when he ſpeakes of his youth; indeed becauſe it is paſt, not becauſe it was ſinfull: himſelfe is now better, but the times are worſe. All other ſinnes he reckons vp with deteſtation, while he loues and hides his darling in his boſome. All his ſpeech returnes to himſelfe, and euery occurrent drawes in a ſtorie to his owne praiſe. When he ſhould giue, he lookes about him, and ſaies, *Who ſees me?* No almes, no praiers fall from him without a witneſſe; belike leſt God ſhould denie that he hath receiued them: and when he hath done (leſt the world ſhould not know it) his owne mouth is his Trumpet to proclaime it. With the ſuperfluitie of his vſurie he builds an Hoſpitall, and harbours them whom his extortion hath ſpoiled; ſo while he makes many beggers, he keepes ſome. He turneth all Gnats into Camels, and cares not to vndoe the world for a circumſtance. Fleſh on a Friday is more abomination to him than his neighbours bed: He abhorres more not to vncouer at the name of Ieſus, than to ſweare by the name of God. When a Rimer reads his Poeme to him, he begs a Copie, and perſwades the Preſſe; there is nothing that hee diſlikes in preſence, that in abſence hee cenſures not. Hee comes to the ſicke bed of his ſtepmother, and weepes, when hee ſecretly feares her recouerie. Hee greets his friend in the ſtreet with ſo cleere a countenance, ſo faſt a cloſure, that the other thinkes hee reads his heart in his face; and ſhakes hands with an indefinite inuitation of *When will you come?* and when

when his backe is turned, ioyes that he is ſo well rid of a gueſt: yet if that gueſt viſit him vnfeared, he counterfets a ſmiling welcome, and excuſes his cheare, when cloſely he frownes on his wife for too much. Hee ſhewes well, and ſaies well; and himſelfe is the worſt thing he hath. In briefe, he is the ſtrangers Saint, the neighbours diſeaſe, the blot of goodneſſe; a rotten ſticke in a darke night, a Poppie in a corne field, an ill tempered candle with a great ſnuffe, that in going out ſmells ill; and an Angell abroad, a Deuill at home; and worſe when an Angell, than when a Deuill.

Of the Buſie-body.

HIs eſtate is too narrow for his minde, and therefore hee is faine to make himſelfe roome in others affaires; yet euer in pretence of loue. No newes can ſtir but by his doore; neither can hee know that, which hee muſt not tell. What euery man ventures in *Guiana* voyage, and what they gained, hee knowes to a haire. Whether *Holland* will haue peace, he knowes, and on what conditions, and with what ſucceſſe, is familiar to him ere it be concluded. No Poſt can paſſe him without a queſtion, and rather than he will leeſe the newes, hee rides backe with him to appoſe him of tidings; and then to the next man he meets, he ſupplies the wants of his haſtie intelligence, and makes vp a perfect tale; wherewith he ſo haunteth the patient auditor, that after many excuſes, he is faine to endure rather the cenſure of his manners in running away, than the tediouſneſſe of an impertinent diſcourſe. His ſpeech is oft broken off with a ſucceſſion of long parentheſis, which he euer vowes to fill vp ere the concluſion, and perhaps would effect it, if the others eare were as vnweariable as his tongue. If he ſee but two men talke and reade a letter in the ſtreet, he runnes to them, and askes if he may not be partner of that ſecret relation; and if they denie it, hee offers to tell, ſince he may not heare, wonders: and then falls vpon the report of the Scottiſh Mine, or of the great Fiſh taken vp at *Linne*, or of the freezing of the Thames; and after many thankes and diſmiſſions, is hardly intreated ſilence. He vndertakes as much as he performes little: this man will thruſt himſelfe forward to bee the guide of the way hee knowes not; and calls at his neighbours window, and askes why his ſeruants are not at worke. The Market hath no commoditie which hee prizeth not, and which the next table ſhall not heare recited. His tongue, like the taile of *Samſons* Foxes, carries firebrands, and is enough to ſet the whole field of the world on a flame. Himſelfe begins table-talke of his neighbour at anothers boord; to whom he beares the firſt newes, and adiures him to conceale the reporter: whoſe cholericke anſwer he returnes to his firſt Oaſt, inlarged with a ſecond edition; ſo, as it vſes to be done in the fight of vnwilling Maſtiues, hee claps each on the ſide apart, and prouokes them to an eager conflict. There can no Act paſſe without his Comment, which is euer farre-fetcht, raſh, ſuſpicious, delatorie. His eares are long, and his eies quicke, but moſt of all to imperfections; which as he eaſily ſees, ſo hee increaſes with intermedling. He harbours another mans ſeruant, and amids his entertainment askes what fare is vſuall at home, what houres are kept, what talke paſſeth their meales, what his maſters diſpoſition is, what his gouernment, what his gueſts? and when hee hath by curious inquiries extracted all the iuice and ſpirit of hoped intelligence, turnes him off whence he came, and workes on a new. He hates conſtancie as an earthen dulneſſe, vnfit for men of ſpirit: and loues to change his worke and his place; neither yet can he be ſo ſoone wearie of any place, as euery place is wearie of him; for as he ſets himſelfe on worke, ſo others pay him with hatred, and looke how many maſters he hath, ſo many enemies: neither is it poſſible that any ſhould not hate him, but who know him not. So then hee labours without thanks, talkes without credit, liues without loue, dies without teares, without pittie; ſaue that ſome ſay it was pittie he died no ſooner.

Of the Superſtitious.

SVperſtition is godleſſe Religion, deuout impietie. The ſuperſtitious is fond in obſeruation, ſeruile in feare, he worſhips God but as he liſts: he giues God what he askes not, more than he askes; and all but what he ſhould giue; and makes more ſinne than the Ten Commandements. This man dares not ſtirre forth till his breſt be croſſed, and his face ſprinkled: if but an Hare croſſe him the way, he returnes; or if his iourney began vnawares on the diſmall day; or if he ſtumble at the threſhold. If he ſee a Snake vnkilled, he feares a miſchiefe; if the ſalt fall towards him, hee lookes pale and red, and is not quiet till one of the waiters haue powred wine on his lappe; and when he neezeth, thinkes them not his friends that vncouer not. In the morning hee liſtens whether the Crow crieth euen or odde, and by that token preſages of the weather. If he heare but a Rauen croke from the next roofe, he makes his will, or if a Bittour flie ouer his head by night: but if his troubled fancie ſhall ſecond his thoughts with the dreame of a faire garden, or greene ruſhes, or the ſalutation of a dead friend, he takes leaue of the world, and ſaies he cannot liue. He will neuer ſet to ſea but on a Sunday; neither euer goes without an *Erra Pater* in his pocket. Saint *Paules* day and Saint *Swithunes* with the Twelue, are his Oracles; which hee dares beleeue againſt the Almanacke. When he lies ſicke on his death-bed, no ſinne troubles him ſo much, as that he did once eat fleſh on a Friday, no repentance can expiate that; the reſt need none. There is no dreame of his without an interpretation, without a prediction; and if the euent anſwer not his expoſition, hee expounds it according to the euent. Euery darke groue and pictured wall ſtrikes him with an awfull, but carnall deuotion. Old wiues and Starres are his counſellers; his night ſpell is his guard, and charmes his Phyſitian. He weares Paracelſian Characters for the tooth-ach, and a little hollowed wax is his Antidote for all euils. This man is ſtrangely credulous, and cal's impoſſible things, miraculous: If he heare that ſome ſacred blocke ſpeakes, moues, weepes, ſmiles, his bare feet carry him thither with an offering: and if a danger miſſe him in the way, his Saint hath the thankes. Some way he will not goe, and ſome he dares not; either there are bugges, or he faineth them; euery lanterne is a ghoſt, and euery noiſe is of chaines. He knowes not why, but his cuſtome is to goe a little about, and to leaue the Croſſe ſtill on the right hand. One euent is enough to make a rule; out of theſe hee concludes faſhions proper to himſelfe, and nothing can turne him out of his owne courſe. If hee haue done his taske, hee is ſafe, it matters not with what affection. Finally, if God will let him be the caruer of his owne obedience, he could not haue a better ſubiect, as he is, he cannot haue a worſe.

Of the Profane.

THe Superſtitious hath too many gods: the Profane man hath none at all, vnleſſe perhaps himſelfe be his owne deitie, and the world his heauen. To matter of Religion, his heart is a piece of dead fleſh, without feeling of loue, of feare, of care, or of paine from the deafe ſtrokes of a reuenging conſcience. Cuſtome of ſinne hath wrought this ſenſleſneſſe, which now hath beene ſo long entertained, that it pleads preſcription, and knowes not to be altered. This is no ſudden euill: we are borne ſinfull, but haue made our ſelues profane; through many degrees wee climbe to this height of impietie. At firſt he ſinned, and cared not; now he ſinneth and knoweth not.

Appetite

Appetite is his Lord, and Reaſon his ſeruant, and Religion his drudge. Senſe is the rule of his beleefe; and if Pietie may be an aduantage, he can at once counterfeit and deride it. When ought ſucceedeth to him, he ſacrifices to his nets, and thankes either his fortune, or his wit; and will rather make a falſe God, than acknowledge the true: if contrary, he cries out of deſtinie, and blames him to whom he will not bee beholden. His conſcience would faine ſpeake with him, but he will not heare it; ſets the day, but hee diſappoints it; and when it cries loud for audience, hee drownes the noiſe with good fellowſhip. He neuer names God, but in his oathes; neuer thinkes of him, but in extremitie; and then he knowes not how to thinke of him, becauſe hee begins but then. He quarrels for the hard conditions of his pleaſure, for his future damnation; and from himſelfe laies all the fault vpon his Maker; and from his decree fetcheth excuſes of his wickednеſſe. The ineuitable neceſſitie of Gods counſell makes him deſperately careleſſe: ſo with good food he poyſons himſelfe. Goodneſſe is his Minſtrell; neither is any mirth ſo cordiall to him, as his ſport with Gods fooles. Euery vertue hath his ſlander, and his ieſt to laugh it out of faſhion: euery vice his colour. His vſualleſt theame is the boaſt of his young ſinnes, which he can ſtill ioy in, though he cannot commit; and (if it may be) his ſpeech makes him worſe than he is. He cannot thinke of death with patience, without terrour, which hee therefore feares worſe than hell, becauſe this hee is ſure of, the other he but doubts of. He comes to Church as to the Theater, ſauing that not ſo willingly; for company, for cuſtome, for recreation, perhaps for ſleepe, or to feed his eies or his eares: as for his ſoule, he cares no more than if he had none. He loues none but himſelfe, and that not enough to ſeeke his true good; neither cares hee on whom hee treads, that he may riſe. His life is full of licence, and his practice of outrage. Hee is hated of God, as much as he hateth goodneſſe, and differs little from a Deuill, but that he hath a body.

Of the Male-content.

HE is neither well full nor faſting; and though he abound with complaints, yet nothing diſlikes him but the preſent: for what hee condemned while it was, once paſt he magnifies, and ſtriues to recall it out of the iawes of Time. What he hath, he ſeeth not, his eies are ſo taken vp with what he wants; and what he ſees, hee cares not for, becauſe he cares ſo much for that which is not. When his friend carues him the beſt morſell, he murmures that it is an happy feaſt wherein each one may cut for himſelfe. When a preſent is ſent him, he askes, *Is this all?* and *What, no better?* and ſo accepts it, as if he would haue his friend know how much hee is bound to him for vouchſafing to receiue it. It is hard to entertaine him with a proportionable gift. If nothing, he cries out of vnthankfulneſſe; if little, that he is baſely regarded; if much, he exclaimes of flatterie, and expectation of a large requitall. Euery bleſſing hath ſomewhat to diſparage and diſtaſte it: Children bring cares, ſingle life is wilde and ſolitarie; eminencie is enuious, retiredneſſe obſcure; faſting painfull; ſatietie vnwieldie; Religion nicely ſeuere; libertie is lawleſſe; wealth burdenſome; mediocritie contemptible: Euery thing faulteth, either in too much, or too little. This man is euer head-ſtrong, and ſelfe-willed, neither is hee alwaies tied to eſteeme or pronounce according to reaſon; ſome thing he muſt diſlike he knowes not wherefore, but hee likes them not: and other-where rather than not cenſure, he will accuſe a man of vertue. Euery thing hee medleth with, he either findeth imperfect, or maketh ſo: neither is there any thing that ſoundeth ſo harſh in his eare, as the commendation of another, whereto yet perhaps he faſhionably and coldly aſſenteth, but with ſuch an after-clauſe of exception, as doth more than marre his former allowance, and if he liſt not to giue a verball diſgrace, yet he ſhakes his head and ſmiles, as if his ſilence ſhould ſay, *I could and will not.* And when himſelfe

himſelfe is praiſed without exceſſe, hee complaines that ſuch imperfect kindneſſe hath not done him right. If but an vnſeaſonable ſhowre croſſe his recreation, he is ready to fall out with heauen, and thinkes he is wronged, if God will not take his times when to raine, when to ſhine. He is a ſlaue to enuie, and loſeth fleſh with fretting, not ſo much at his owne infelicitie, as at others good; neither hath he leiſure to ioy in his owne bleſſings whileſt another proſpereth. Faine would hee ſee ſome mutinies, but dares not raiſe them; and ſuffers his lawleſſe tongue to walke thorow the dangerous paths of conceited alterations; but ſo, as in good manners hee had rather thruſt euery man before him when it comes to acting. Nothing but feare keepes him from conſpiracies, and no man is more cruell when he is not manicled with danger. Hee ſpeakes nothing but *Satyrs* and Libels, and lodgeth no gheſts in his heart but Rebels. The inconſtant and he agree well in their felicitie, which both place in change: but herein they differ; the inconſtant man affects that which will be, the male-content commonly that which was. Finally, he is a querulous curre, whom no horſe can paſſe by without barking at; yea, in the deepe ſilence of night the very moone-ſhine openeth his clamorous mouth: hee is the wheele of a well-couched fire-worke, that flies out on all ſides, not without ſcorching it ſelfe. Euery eare is long agoe wearie of him, and he is now almoſt wearie of himſelfe. Giue him but a little reſpit, and he will die alone; of no other death, than others welfare.

Of the Vnconſtant.

THe inconſtant man treads vpon a mouing earth, and keepes no paſe. His proceedings are euer heady and peremptorie; for he hath not the patience to conſult with reaſon, but determines meerely vpon fancie. No man is ſo hot in the purſuit of what he liketh; no man ſooner wearie. He is fierie in his paſſions, which yet are not more violent than momentanie: it is a wonder if his loue or hatred laſt ſo many daies as a wonder. His heart is the Inne of all good motions, wherein if they lodge for a night, it is well; by morning they are gone, and take no leaue: and if they come that way againe, they are entertained as gheſts, not as friends. At firſt like another *Ecebolius* he loued ſimple truth, thence diuerting his eies, hee fell in loue with idolatrie; thoſe heatheniſh ſhrines had neuer any more doting and beſotted client; and now of late he is leapt from *Rome* to *Munſter*, and is growne to giddie Anabaptiſme: what hee will be next, as yet he knoweth not; but ere he haue wintred his opinion, it will be manifeſt. Hee is good to make an enemie of, ill for a friend; becauſe as there is no truſt in his affection, ſo no rancor in his diſpleaſure. The multitude of his changed purpoſes brings with it forgetfulneſſe; and not of others more than of himſelfe. He ſaies, ſweares, renounces, becauſe what he promiſed, he meant not long enough to make an impreſſion. Herein alone he is good for a Common-wealth, that he ſets many on worke, with building, ruining, altering; and makes more buſineſſe than Time it ſelfe; neither is he a greater enemie to thrift, than to idleneſſe. Proprietie is to him enough cauſe of diſlike; each thing pleaſes him better that is not his owne. Euen in the beſt things, long continuance is a iuſt quarrell; Manna it ſelfe growes tedious with age, and Noueltie is the higheſt ſtile of commendation to the meaneſt offers: neither doth he in bookes and faſhions aske *How good*, but, *How new*. Varietie carries him away with delight, and no vniforme pleaſure can be without an irkſome fulneſſe. Hee is ſo transformable into all opinions, manners, qualities, that he ſeemes rather made immediatly of the firſt matter, than of well-tempered elements; and therefore is in poſſibilitie any thing or euery thing; nothing in preſent ſubſtance. Finally, hee is ſeruile in imitation, waxey to perſwaſions, wittie to wrong himſelfe, a gheſt in his owne houſe, an Ape of others, and in a word, any thing rather than himſelfe.

Of the Flatterer.

FLatterie is nothing but falſe friendſhip, fawning hypocriſie, diſhoneſt ciuilitie, baſe merchandize of words, a plauſible diſcord of the heart and lips. The Flatterer is bleare-eyed to ill, and cannot ſee vices; and his tongue walkes euer in one tracke of vniuſt praiſes, and can no more tell how to diſcommend, than to ſpeake true. His ſpeeches are full of wondring interiections; and all his titles are ſuperlatiue, and both of them ſeldome euer but in preſence. His baſe minde is well matched with a mercenarie tongue, which is a willing ſlaue to another mans eare; neither regardeth he how true, but how pleaſing. His Art is nothing but delightfull coozenage, whoſe rules are ſmoothing, and garded with periurie; whoſe ſcope is to make men fooles, in teaching them to ouer-value themſelues, and to tickle his friends to death. This man is a Porter of all good tales, and mends them in the carriage: One of Fames beſt friends, and his owne; that helps to furniſh her with thoſe rumours, that may aduantage himſelfe. Conſcience hath no greater aduerſarie; for when ſhe is about to play her iuſt part of accuſation, he ſtops her mouth with good termes, and wel-neere ſtrangleth her with ſhifts. Like that ſubtill fiſh, he turnes himſelfe into the colour of euery ſtone, for a bootie. In himſelfe he is nothing, but what pleaſeth his *Great-one*, whoſe vertues hee cannot more extoll, than imitate his imperfections, that he may thinke his worſt gracefull. Let him ſay it is hot, he wipes his forehead, and vnbraceth himſelfe; if cold, he ſhiuers, and calls for a warmer garment. When hee walkes with his friend, hee ſweares to him, that no man elſe is looked at; no man talked of; and that whomſoeuer he vouchſafes to looke on and nod to, is graced enough: That he knowes not his owne worth, leſt hee ſhould be too happy; and when hee tells what others ſay in his praiſe, hee interrups himſelfe modeſtly, and dares not ſpeake the reſt: ſo his concealement is more inſinuating than his ſpeech. He hangs vpon the lips which he admireth, as if they could let fall nothing but Oracles, and findes occaſion to cite ſome approued ſentence, vnder the name hee honoureth; and when ought is nobly ſpoken, both his hands are little enough to bleſſe him. Sometimes euen in abſence he extolleth his Patron, where he may preſume of ſafe conueyance to his eares; and in preſence ſo whiſpereth his commendation to a common friend, that it may not be vnheard where hee meant it. Hee hath ſalues for euery ſore, to hide them, not to heale them; complexion for euery face: ſinne hath not any more artificiall Broker, or more impudent Bawd. There is no vice, that hath not from him his colour, his allurement; and his beſt ſeruice is, either to further guiltineſſe, or ſmother it. If hee grant euill things inexpedient, or crimes errours, hee hath yeelded much; either thy eſtate giues priuilege of libertie, or thy youth; or if neither, What if it be ill? yet it is pleaſant. Honeſty to him is nice ſingularitie, repentance ſuperſtitious melancholy, grauitie dulneſſe, and all vertue, an innocent conceit of the baſe-minded. In ſhort, he is the Moth of liberall mens coats, the Eare-wig of the mightie, the bane of Courts, a friend and a ſlaue to the trencher, and good for nothing but to bee a factor for the Deuill.

Of the Slothfull.

HE is a religious man, and weares the time in his Cloiſter; and as the cloke of his doing nothing, pleads contemplation; yet is he no whit the leaner for his thoughts, no whit learneder. Hee takes no leſſe care how to ſpend time, than

others

others how to gaine by the expenſe; and when buſineſſe importunes him, is more troubled to fore-thinke what he muſt doe, than another to effect it. Summer is out of his fauour, for nothing but long daies that make no haſte to their euen. He loues ſtill to haue the Sunne witneſſe of his riſing; and lies long, more for lothneſſe to dreſſe him, than will to ſleepe: and after ſome ſtreaking and yawning, cals for dinner, vnwaſhed; which hauing digeſted with a ſleepe in his chaire, hee walkes forth to the bench in the Market-place, and lookes for Companions: whomſoeuer he meets, he ſtaies with idle queſtions, and lingring diſcourſe; how the daies are lengthned, how kindly the weather is, how falſe the clocke, how forward the Spring, and ends euer with *What ſhall we doe?* It pleaſes him no leſſe to hinder others, than not to worke himſelfe. When all the people are gone from Church, hee is left ſleeping in his ſeat alone. He enters bonds, and forfeits them by forgetting the day; and askes his neighbour when his owne field was fallowed, whether the next peece of ground belong not to himſelfe. His care is either none, or too late: when Winter is come, after ſome ſharpe viſitations, he lookes on his pile of wood, and askes how much was cropped the laſt Spring. Neceſſitie driues him to euery action, and what he cannot auoid, he will yet deferre. Euery change troubles him, although to the better; and his dulneſſe counterfeits a kinde of contentment. When he is warned on a Iury, he had rather pay the mulct, than appeare. All but that which Nature will not permit, he doth by a Deputy, and counts it troubleſome to doe nothing; but to doe any thing yet more. He is witty in nothing but framing excuſes to ſit ſtill, which if the occaſion yeeld not, he coineth with eaſe. There is no worke that is not either dangerous, or thankleſſe, and whereof he fore-ſees not the inconuenience and gainleſneſſe before hee enters; which if it be verified in euent, his next idleneſſe hath found a reaſon to patronize it. He had rather freeze than fetch wood, and chuſes rather to ſteale than worke; to begge than take paines to ſteale, and in many things to want than begge. He is ſo loth to leaue his neighbours fire, that hee is faine to walke home in the darke; and if he be not lookt to, weares out the night in the chimney corner; or if not that, lies downe in his clothes to ſaue two labours. Hee eates and praies himſelfe aſleepe; and dreames of no other torment but worke. This man is a ſtanding Poole, and cannot chuſe but gather corruption: he is deſcried amongſt a thouſand neighbours by a dry and naſtie hand, that ſtill ſauours of the ſheet; a beard vncut, vnkembed; an eie and eare yellow, with their excretions; a coat ſhaken on, ragged, vnbruſht; by linnen and face ſtriuing whether ſhall excell in vncleanneſſe. For body he hath a ſwolne legge, a dusky and ſwiniſh eie, a blowne cheeke, a drawling tongue, an heauy foot, and is nothing but a colder earth molded with ſtanding water. To conclude, is a man in nothing but in ſpeech and ſhape.

Of the Couetous.

HE is a ſeruant to himſelfe, yea to his ſeruant; and doth baſe homage to that which ſhould be the worſt drudge. A liueleſſe peece of earth is his maſter, yea his God, which he ſhrines in his coffer, and to which he ſacrifices his heart. Euery face of his coine is a new image, which he adores with the higheſt veneration; yet takes vpon him to be Protector of that he worſhippeth: which he feares to keepe, and abhorres to loſe: not daring to truſt either any other god, or his owne. Like a true Chymiſt he turnes euery thing into Siluer, both what hee ſhould eat, and what he ſhould weare; and that he keeps to looke on, not to vſe. When he returnes from his field, he askes, not without much rage, what became of the looſe cruſt in his cup-bord, and who hath rioted among his Leekes. He neuer eats good meale, but on his neighbours trencher; and there he makes amends to his complaining ſtomacke for his former and future faſts. He bids his neighbours to dinner, and when they haue done, ſends in a

trencher for the ſhot. Once in a yeere perhaps, he giues himſelfe leaue to feaſt, and for the time thinks no man more lauiſh; wherein he liſts not to fetch his diſhes from farre; nor will be beholden to the ſhambles, his owne prouiſion ſhall furniſh his boord with an inſenſible coſt, and when his gueſts are parted, talkes how much euery man deuoured, and how many cups were emptied, and feeds his family with the mouldy remnants a moneth after. If his ſeruant breake but an earthen diſh for want of light, he abates it out of his quarters wages. Hee chips his bread, and ſends it backe to exchange for ſtaler. He lets money, and ſells Time for a price; and will not be importuned either to preuent or deferre his day; and in the meane time looks for ſecret gratuities, beſides the maine intereſt which he ſels and returnes into the ſtocke. He breeds of Money to the third generation; neither hath it ſooner any being, than he ſets it to beget more. In all things he affects ſecrecy and propriety: he grudgeth his neighbour the water of his Well: and next to ſtealing, hee hates borrowing. In his ſhort and vnquiet ſleepes he dreames of theeues, and runs to the doore, and names more men than he hath. The leaſt ſheafe he euer culls out for Tithe; and to rob God, holds it the beſt paſtime, the cleereſt gaine. This man cries out aboue others, of the prodigalitie of our times, and tells of the thrift of our fore-fathers: How that great Prince thought himſelfe royally attired, when he beſtowed thirteene ſhillings and foure pence on halfe a ſute. How one wedding gowne ſerued our Grandmothers, till they exchanged it for a winding ſheet; and praiſes plainneſſe, not for leſſe ſin, but for leſſe coſt. For himſelfe he is ſtill knowne by his fore-fathers coat, which hee meanes with his bleſſing, to bequeath to the many deſcents of his heires. He neither would be poore, nor be accounted rich. No man complaines ſo much of want, to auoid a Subſidie; no man is ſo importunate in begging, ſo cruell in exaction; and when he moſt complaines of want, he feares that which he complaines to haue. No way is indirect to wealth; whether of fraud or violence. Gaine is his godlineſſe; which if conſcience goe about to preiudice, and grow troubleſome by exclaiming againſt, he is condemned for a common Barretor. Like another *Ahab*, he is ſicke of the next field, and thinkes he is ill ſeated, while hee dwels by neighbours. Shortly, his neighbours doe not much more hate him, than he himſelfe. He cares not (for no great aduantage) to loſe his friend, pine his body, damne his ſoule; and would diſpatch himſelfe when corne falls, but that he is loth to caſt away money on a cord.

Of the Vaine-glorious.

ALL his humour riſes vp into the froth of oſtentation: which if it once ſettle, fals downe into a narrow roome. If the exceſſe be in the vnderſtanding part, all his wit is in print, the Preſſe hath left his head emptie; yea, not onely what he had, but what he could borrow without leaue. If his glory be in his deuotion, he giues not an Almes but on record; and if he haue once done well, God heares of it often; for vpon euery vnkindneſſe hee is ready to vpbraid him with merits. Ouer and aboue his owne diſcharge, he hath ſome ſatisfactions to ſpare for the common treaſure. He can fulfill the Law with eaſe, and earne God with ſuperfluitie. If he haue beſtowed but a little ſumme in the glazing, pauing, parieting of Gods houſe, you ſhall finde it in the Church-window. Or if a more gallant humour poſſeſſe him, he weares all his land on his backe; and walking high, lookes ouer his left ſhoulder, to ſee if the point of his Rapier follow him with a Grace. He is proud of another mans horſe; and well mounted, thinkes euery man wrongs him, that lookes not at him. A bare head in the ſtreet, doth him more good than a meales meat. Hee ſweares bigge at an Ordinary, and talkes of the Court with a ſharpe accent; neither vouchſafes to name any not honourable, nor thoſe without ſome tearme of familiaritie; and likes well to ſee the hearer looke vpon him amazedly, as if he ſaid, How happy is this man that is ſo great with Great-Ones!

Vnder

Vnder pretence of seeking for a scroll of newes, he drawes out an handfull of letters indorsed with his owne stile, to the height: and halfe reading euery title, passes ouer the latter part, with a murmur; not without signifying, what Lord sent this, what great Lady the other; and for what sutes; the last paper (as it happens) is his newes from his honorable friend in the French Court. In the midst of dinner, his Lacquay comes sweating in, with a sealed note from his Creditor, who now threatens a speedy arrest, and whispers the ill newes in his Masters eare, when he aloud names a Counceller of State, and professes to know the emploiment. The same messenger he calls with an imperious nod; and after expostulation, where hee hath left his fellowes, in his eare sends him for some new spur-leathers or stockings by this time footed; and when he is gone halfe the roome, recals him, and saith aloud, *It is no matter, Let the greater bagge alone till I come*; and yet againe calling him closer, whispers (so that all the table may heare) *that if his crimson sute be ready against the day, the rest need no haste.* He picks his teeth when his stomacke is empty, and calls for Phesants at a common Inne. You shall finde him prizing the richest Iewels, and fairest horses, when his purse yeelds not money enough for earnest. He thrusts himselfe into the prease, before some great Ladies; and loues to be seene neere the head of a great traine. His talke is how many Mourners hee furnisht with gownes at his Fathers funerals, how many messes, how rich his Coat is, and how ancient, how great his alliance: what challenges he hath made and answered; what exploits he did at *Cales* or *Newport*; and when he hath commended others buildings, furnitures, sutes, compares them with his owne. When he hath vndertaken to be the Broker for some rich Diamond, he weares it; and pulling off his Gloue to stroke vp his haire, thinks no eye should haue any other obiect. Entertaining his friend, hee chides his Cooke for no better cheere, and names the dishes he meant, and wants. To conclude, he is euer on the Stage, and acts still a glorious part abroad, when no man caries a baser heart, no man is more sordid and careless at home. He is a Spanish Souldier on an Italian Theater; a Bladder full of wind, a skin full of words, a fooles wonder, and a wise mans foole.

Of the Presumptuous.

PResumption is nothing but hope out of his wits, an high house vpon weak pillars. The presumptuous man loues to attempt great things, onely because they are hard and rare: his actions are bold and venturous, and more full of hazard than vse. He hoiseth saile in a tempest, and saith, neuer any of his Ancestors were drowned: he goes into an infected house, and saies, the plague dares not seize on noble bloud: he runnes on high battlements, gallops downe steepe hills, rides ouer narrow bridges, walkes on weake Ice, and neuer thinks, What if I fall? but, What if I runne ouer and fall not? He is a confident Alchymist, and braggeth, that the wombe of his Furnace hath conceiued a burden that will doe all the world good: which yet he desires secretly borne, for feare of his owne bondage: in the meane time, his Glasse breakes; yet hee vpon better luting laies wagers of the successe, and promiseth wedges before-hand to his friend. He saith, I will sinne, and be sorry, and escape; either God will not see, or not be angry, or not punish it; or remit the measure. If I doe well, he is iust to reward; if ill, he is mercifull to forgiue. Thus his praises wrong God no lesse than his offence; and hurt himselfe no lesse than they wrong God. Any patterne is enough to encourage him: shew him the way where any foot hath trod, he dare follow, although he see no steps returning; what if a thousand haue attempted, and miscarried; if but one haue preuailed, it sufficeth. He suggests to himselfe false hopes of neuer too late; as if hee could command either Time or repentance: and dare defer the expectation of mercy, till betwixt the bridge and the water. Giue him but where to set his foot, and he will re-

moue the earth. He fore-knowes the mutations of States, the euents of warre, the temper of the ſeaſons; either his old prophecy tels it him, or his ſtarres. Yea, he is no ſtranger to the Records of Gods ſecret counſell, but he turnes them ouer, and copies them out at pleaſure. I know not whether in all his enterpriſes he ſhew leſſe feare, or wiſdome: no man promiſes himſelfe more, no man more beleeues himſelfe. *I will goe and ſell, and returne and purchaſe, and ſpend and leaue my ſonnes ſuch eſtates*; all which if it ſucceed, he thanks himſelfe; if not, he blames not himſelfe. His purpoſes are meaſured, not by his ability, but his will, and his actions by his purpoſes. Laſtly, he is euer credulous in aſſent, raſh in vndertaking, peremptory in reſoluing, witleſſe in proceeding, and in his ending miſerable; which is neuer other, than either the laughter of the wiſe, or the pittie of fooles.

Of the Diſtruſtfull.

THE diſtruſtfull man hath his heart in his eies, or in his hand; nothing is ſure to him but what he ſees, what he handles. Hee is either very ſimple, or very falſe; and therefore beleeues not others, becauſe hee knowes how little himſelfe is worthy of beleefe. In ſpirituall things, either God muſt leaue a pawne with him, or ſeeke ſome other Creditor. All abſent things and vnuſuall, haue no other, but a conditionall entertainment: they are ſtrange, if true. If he ſee two neighbours whiſper in his preſence, he bids them ſpeake out, and charges them to ſay no more than they can iuſtifie. When he hath committed a meſſage to his ſeruant, he ſends a ſecond after him, to liſten how it is deliuered. He is his owne Secretarie, and of his owne counſell, for what he hath, for what he purpoſeth: and when he tels ouer his bags, looks thorow the key-hole, to ſee if he haue any hidden witneſſe, and askes aloud, *Who is there?* when no man heares him. He borrowes money when he needs not, for feare leſt others ſhould borrow of him. He is euer timorous, and cowardly; and askes euery mans errand at the doore, ere he opens. After his firſt ſleepe, he ſtarts vp, and askes if the furtheſt gate were barred, and out of a fearefull ſweat calls vp his ſeruant, and bolts the doore after him; and then ſtudies whether it were better to lie ſtill and beleeue, or riſe and ſee. Neither is his heart fuller of feares, than his head full of ſtrange proiects, and farre-fetcht conſtructions: What meanes the State, thinke you, in ſuch an action, and whither tends this courſe? Learne of me (if you know not:) the waies of deepe policies are ſecret, and full of vnknowne windings; that is their act, this will be their iſſue: ſo caſting beyond the Moone, he makes wiſe and iuſt proceedings ſuſpected. In all his predictions, and imaginations, he euer lights vpon the worſt; not what is moſt likely will fall out, but what is moſt ill. There is nothing that he takes not with the left hand: no text which his gloſſe corrupts not. Words, oathes, parchments, ſeales, are but broken Reeds; theſe ſhall neuer deceiue him; he loues no paiments but reall. If but one in an age haue miſcarried by a rare caſualtie, he miſdoubts the ſame euent. If but a Tile falne from an high roofe, haue brained a paſſenger, or the breaking of a Coach-wheele haue indangered the burden, he ſweares he will keepe home, or take him to his horſe. He dares not come to Church, for feare of the crowd; not ſpare the Sabbaths labour, for feare of the want; nor come neere the Parliament houſe, becauſe it ſhould haue beene blowne vp. What might haue beene, affects him as much as what will be. Argue, vow, proteſt, ſweare; he heares thee, and beleeues himſelfe. He is a Scepticke, and dare hardly giue credit to his ſenſes, which he hath often arraigned of falſe intelligence. Hee ſo liues, as if hee thought all the world were theeues, and were not ſure whether himſelfe were one. He is vncharitable in his cenſures, vnquiet in his feares; bad enough alwaies, but in his owne opinion much worſe than he is.

Of the Ambitious.

AMbition is a proud couetousnesse, a dry thirst of honour, the longing disease of reason, an aspiring, and gallant madnesse. The ambitious climbes vp high and perillous staires, and neuer cares how to come downe; the desire of rising hath swallowed vp his feare of a fall. Hauing once cleaued (like a Burre) to some great mans coat, he resolues not to be shaken off with any small indignities, and finding his hold thorowly fast, casts how to insinuate yet neerer; and therefore he is busie and seruile in his endeuours to please, and all his officious respects turne home to himselfe. He can be at once a slaue to command, an Intelligencer to informe, a Parasite to sooth and flatter, a Champion to defend, an Executioner to reuenge any thing for an aduantage of fauour. He hath proiected a plot to rise, and woe be to the friend that stands in his way. He still haunteth the Court, and his vnquiet spirit haunteth him; which hauing fetcht him from the secure peace of his Country-rest, sets him new and impossible taskes; and after many disappointments, incourages him to try the same sea in spight of his shipwracks, and promises better successe. A small hope giues him heart against great difficulties, and drawes on new expense; new seruilitie; perswading him (like foolish boies) to shoot away a second shaft, that he may finde the first. He yeeldeth, and now secure of the issue, applauds himselfe in that honour, which he still affecteth, still misseth; and for the last of all trials, will rather bribe for a troublesome preferment, than returne void of a title. But now when he findes himselfe desperately crossed, and at once spoiled both of aduancement and hope, both of fruition and possibilitie, all his desire is turned into rage, his thirst is now onely of reuenge; his tongue sounds of nothing but detraction and slander: Now the place he sought for, is base, his riuall vnworthy, his aduersary iniurious, officers corrupt, Court infectious; and how well is he that may bee his owne man, his owne master; that may liue safely in a meane distance, at pleasure, free from staruing, free from burning? But if his designes speed well; ere he be warme in that seat, his minde is possessed of an higher. What hee hath, is but a degree to what he would haue: now he scorneth what he formerly aspired to; his successe doth not giue him so much contentment, as prouocation; neither can he be at rest, so long as he hath one, either to ouer-looke, or to match, or to emulate him. When his Country-friend comes to visit him, he carries him vp to the awfull Presence; and now in his sight crowding neerer to the Chaire of State, desires to be lookt on, desires to be spoken to by the greatest, and studies how to offer an occasion, lest he should seeme vnknowne, vnregarded; and if any gesture of the least grace fall happily vpon him, he lookes backe vpon his friend, lest he should carelesly let it passe, without a note: and what hee wanteth in sense, hee supplies in History. His disposition is neuer but shamefully vnthankfull: for vnlesse he haue all, he hath nothing. It must be a large draught, whereof he will not say, that those few drops doe not slake, but inflame him: so still he thinkes himselfe the worse for small fauours. His wit so contriues the likely plots of his promotion, as if he would steale it away without Gods knowledge, besides his will: neither doth he euer looke vp, and consult in his fore-casts, with the supreme Moderator of all things; as one that thinkes honour is ruled by Fortune, and that heauen medleth not with the disposing of these earthly lots: and therefore it is iust with that wise GOD to defeat his faire st hopes, and to bring him to a losse in the hottest of his chace; and to cause honour to flie away so much the faster, by how much it is more eagerly pursued. Finally, he is an importunate suter, a corrupt client, a violent vndertaker, a smooth Factor, but vntrusty, a restlesse master of his owne; a Bladder puft vp with the wind of hope, and selfe-loue. He is in the common body, as a Mole in the earth, euer vnquietly casting; and in one word, is nothing but a confused heape of enuy, pride, couetousnesse.

Of the Vnthrift.

HE ranges beyond his pale, and liues without compaſſe. His expence is meaſured, not by abilitie, but will. His pleaſures are immoderate, and not honeſt. A wanton eye, a lickoriſh tongue, a gameſome hand haue impouerifht him. The vulgar ſort call him bountifull, and applaud him while he ſpends, and recompence him with wiſhes when he giues, with pitie when hee wants. Neither can it be denied that he raught true liberalitie, but ouer-went it. No man could haue liued more laudably, if when he was at the beſt, he had ſtaied there. While he is preſent, none of the wealthier gheſts may pay ought to the ſhot, without much vehemency, without danger of vnkindneſſe. Vſe hath made it vnpleaſant to him, not to ſpend. He is in all things more ambitious of the title of good fellowſhip, than of wiſdome. When he lookes into the wealthy cheſt of his Father, his conceit ſuggeſts that it cannot be emptied; and while he takes out ſome deale euery day, hee perceiues not any diminution; and when the heape is ſenſibly abated, yet ſtill flatters himſelfe with enough. One hand couzens the other, and the belly deceiues both: hee doth not ſo much beſtow benefits, as ſcatter them. True merit doth not carie them, but ſmoothneſſe of adulation. His ſenſes are too much his guides, and his purueyors; and appetite is his ſteward. He is an impotent ſeruant to his luſts; and knowes not to gouerne either his minde or his purſe. Improuidence is euer the companion of vnthriftineſſe: This man cannot looke beyond the preſent, and neither thinkes, nor cares what ſhall be; much leſſe ſuſpects what may be: and while he lauiſhes out his ſubſtance in ſuperfluities, thinkes he onely knowes what the world is worth, and that others ouerprize it. He feeles pouertie before he ſees it, neuer complaines till he be pinched with wants; neuer ſpares till the bottome, when it is too late either to ſpend or recouer. He is euery mans friend ſaue his owne, and then wrongs himſelfe moſt, when he courteth himſelfe with moſt kindneſſe. He vies Time with the ſlothfull, and it is an hard match, whether chaſes away good houres to worſe purpoſe; the one by doing nothing, or the other by idle paſtime. Hee hath ſo dilated himſelfe with the beames of proſperitie, that he lies open to all dangers, and cannot gather vp himſelfe, on iuſt warning, to auoid a miſchiefe. Hee were good for an Almner, ill for a Steward. Finally, he is the liuing tombe of his fore-fathers, of his poſteritie; and when he hath ſwallowed both, is more emptie than before he deuoured them.

Of the Enuious.

HE feeds on others euils, and hath no diſeaſe but his neighbours welfare: whatſoeuer God doe for him, he cannot be happy with company; and if he were put to chuſe, whether he would rather haue equals in a common felicitie, or ſuperiours in miſerie, he would demurre vpon the election. His eie caſts out too much, and neuer returnes home, but to make compariſons with anothers good. He is an ill prizer of forraine commoditie; worſe of his owne; for, that hee rates too high, this vnder value. You ſhall haue him euer inquiring into the eſtates of his equals and betters; wherein he is not more deſirous to heare all, than loth to heare any thing ouer-good: and if iuſt report relate ought better than he would, he redoubles the queſtion, as being hard to beleeue what he likes not; and hopes yet, if that be auerred againe to his griefe, that there is ſomewhat concealed in the relation, which if it were knowne, would argue the commended partie miſerable, and blemiſh him with ſecret ſhame. He is readie

die to quarrell with God, becauſe the next field is fairer growne; and angerly calculates his coſt, and time, and tillage. Whom he dares not openly backbite, nor wound with a direct cenſure, he ſtrikes ſmoothly with an ouer-cold praiſe; and when he ſees that he muſt either maliciouſly oppugne the iuſt praiſe of another, (which were vnſafe) or approue it by aſſent, he yeeldeth; but ſhewes withall that his meanes were ſuch, both by nature and education, that he could not, without much neglect, be leſſe commendable: ſo his happineſſe ſhall be made the colour of detraction. When an wholſome law is propounded, he croſſeth it, either by open, or cloſe oppoſition; not for any incommoditie or inexpedience, but becauſe it proceeded from any mouth beſides his owne. And it muſt bee a cauſe rarely plauſible, that will not admit ſome probable contradiction. When his equall ſhould riſe to honour, hee ſtriues againſt it vnſeene; and rather with much coſt ſuborneth great aduerſaries; and when hee ſees his reſiſtance vaine, he can giue an hollow gratulation in preſence; but in ſecret, diſparages that aduancement; either the man is vnfit for the place, or the place for the man: or if fit, yet leſſe gainfull, or more common than opinion: whereto he addes, that himſelfe might haue had the ſame dignitie vpon better tearmes, and refuſed it. He is wittie in deuiſing ſuggeſtions, to bring his Riuall out of loue, into ſuſpition. If he be courteous, he is ſeditiouſly popular; if bountifull, he bindes ouer his clients to a faction; if ſucceſſefull in warre, he is dangerous in peace; if wealthy, he laies vp for a day; if powerfull, nothing wants but opportunitie of rebellion. His ſubmiſſion is ambitious hypocriſie; his religion, politike inſinuation; no action is ſafe from a iealous conſtruction. When hee receiues a good report of him whom he emulates, he ſaith, *Fame is partiall, and is wont to blanch miſchiefes*; and pleaſeth himſelfe with hope to finde it worſe; and if Ill-will haue diſperſed any more ſpightfull narration, he laies hold on that, againſt all witneſſes, and brocheth that rumour for trueſt, becauſe worſt: and when he ſees him perfectly miſerable, he can at once pitie him, and reioyce. What himſelfe cannot doe, others ſhall not: hee hath gained well, if he haue hindred the ſucceſſe of what hee would haue done, and could not. Hee conceales his beſt skill, not ſo as it may not be knowne that he knowes it, but ſo as it may not be learned; becauſe he would haue the world miſſe him. He attained to a ſoueraigne medicine, by the ſecret Legacy of a dying Empericke, whereof he will leaue no heire, leſt the praiſe ſhould be diuided. Finally, he is an enemy to Gods fauours, if they fall beſide himſelfe; the beſt nurſe of ill Fame; a man of the worſt diet; for he conſumes himſelfe; and delights in pining; a thorne-hedge couered with nettles; a peeuiſh Interpreter of good things, and no other than a leane and pale carkaſe quickned with a Fiend.

FINIS.

SALOMONS DIVINE ARTS,

OF

1. *ETHICKS.*
2. *POLITICKS.*
3. *OECONOMICKS.*

THAT IS, THE GOVERNMENT

OF

1. *BEHAVIOVR.*
2. *COMMON-WEALTH.*
3. *FAMILIE.*

DRAWNE INTO METHOD, OVT of his PROVERBS and ECCLESIASTES.

With an open and plaine Paraphraſe vpon the SONG OF SONGS.

By Ios. HALL.

LONDON,
Printed for THOMAS PAVIER, MILES FLESHER, and *John Haviland.* 1624.

TO THE RIGHT HONOVRABLE, AND HOPEFVLL LORD, ROBERT, Earle of *Essex*, my singular good Lord, *all increase of Grace and true* HONOVR.

RIGHT HONOVRABLE,

WHileſt I deſired to congratulate your happy returne with ſome worthy preſent; I fell vpon this: which I dare not onely offer, but commend; the royalleſt Philoſopher and wiſeſt King, giuing you thoſe precepts, which the Spirit of God gaue him. The matter is all his: nothing is mine, but the method, which I doe willingly ſubmit to cenſure. In that, hee could not erre: in this, I cannot but haue erred, either in Art, or application, or ſenſe, or diſorder, or defect: yet not wilfully. I haue meant it well, and faithfully to the Church of God, and to your Honour, as one of her great hopes. If any man ſhall cauill, that I haue gone about to correct Salomons order, or to controule Ezekias ſeruants: I complaine both of his charity, and wiſdome; and appeale to more lawfull iudgement. Let him as well ſay, that euery Concordance peruerts the Text. I haue onely endeuoured to be the common place-booke of that great King, and to referre his Diuine rules to their heads, for more eaſe of finding, for

for better memory, for readier vse. See how that God, whose wisdome thought good to bereaue mankinde of Salomons *profound Commentaries of Nature, hath reserued these his Diuine Morals, to out-liue the world; as knowing, that those would but feed mans curiositie, these would both direct his life, and iudge it. He hath not done this without expectation of our good, and glory to himselfe: which if we answer, the gaine is ours. I know how little need there is, either to intreat your Lordships acceptation, or to aduise your vse. It is enough to haue humbly presented them to your hands, and through them to the Church: the desire of whose good is my good; yea, my recompence and glory. The same God, whose hand hath led and returned you in safetie, from all forraine euils, guide your waies at home, and graciously increase you in the ground of all true honour, Goodnesse. My praiers shall euer follow you:*

Who vow my selfe your Honours

in all humble and true dutie,

Ios. Hall.

SALOMONS ETHICKS,

OR MORALS,

IN FOVRE BOOKES.

The
1. Of FELICITIE,
2. Of PRVDENCE,
3. Of IVSTICE,
4. Of TEMPERANCE, FORTITVDE.

By Ios. HALL.

LONDON,
Printed for THOMAS PAVIER, MILES FLESHER, and *John Haviland*. 1624.

T

SALOMONIS

Printed for THOMAS PAVIER, at the Tygers
head in Pauls Church-yard. 1624.

SALOMONS ETHICKS,
OR GOVERNMENT OF
Behauiour and Manners.

THE FIRST BOOKE.

FELICITY.

§ 1. *Of* Ethicks *in common.* { *The description.* / *The chiefe end, which is* Felicitie.

ETHICKS *is a Doctrine of* wisdome and knowledge *to liue well*, and of the madnesse and foolishnesse *of vice: or* instruction to doe wisely by iustice, and iudgement, and equity, and to doe good in our life. *The end whereof is*, to see *and attaine* that *chiefe* goodnesse of the children of men, which they enioy vnder the Sunne, the whole number of the daies of their life. Ec. 1. 17. Ec. 7. 27. Pr. 1. 3. Ec. 3. 12. Ec. 3. 2.

§ 2. *Wherein Felicity is not.* { *Not in pleasure,* / *Not in wealth: for herein is* { 1 *No satisfaction.* 2 *Increased expence.* 3 *Restlesnesse.* 4 *Want of fruition.* 5 *Vncertaintie.* 6 *Necessitie of leauing it.*

WHich *consists* not in pleasure; *for* I said in mine heart, Goe to now, I will proue thee with ioy, therefore take thou pleasure in pleasant things; yea, I with-drew not my heart from any ioy: for my heart reioyced in all my labour: and who could eat, and who could haste to outward things more than I? and behold, this also is vanitie. Ec. 2. 1. Ec. 2. 10. Ec. 2. 25. Ec. 2. 1.

Not in riches. 1. For he that loueth siluer, shall not be satisfied with siluer, and he that loueth riches, shall be without the fruit of them: this also is vanitie. Ec. 5. 9.

2. When riches increase, they are increased that eat them: and what good commeth to the owners thereof, but the beholding thereof with their eies? *yea much euill*; for *whereas* the sleepe of him that trauelleth is sweet, whether hee eat little or much; *contrarily*, The satietie of the rich will not suffer him to sleepe; so there is an euill sickness, which I haue seene vnder the sunne, riches reserued to the owners thereof, for their euill, *and after, not for their good:* for there is another euill, which I haue seene vnder the Sunne, and it is frequent among men; A man to whom God hath giuen riches, and Ec. 5. 10. Ec. 5. 11. Ec. 5. 12. Ec. 6. 1. Ec. 6. 2.

treasures, and honour, and he wanteth nothing for his soule, of all it desireth; but God
Pr. 27. 24. giueth him no power thereof; *and if hee haue that, yet how long?* Riches *remaine*
Pr. 23. 5. not alwaies, but taketh her to her wings as an Eagle, and flyeth to the heauens. *And for*
Ec. 5. 14. *their owner*, As he came forth of his mothers belly, hee shall returne naked, to goe as he
came, and shall beare away nothing of his labour, which he caused to passe by his hand:
Ec. 5. 15. And this is also an euill sickenesse, that in all points as he came, so shall he goe: and what
profit hath he, that he hath trauelled for the wind?

§. 3. *Not in magnificence* { *of estate,* { *Royalty,* / *great attendance,* / *of works,* { *planting,* / *gathering Treasures,* / *building, &c.*

Ec. 1. 12. *NOt in honour and magnificence.* I the Preacher haue beene King ouer Israel in Ie-
Ec. 1. 16. rusalem, and I was great, and increased aboue all that were before me in Ieru-
Ec. 2. 9. salem, *which also I shewed in effect*; *for* I made me great works, I built mee hou-
Ec. 2. 4. ses, I planted me Vineyards, I made mee Gardens and Orchards, and planted in them
Ec. 2. 5. Trees of all fruits; I made me Ponds of water, to water therewith the woods that grow
Ec. 2. 6. with trees; I got men seruants, and maids, and had children borne in the house; also I
Ec. 2. 7. had great possessions of beeues, and sheepe, aboue all that were before me in Ierusalem;
Ec. 2. 8. I gathered to me also siluer and gold, and the chiefe treasures of Kings and Prouinces;
I prouided Men-singers, and Women-singers, and the delights of the sonnes of men,
Can. 3. 9. musicall consorts of all kindes. Yea, I King *Salomon* made my selfe a Palace of the
Can. 3. 10. trees of Lebanon; I made the pillars thereof of siluer, and the pauement thereof of gold;
the hangings thereof of purple, whose mids was paued with the loue of the daughters of
Ec. 2. 11. Israel: Then I looked on all my workes that my hands had wrought, (as who is the
Ec. 2. 12. man that will compare with the King in things which men now haue done?) and on
Ec. 2. 11. the trauell that I laboured to doe; and behold, all is vanity, and vexation of spirit; and
there is no profit vnder the Sunne.

§. 4. *Long life and issue reiected, for* { *certaine end,* / *vnperfect satisfaction,* / *remembrance and continuance of darkenesse.*

Ec. 6. 3. *NOt in long life, and plenteous issue: for* If a man beget an hundred children, and
liue many yeeres, and the dayes of his yeeres be multiplied, and his soule bee
not satisfied with good things, and hee be not buried, I say, that an vntimely
fruit is better than he. For he commeth into vanity, and goeth into darkenesse, and his
Ec. 6. 4. name shall be couered with darkenesse: Also, he hath not seene the Sunne, nor knowne
Ec. 6. 5. it; therefore this hath more rest than the other: And if he had liued a thousand yeeres
twise told, and had seene no good; shall not all goe to one place? *and howsoeuer*, the
Ec. 6. 6. light surely is a pleasant thing, and it is good for the eies to see the Sunne; yet though
Ec. 11. 7. a man liue many yeeres, and in them all he reioyce; if he shall remember the dayes of
Ec. 11. 8. darkenesse, because they are many, all that commeth, is Vanity.

§. 5. *Know-*

- Q. 5. Knowledge.
  - Though better than folly;
  - yet reiected vpon
    - experience,
    - indifferency of euents,
    - imperfection.

Not in learning, and humane knowledge. I haue giuen my heart to ſearch and finde out wiſdome, in all things that are done vnder the heauen, (this ſore trauell hath God giuen the ſonnes of men to humble them thereby) *yea*, I thought in mine heart and ſaid, Behold, I haue amplified and increaſed wiſdome, aboue all them that haue beene before mee, in the *Court and Vniuerſity of* Ieruſalem, and mine heart hath ſeene much wiſdome and knowledge: for *(when I was at the wildeſt)* my wiſdome remained with me: Then I ſaw indeed, that there is profit in wiſdome more than in folly, as the light is more excellent than darkneſſe: For the wiſe mans eyes are in his head, but the foole walketh in darkneſſe: but yet, I know that the ſame condition falleth to them all. Then I thought in mine heart, It befalleth to mee as it befalleth to the foole; why therefore doe I labour to be more wiſe? For what hath the Wiſe-man more than the foole? There ſhall be no remembrance of the wiſe, nor of the foole for euer: for that that now is, in the daies to come ſhall be forgotten, and how dieth the Wiſe-man? as doth the foole: *Beſides the imperfection of the beſt knowledge*; for the eye is not ſatisfied with ſeeing, nor the eare filled with hearing: I thought I would be wiſe, but it went far from me; it is farre off, what may it be? and it is a profound deepneſſe, who can finde it? *yea, ſo farre is it from giuing contentment, that* in the multitude of wiſdome is much griefe, and he that increaſeth knowledge, increaſeth ſorrow.

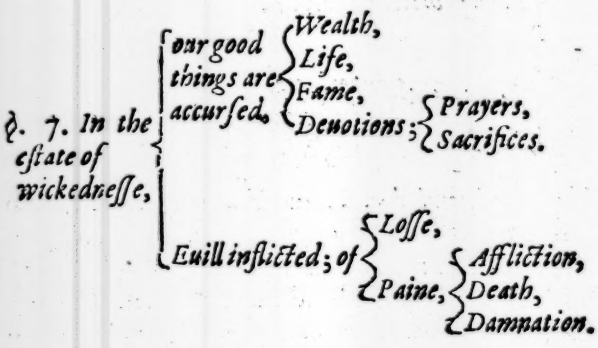
Laſtly, not in any humane thing: for I haue conſidered all the workes that are done vnder the Sunne; and behold, all is vanity and vexation of ſpirit.

Eccl. 1. 13.
Eccl. 1. 16.
Ec. 2. 9.
Ec. 2. 13.
Ec. 2. 14.
Ec. 2. 15.
Ec. 6. 8.
Ec. 2. 16.
Ec. 1. 8.
Ec. 7. 25.
Ec. 1. 18.
Ec. 1. 14.

- Q. 6. Wherein Felicitie is,
  - i. In approuing our ſelues to God. From hence
    - Life,
    - Bleſſing,
      - Fauour,
      - Ioy,
      - Preſeruation,
      - Proſperitie,
      - Long life, &c.

Wherein then doth it conſiſt? Let vs heare the end of all, Feare God, and keep his Commandements; for this is the whole of Man, *the* whole *duty*, *the* whole *ſcope*, *the* whole *happineſſe*; *for* Life is in the way of righteouſnes, and in that path there is no death; *and attending thereon*, all Bleſſings are vpon the head of the righteous. *Wouldſt thou haue fauour?* A good man getteth fauour of the Lord. *Ioy?* The righteous ſhall ſing and reioyce; *and* ſurely to a man that is good in his ſight, God giueth wiſdome and knowledge and ioy; *ſo that* the light of the righteous reioyceth, but the candle of the wicked ſhall bee put out. *Preſeruation and deliuerance?* Lo, the righteous is an euerlaſting foundation; *for* the way of the Lord is ſtrength to the vpright man, *ſo as* the righteous ſhall neuer be remoued; *and if he be in trouble*; Riches auaile not in the day of wrath, but righteouſneſſe deliuereth from death; ſo the righteous ſhall come out of aduerſitie, and eſcape out of trouble, and the wicked ſhall come in his ſtead; *thus euery way* Righteouſneſſe preſerueth the vpright in heart. *Proſperity and wealth?* The houſe of the righteous ſhall haue much treaſure, and his tabernacle ſhall flouriſh. *Long life?* The feare of the Lord increaſeth the daies; *and not onely himſelfe*, but his houſe ſhall ſtand. And though a ſinner doe euill an hundred times, and God prolong his daies, yet know I that it ſhall be well to them that feare the Lord, and doe reuerence before him. *And laſtly, whatſoeuer good?* God will grant the deſire of the righteous, and he that keepeth the Law, is bleſſed.

Ec. 12. 13.
Pr. 12. 24.
Pr. 11. 19.
Pr. 10. 6.
Pr. 12. 2.
Pr. 29. 6.
Ec. 2. 26.
Pr. 13. 9.
Pr. 10. 25.
Pr. 10. 29.
Pr. 10. 30.
Pr. 11. 4.
Pr. 12. 13.
Pr. 11. 8.
Pr. 13. 6.
Pr. 15. 6.
Pr. 14. 11.
Pr. 10. 27.
Pr. 12. 7.
Ec. 8. 12.
Pr. 10. 24.
Pr. 29. 18.



Pr. 10. 2. Pr. 10. 3. Pr. 13. 25. Pr. 21. 18. Ec. 2. 26. Pr. 15. 6. Pr. 10. 27. Pr. 10. 25. Pr. 12. 7. Pr. 2. 22. Ec. 8. 13. Pr. 14. 11. Pr. 10. 7. Pr. 15. 29. Pr. 28 9. P.. 15. 8. Pr. 15. 9. Pr. 21. 27. Pr. 12. 26. Pr. 10. 18. Pr. 13. 9. Pr. 11. 18. Pr 26. 10. Pr. 13. 21. Pr. 5. 22. Pr. 10. 6. P.. 29. 6. Pr. 11. 5. Pr. 13. 6. Pr. 33. 3. Pr. 11. 31. Pr. 10. 24. Pr. 5. 23. Pr. 11. 19. Pr. 14. 32. Pr. 15. 11. Pr. 12. 2. Pr. 10. 29. Pr. 19. 29.

Contrarily, there is perfect misery in wickednesse. Looke on all that might seeme good in this estate, Wealth. The treasures of the wicked profit nothing; the Lord will not famish the soule of the righteous, but he *either* casteth away the substance of the wicked, *so that* the belly of the wicked shall want, *or else employeth it to the good of his:* for the wicked shall be a ransome for the iust; and to the sinner God giueth paine to gather and to heape, to giue to him that is good before God. *The wicked man may bee rich: but how?* The reuenues of the wicked is trouble. *Life*; The yeeres of the wicked shall be diminished: As the whirl-wind passeth, so is the wicked no more; *for* God ouerthroweth the wicked, and they are not. *Whatsoeuer therefore their hope be,* the wicked shall be cut off from the earth, and the transgressors shall be rotted out; It shall not be well to the wicked, neither shall he prolong his daies; hee shall be like to a shadow, because he feared not God; *yea the very* house of the wicked shall be destroyed. *Fame: Whereas* the memoriall of the iust shall be blessed, the name of the wicked shall rot: *yea, looke vpon his best endeuours; his Prayers.* The Lord is farre off from the wicked, but heareth the prayer of the righteous: *farre off from accepting. For* Hee that turneth away his eare from hearing the Law, euen his prayer shall be abominable; His sacrifice *(though well intended)* as all the rest of his waies, is *no better than* abomination to the Lord; how much more when he brings it with a wicked minde? *And as no good, so much euill, whether of losse:* The way of the wicked will deceiue them; their hope shall perish, *especially* when they die; their candle shall be put out, their workes shall proue deceitfull: *Or of paine; for* the Excellent that formed all things, rewardeth the foole, and the transgressor; *and he hath appointed, that* Affliction should follow sinners: *Follow, yea ouertake them:* His owne iniquity shall take the wicked himselfe, and couer his mouth; and hee shall be holden with the cords of his owne sinne: *euen* in the transgression of the euill man is his snare; so the wicked shall fall in his owne wickednesse, *for of it owne selfe,* iniquity ouerthroweth the sinner: *But besides that,* the curse of the Lord is in the house of the wicked: though hand ioyne in hand, he shall not be vnpunished: behold the righteous shall be paid vpon earth, how much more the wicked and the sinner? That *then* which the wicked man feareth, shall come vpon him; *both, Death;* Hee shall die for default of instruction, *and that by his owne hands: for,* by following euill he seekes his owne death; *and after that damnation;* The wicked shall bee cast away for his malice: Hell and destruction are before the Lord; and a man of wicked imaginations will hee condemne; *so both in life, in death, after it, nothing but* Terrour shall be for the workers of iniquity: *where contrarily,* The feare of the Lord leadeth to life; and hee that is filled therewith, shall continue, and shall not be visited with euill.

SALOMONS

SALOMONS ETHICKS.

THE SECOND BOOKE.

PRVDENCE.

q. 1. *Of Vertue:* { *Where in it consisteth.* / *Whereby it is ruled and directed.*

Vertue consists in the meane; vice in the extremes. Let thy waies be ordered aright; Turne not to the right hand, nor to the left, but remoue thy foot from euill; *The rule whereof is Gods Law:* for the commandement is a Lanterne, and instruction a light; and euery word of God is pure. My sonne hearken to my words, incline thine eare to my sayings; let them not depart from thine eyes, but keepe them in the midst of thine heart. For, they are life vnto those that finde them, and health vnto all their flesh. Keepe my Commandements, and thou shalt liue, and mine instruction as the apple of thine eye: Binde them vpon thy fingers, and write them vpon the Table of thine heart.

Pr. 4.26. Pr. 4.27. Pr. 6. 23. Pr. 30. 5. Pr. 4.20. Pr. 4. 21. Pr. 4.22. Pr. 7. 2. Pr. 7. 3.

All vertue is either { *Prudence,* / *Iustice,* / *Temperance,* / *Fortitude.*

1. *Of Prudence: which comprehends* { *Wisdome,* / *Prouidence,* / *Discretion.*

q. 2. *Of wisdome: the* { *Description;* / *Effects, It procures* { *Knowledge,* / *Safety* { *from sinne,* / *from iudgement.* / *Good direction* { *for actions,* / *for words.* / *Wealth, Honour, Life.*

THe prudent man is he, whose eyes are in his head *to see all things, and to fore-see: and* whose heart is at his right hand *to doe all dexterously, and with iudgement.* Wisdome dwells with Prudence, and findeth forth knowledge, and counsels. *And to describe it:* The wisdome of the Prudent is to vnderstand his way; *his owne:* If thou be wise, thou shalt be wise for thy selfe: *An excellent vertue, for* Blessed is the man that

Ec. 2.14. Ec. 10.2. Pr. 8.12. Pr. 14.8. Pr. 9.12. Pr. 3.13.

Pr. 3. 14. Pr. 16. 16. Pr. 3. 15. Pr. 3. 16. Pr. 3. 17. Pr. 3. 18. Pr. 15. 14. Pr. 18. 15. Pr. 19. 2. Pr. 10. 14. Pr. 13. 16. Pr. 14. 18. Pr. 2. 10. Pr. 2. 11. Pr. 2. 12. Pr. 2. 13. Pr. 15. 24. Pr. 8. 20. Pr. 16. 23. Pr. 10. 18. Pr. 19. 25. Pr. 8. 21. Ec. 8. 11. Pr. 3. 35. Pr. 16. 22. Pr. 8. 34. Pr. 4. 5. Pr. 4. 6. Pr. 4. 7. Pr. 4. 8. Pr. 4. 9.

that findeth wiſdome, and getteth vnderſtanding: The merchandiſe thereof is better than ſiluer, and the gaine thereof is better than gold: It is more precious than pearles, and all the things that thou canſt deſire, are not to be compared to her. Length of daies is in her right hand; and in her left hand riches and glory: Her waies are waies of pleaſure, and all her paths proſperity: She is a tree of life to them that lay hold on her, and bleſſed is he that receiueth her. *The fruits of it are ſingular: for firſt,* A wiſe heart doth *not onely ſeeke, but* get knowledge, without which the minde is not good: and the care of the wiſe, learning: *And not get it only,* but lay it vp, *and not ſo onely, but* workes by it: *and yet more,* is crowned with it. *Beſides knowledge, here is ſafety.* When wiſdome entreth into thy heart, and knowledge delighteth thy ſoule, then ſhall counſell preſerue thee, and vnderſtanding ſhall keepe thee: and deliuer thee from the euill way, and from the man that ſpeaketh froward things, and from them that leaue the waies of righteouſneſſe, to walke in the waies of darkneſſe: *and as from ſinne, ſo from iudgement.* The way of life is on high, the prudent to auoid from hell beneath. *Thirdly, good direction:* 1. *For actions:* Wiſdome cauſeth to walke in the way of righteouſneſſe, and in the mids of the paths of iudgement. 2. *For words,* The heart of the wiſe guideth his mouth wiſely, and addeth doctrine to his lips: *So that* the words of the mouth of a wiſe man haue grace: *yea, he receiues grace from others. Either* inſtruct *or* reproue the Prudent, and he will vnderſtand knowledge. *Not to ſpeake of wealth:* ſhe cauſeth them that loue her, to inherit ſubſtance, and filleth their treaſures: *ſhe giueth not onely honour: for* the wiſdome of a man doth make his face to ſhine, *and* the wiſe man ſhall inherit glory; *but life:* Vnderſtanding is a well-ſpring of life, to him that hath it: *and* he that findeth mee *(ſaith Wiſdome)* findeth life, and ſhall obtaine fauour of the Lord. *Wherefore* get wiſdome: get vnderſtanding: forget not, neither decline from the words of my mouth. Forſake her not, and ſhe ſhall keepe thee: loue her, and ſhe ſhall preſerue thee. Wiſdome is the beginning: get wiſdome *therefore,* and aboue all poſſeſſions get vnderſtanding: Exalt her, and ſhe ſhall exalt thee: She ſhall bring thee vnto honour, if thou embrace her: ſhee ſhall giue a goodly ornament to thine head: yea, ſhee ſhall giue thee a crowne of glory.

§. 3. *Of Prouidence:* { *What ſhe is;* / *What her obiects;* / *What her effects.*

Ec. 8. 5. Ec. 8. 6. Ec. 8. 7. Ec. 9. 12. Pr. 20. 24. Pr. 22. 3. Pr. 30. 2, 5. Ec. 11. 4.

Prouidence is that whereby the heart of the wiſe fore-knoweth the time, and iudgement; *the time when it will be;* the iudgement *how it will be done:* both which are appointed to euery purpoſe vnder Heauen: *Not that man can foreſee all future things:* No, he knoweth not that, that ſhall be; For who can tell him when it ſhall bee? *not ſo much as concerning himſelfe.* Neither doth man know his time, but as the fiſhes are taken with an euill net, and as the birds which are caught in the ſnare; ſo are the children of men ſnared in the euill time, when it falleth on them ſuddenly; yea, the ſteps of a man are ruled by the Lord; how ſhould a man then vnderſtand his owne way? *But ſometimes he may:* The prudent man ſeeth the plague a farre off, and fleeth: *and as for good things,* With the Piſmire he prouideth his meat in Summer; *working ſtill according to fore-knowledge; yet not too ſtrictly and fearefully:* for he that obſerueth the wind, ſhall not ſow; and he that regardeth the clouds, ſhall not reape.

§. 4. *Of Diſcretion:* { *what it is.* / *what it worketh* { *for our acts,* / *for our ſpeeches.*

Pr. 16. 20. Pr. 16. 23. Pr. 14. 15. Ec. 3. 1.

Diſcretion is that whereby a man is wiſe in his buſineſſes, *and whereby* the heart of the wiſe guideth his mouth wiſely, and addeth doctrine to his lips; *For actions:* The Prudent will conſider his ſteps, *and make choice of his times: for* To all things

things there is an appointed time; and a time for euery purpoſe vnder heauen; a time to plant, and a time to plucke vp that which is planted; a time to ſlay, and a time to heale, &c. a time of warre, and a time of peace: *from hence it is that* the wiſe man is ſtrong, *and rich*; for by knowledge ſhall the Chambers bee fild with precious things, *which he knowes how to employ well.* The crowne of the wiſe is their riches; *from hence, that* his good vnderſtanding maketh him acceptable *to others. For ſpeeches* The tongue of the wiſe vſeth knowledge aright, *and* in the lips of him that hath vnderſtanding, wiſdome is found; and his words haue grace, *both* 1. *for the ſeaſonableneſſe*, A word ſpoken in his place is like apples of gold with pictures of ſiluer: and how good is a word in due ſeaſon! 2. *for the worth of them*, The lips of knowledge are a precious iewell: *laſtly, for their vſe:* The lips of the wiſe ſhall preſerue them, and their tongue is health, *and with health*, pleaſure: Faire words are as an hony-combe, ſweetneſſe to the ſoule, and health to the bones.

Ec. 3. 2.
Ec. 3. 3, 4.
Ec. 3. 8.
Pr. 24. 5.
Pr. 14. 24.
Pr. 13. 15.
Pr. 15. 2.
Pr. 10. 13.
Pr. 10. 12.
Pr. 25. 11.
Pr. 15. 23.
Pr. 10. 15.
Pr. 14. 3.
Pr. 12. 18.
Pr. 16. 24.

Q. 5. *The extremes,*
- *Ouer-wiſe,*
- *Fooliſh,*
  - *Who he is.*
  - *What kindes of Fooles; there bee* — *the meere foole, the raſh foole, the wicked foole.*
  - *What ſucceſſe.*

HEre *are two extremes: On the right hand*; Make not thy ſelfe ouer-wiſe, wherefore ſhouldeſt thou be deſolate? *On the left:* Neither be fooliſh; why ſhouldeſt thou periſh not in thy time? The foole *is that man* that wandreth out of the way of wiſdome, which hath none heart, *that is*, is deſtitute of vnderſtanding, *either to conceiue, or to doe as he ought: Of which ſort is,* 1. *The meere foole*; That foole, who when he goeth by the way, his heart faileth, whoſe folly is fooliſhneſſe, in whoſe hand there is a price in vaine to get wiſdome, *which* is too high for him *to attaine: laſtly*, in whom are not the lips of knowledge. 2. *The raſh foole*, that is haſty in his matters, that powreth out all his minde *at once:* which the wiſe man keepes in, till afterward; *that* haſteth with his feet, *and therefore ſinneth.* There is more hope of *the other* foole than of him. 3. *The wicked foole*; That deſpiſeth wiſdome and inſtruction, that maketh a mocke of ſinne; to whom it is abomination to depart from euill; to whom fooliſhneſſe is ioy; yea, it is his paſtime to doe wickedly, *and his practike* to ſpread abroad folly. *And this man is obſtinate in his courſes; for* though thou bray a foole in a morter among wheat, brayd with a peſtell, yet will not his fooliſhneſſe depart from him: *and though it ſeeme to depart, yet* as a dogge turneth againe to his vomit, ſo returnes hee to his fooliſhneſſe. *Spare thy labour therefore*, ſpeake not in the eares of a foole; for hee will deſpiſe the wiſdome of thy words. *To theſe ſaith wiſdome*, O ye fooliſh, how long will ye loue fooliſhneſſe, and the ſcornfull take pleaſure in ſcorning, and fooles hate knowledge? Turne you at my correction. Loe, I will poure out my minde vnto you, and make you vnderſtand my words. Becauſe I haue called, and ye refuſed; I haue ſtretched out my hand, & none would regard; but ye haue deſpiſed all my counſell, and would none of my correction; I will alſo laugh at your deſtruction, and mocke when your feare commeth, like ſudden deſolation; and your deſtruction ſhall come like a whirle-wind; when affliction and anguiſh ſhall come vpon you. Then ſhall they call vpon mee, but I will not anſwer: they ſhall ſeeke me early, but they ſhall not finde me; becauſe they hated knowledge, and did not chuſe the feare of the Lord; they would none of my counſell, but deſpiſed all my correction; therefore ſhall they eat of the fruit of their owne way, and be filled with their owne deuices: *and what is that fruit but ſorrow?* Euen in laughing their heart is ſorrowfull; and the end of that mirth is heauineſſe: *and* like the noiſe of thornes vnder a pot, ſo *(ſhort and vaine)* is the laughter of fooles: *what but ſtripes?* A rod ſhall be for the backe of him that is deſtitute of vnderſtanding, *yea, it is proper to him.* To the Horſe belongeth a whip, to the Aſſe a bridle, and a rod to the fooles backe: *wherewith not*

Ec. 7.
Ec. 7. 19.
Pr. 21. 16.
Pr. 17. 16.
Pr. 15. 2.
Pr. 14. 24.
Pr. 17. 16.
Pr. 24. 7.
Pr. 29. 20.
Pr. 29. 11.
Pr. 19. 2.
Pr. 29. 20.
Pr. 1. 7.
Pr. 14. 9.
Pr. 13. 19.
Pr. 15. 21.
Pr. 10. 23.
Pr. 13. 16.
Pr. 27. 22.
Pr. 26. 11.
Pr. 23. 9.
Pr. 1. 22.
Pr. 1. 23.
Pr. 1. 24.
Pr. 1. 25.
Pr. 1. 26.
Pr. 1. 27.
Pr. 1. 28.
Pr. 1. 29.
Pr. 1. 30.
Pr. 1. 31.
Pr. 14. 13.
Ec. 6. 8.
Pr. 10. 13.
Pr. 26. 3.
Pr. 10. 8, 10.

Pr. 13. 20. Pr. 10. 21. Pr. 21. 16. Pr. 10. 14. Pr.

Pr. 1. 32.

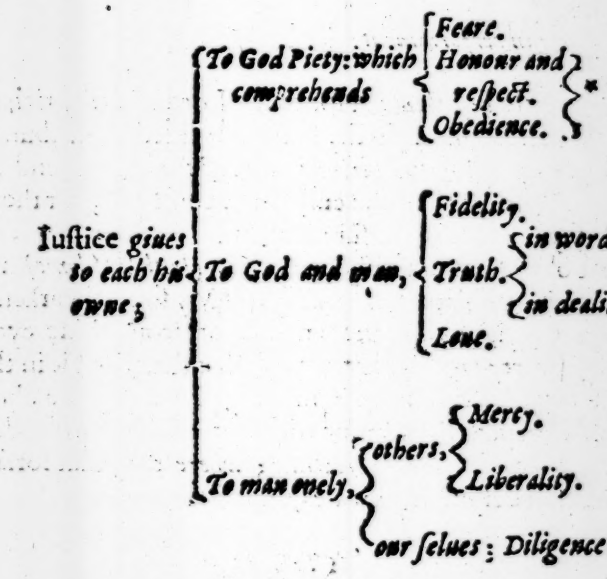
not only himſelfe ſhall be beaten, but the companion of fooles ſhall bee afflicted. *Laſtly, what but death?* Fooles ſhall die for want of wit, and remaine in the congregation of the dead: *yea* the mouth of the foole is preſent deſtruction; *and*, The lips of a foole ſhall deuoure himſelfe, *and that which ſhould ſeeme to preſerue him, very* eaſe ſlaieth the fooliſh, and the proſperitie of fooles deſtroyeth them.

SALOMONS

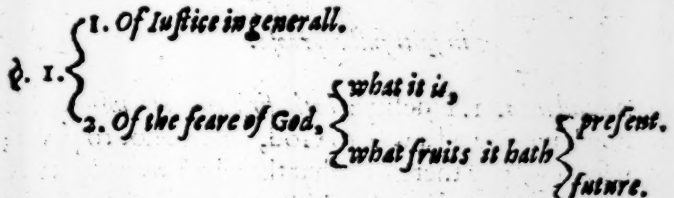
SALOMONS ETHICKS.

THE THIRD BOOKE.

IVSTICE.



* Honour and Obedience are indeed mixed duties of Iustice both to God and man: but because as they belong to man, they are politike vertues and there handled; here we consider them onely as due to God.



NExt to *Prudence, is Iustice.* A man of vnderstanding walketh vprightly: The iust man, *therefore*, is he that walketh in his integrity; *and* whose path is to decline from euell; *and briefly*, hee that deales truly, *in giuing each his owne.*

Pr. 15.21.
Pr. 20.7.
Pr. 16.17.
Pr. 13.22.

Whether to God; vnto whom Iustice challengeth Piety: which comprehends, first, the feare of the Lord; and this feare of the Lord is to hate euill, as pride, arrogancie, and the euill way; *and* in all our waies to acknowledge God; that he may direct our waies; *so that*, he that walketh in his righteousnesse, feareth the Lord; but he that is lewd in his waies, despiseth him: *which grace as* it is the beginning of knowledge, *and* the

Ec. 8.13.

Pr. 3.6.
Pr. 14.2.
Pr. 1.7.
Pr. 15.33.

Pr. 1. 7. Pr. 15. 33. Pr. 2. 3. Pr. 2. 4. Pr. 2. 5. Pr. 15. 16. Pr. 23. 18. Pr. 14. 26. Pr. 3. 7. Pr. 3. 8. Pr. 19. 23. Pr. 14. 27. Pr. 28. 14. Pr. 30. 9. Pr. 28. 14.

the very inſtruction of wiſdome, *ſo in ſome reſpect knowledge is the beginniug of it*; *for* If thou call'eſt after knowledge, and cryeſt for vnderſtanding; if thou ſeekeſt her as ſiluer, and ſearcheſt for her as treaſures; then ſhalt thou vnderſtand the feare of the Lord, and finde the knowledge of God; *and this feare giues both contentment*; Better is a little with the feare of the Lord, than great treaſure, and trouble therewith; *and 2. future hope.* Feare the Lord continually: for ſurely there is an end, & thy hope ſhall not be cut off. *In which regard*, This feare of the Lord is an aſſured ſtrength *to depend vpon*; *becauſe* his children ſhall haue hope, *yea and preſent health and ioy*. Feare the Lord, and depart from euill; ſo health ſhall be to thy nauell, and marrow to thy bones: *and with health, life eternall*. The feare of the Lord leadeth to life, *yea* is a well-ſpring thereof, and he that is filled therewith, ſhall continue, and ſhall not be viſited with euill; *ſo that* Bleſſed is the man that feareth alway: *whereas on the contrary*, He that hardneth his heart, and denies God, and ſaith, Who is the Lord? ſhall fall into euill.

- Q. 2.
  - *Honour*
    - *in the beſt things,*
    - *in the beſt times.*
  - *Obedience*
    - *in attending on his will,*
    - *in performing it.*

Pr. 3. 9. Pr. 3. 10. Ec. 12. 1.

HOnour *and reſpect; both from the beſt things*: Honor the Lord with thy riches, and the firſt fruits of all thy encreaſe; ſo ſhall thy barnes be filled with abundance, and thy preſſes ſhall burſt with new wine: *and in our beſt times*; Remember now thy Creator in the dayes of thy youth; while the euill dayes come not, nor the yeeres approach, wherein thou ſhalt ſay, I haue no pleaſure in them.

Pr. 1. 33. Pr. 4. 20. Pr. 4. 21. Pr. 10. 17. Pr. 28. 9. Pr. 28. 7. Pr. Pr. 28. 4. Pr. 19. 16.

Thirdly, Obedience. Hee that obeyeth mee ſhall dwell ſafely *(ſaith Wiſdome)* and bee quiet from feare of euill: *whether in attendance to the will of God*; My ſonne, hearken to my words, incline thine eare vnto my ſayings; Let them not depart from thine eyes, but keepe them in the midſt of thine heart: *for*, He that regardeth inſtruction, is in the way of life; *whereas* he that turneth away his eare from it, his very prayer ſhall be abominable; *or in executing of it*: He that keepeth the commandement, is a childe of vnderſtanding; *yea* he is bleſſed, *and* thereby keepeth his owne ſoule; *where* they that forſake the Law, praiſe the wicked: *and* he that deſpiſeth his wales, ſhall die.

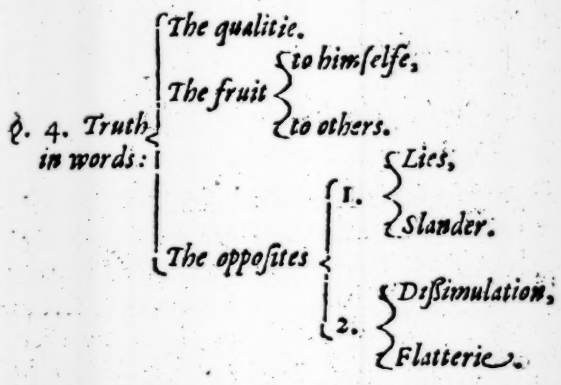
- Q. 3. *Fidelity*
  - *in performances*
    - *To God,*
    - *To man.*
  - *in faithfull reproofe.*

Ec. 5. 3. Ec. 5. 4. Ec. 5. 5. Pr. 20. 25. Pr. 12. 22. Pr. 28. 10. Pr. 28. 20. Pr. 25. 19. Pr. 17. 13. Pr. 27. 5. Pr. 27. 6.

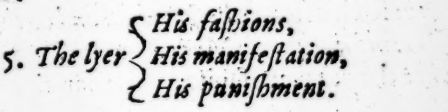
OR *whether to God and man.* 1. Fidelity: *both, firſt in performing that wee haue vndertaken*: If thou haue vowed a vow to God, deferre not to pay it; for hee delighteth not in fooles; pay therefore that thou haſt vowed; It is better that thou ſhouldſt not vow; than that thou ſhouldſt vow, and not pay it: Suffer not thy mouth to make thy fleſh to ſin; Neither ſay before the Angell, that this is ignorance: Wherefore ſhall God bee angry by thy voice, and deſtroy the worke of thine hands? *For*, It is deſtruction to a man, to deuoure that which is ſanctified, and after the vowes to enquire. *Neither this to God onely, but to man*; They that deale truly, are his delight; and the vpright ſhall inherit good things: *yea*, The faithfull man ſhall abound in bleſſings; *whereas the perfidious man, as he wrongs others (for* Confidence in an vnfaithfull man in time of trouble, is like a broken tooth, and a ſliding foot) *ſo he gaineth not in the end, himſelfe*; He that rewardeth euill for good, euill ſhall not depart from his houſe.

2. *In a faithfull reproofe*: Open rebuke is better than ſecret loue: The wounds of a louer

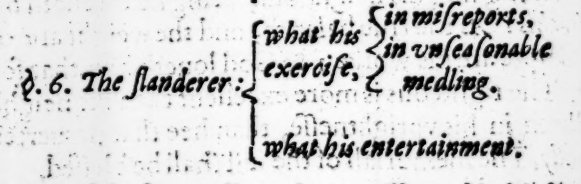
uer are faithfull, and the kiſſes of an enemie are pleaſant, *but falſe*: ſo *that* he that reproueth, ſhall finde more thanke at the laſt: *and how euer the* ſcorner *take it, yet* he that reproueth the wiſe and obedient eare, is as a gold eare ring, and an ornament of fine gold. Pr. Pr. 15. 12. Pr. 25. 12.



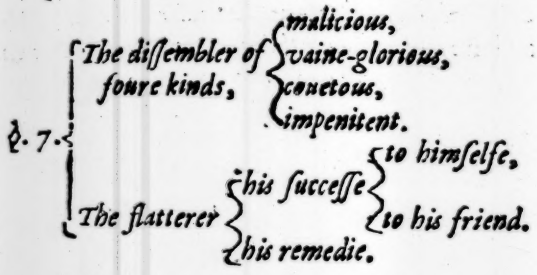
HE that ſpeaketh truth, will ſhew righteouſneſſe. *Wherein?* A faithfull Witneſſe deliuereth ſoules: but a deceiuer ſpeaketh lies; *A vertue of no ſmall importance: for* Death and Life are in the hand of the tongue; and as a man loues, hee ſhall eat the fruit thereof, *to good, or euill; to himſelfe, others: Himſelfe*, A wholſome tongue is as a Tree of life, and the lip of truth ſhall be ſtable for euer: *Others*, The tongue of the iuſt man is as fined ſiluer, and the lips of the Righteous doe feed many: *therefore* Buy the truth, and ſell it not; *as thoſe doe which either* 1. *lye*, 2. *ſlander*, 3. *diſſemble, or* 4. *flatter*. Pr. 12. 17. Pr. 14 25. Pr. 18. 21. Pr. 15. 4. Pr. 12. 19. Pr. 10. 20. Pr. 10. 21. Pr. 23. 23.



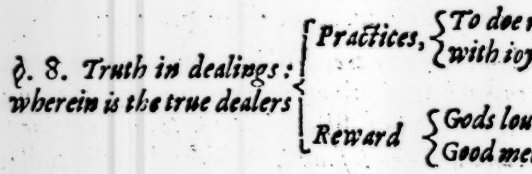
A Faithfull witneſſe will not lie, but a falſe record will ſpeake lies. Of thoſe ſix, yea, ſeuen things that God hateth, *two are*, A lying tongue, *and* a falſe witneſſe that ſpeaketh lies; *For ſuch a one* mocketh at iudgement, *and* his mouth ſwallowes vp iniquitie, *yea* a falſe tongue hateth the afflicted. *He is ſoone perceiued; for* a lying tongue varieth incontinently: *and when he is found*, A falſe witneſſe ſhall not be vnpuniſhed, and he that ſpeaketh lies, ſhall not eſcape; *for* the lying lips are abomination to the Lord, *therefore* a falſe witneſſe ſhall periſh: *and who pitties him?* Such a one is an hammer, a ſword, a ſharpe arrow to his neighbour; he deceiueth with his lips, and ſaith, I will doe to him as he hath done to me. Two things *then* haue I required of thee, denie me them not vntill I die, &c. Remoue farre from me vanitie, and lyes. Let me be a poore man *rather* than a lyer. Pr. 14. 5. Pr. 6. 16. Pr. 6. 17. Pr. 6. 19. Pr. 19. 28. Pr. 26. 28. Pr. 12. 19. Pr. 19 5. Pr. 12. 22. Pr. 21. 28. Pr. 25. 18. Pr. 24. 28, 29. Pr. 30. 7. Pr. 30. 8. Pr. 19. 22.



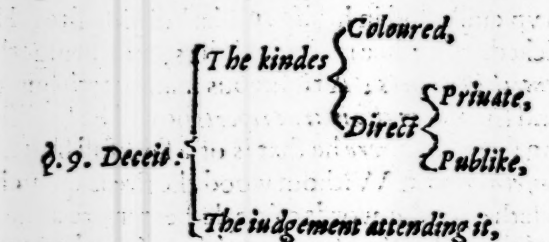
THis wicked man diggeth vp euill, and in his lips is like burning fire; Hee ſhutteth his eies to deuiſe wickedneſſe: hee moueth his lips, and bringeth euill to paſſe: *and either hee inuenteth ill rumors*; A righteous man hateth lying words: but the wicked cauſeth ſlander and ſhame; *or elſe in true reports* he will be fooliſhly medling, *and* goeth about diſcouering ſecrets; *(where* he that is of a faithfull heart, concealeth matters) *and by this meanes raiſeth diſcord*. Without wood the fire is quenched: and without a tale-bearer, ſtrife ceaſeth; *for* the words of a tale-bearer are as flatterings, and goe downe into the bowels of the belly: *therefore as on the one ſide*, thou mayeſt not giue thine heart to all that men ſpeake of thee, leſt thou heare thy ſeruant curſing thee; *ſo on the other, no countenance muſt be giuen to ſuch: for* As the North-wind driues away raine; ſo doth an angry countenance the ſlandering tongue. Pr. 16. 27. Pr. 16. 30. Pr. 13. 5. Pr. 20. 3. Pr. 11. 13. Pr. 26. 20. Pr. 18. 8. Ec. 7. 23. Pr. 25. 23.



Pr. 10. 18. THE *slanderer and dissembler goe together:* Hee that dissembleth hatred with ly-
Pr. 26. 24. ing lips, and he that inuenteth slander, is a foole; *There is then a malicious dis-*
sembler: He that hateth, will counterfeit with his lips, and in his heart he layeth
Pr. 26. 25. vp deceit; *such one*, though he speake fauourably, beleeue him not; for there are seuen
Pr. 26. 26. abominations in his heart. Hatred may be couered with deceit; but the malice thereof
shall *(at last)* bee discouered in the congregation. *There is a vaine-glorious dissembler,*
Pr. 13. 7. that maketh himselfe rich, and is poore: *and* 3. *a couetous:* There is that makes himselfe
Pr. 13. 7. poore, hauing great riches: *and this both* 1. *in bargains:* It is naught, it is naught, saith
Pr. 20. 14. the buyer: but when he is gone apart, he boasteth; *and* 2. *In his entertainment;* The man
Pr. 23. 6. that hath an euill eie: as though he thought in his heart, so will he say to thee, Eat and
Pr. 23. 7. drinke, but his heart is not with thee. *Lastly, an impenitent;* Hee that hideth his sinnes,
Pr. 28. 13. shall not prosper: but he that confesseth and forsaketh them, shall haue mercie. *The flat-*
Pr. 27. 14. *terer* praiseth his friend with a loud voice, rising early in the morning: *but with what suc-*
Pr. 29. 5. *cesse? To himselfe:* It shall be counted to him for a curse: *To his friend:* A man that flat-
Pr. 26. 28. tereth his neighbour, spreadeth a net for his steps; *he spreadeth and catcheth: For* a flatte-
Pr. 20. 19. ring mouth causeth ruine. *The onely remedie then is:* Meddle not with him that flattereth
Ec. 7. 7. with his lips: *for* It is better to heare the rebuke of wise men, than the song of fooles.



Pr. 11. 3. THe vprightnesse of the iust shall guide them, and direct their way; *which* is
Pr. 11. 5. euer plaine and straight: *whereas* the way of others is peruerted, and strange.
Pr. 15. 19. *Yea, as* to doe iustice and iudgement is more acceptable (to the Lord) than sa-
Pr. 21. 8. crifice; so it is a ioy to the iust *himselfe*, to doe iudgement: all his labour therefore ten-
Pr. 21. 3. deth to life, he knoweth the cause of the poore, and will haue care of his soule: His worke
Pr. 21. 15. is right, neither intendeth he any euill against his neighbour; seeing he dwelleth by him
Pr. 10. 16. without feare: *and what loseth he by this? As* the true balance, and the weight are of the
Pr. 29. 7. Lord, and all the weights of the bagge are his worke: *So* God loueth him that follow-
Pr. 19. 10. eth righteousnesse: *and with men.* The righteous is more excellent than his neighbour:
Pr. 21. 8. *and* Better is the poore that walketh in his vprightnesse, than hee that peruerteth his
Pr. 3. 29. waies, though he be rich. *Yea finally,* The memoriall of the iust shall be blessed.
Pr. 16. 11.
Pr. 15. 9.
Pr. 12. 26.
Pr. 28. 6.
Pr. 20. 7.



Pr. 26. 18. COntrary to this, *is Deceit: whether in a colour:* As he that faineth himselfe mad,
Pr. 26. 19. casteth fire-brands, arrowes and mortall things; *so* dealeth the deceitfull man,
and saith, Am I not in sport? *As this* deceit is in the heart of them that imagine
euill:

euill: *ſo in their hands are* Diuers weights, and diuers balances: *or directly*, Hee that is partner with a theefe, hateth his owne ſoule, *and dangerous* are the waies of him that is greedy of gaine; *much more publiquely*, I haue ſeene the place of iudgement, where was wickedneſſe; and the place of iuſtice, where was iniquitie: I thought in mine heart, God will iudge the iuſt and the wicked, *yea, oft times ſpeedily*; *ſo as* The deceitfull man roſteth not what he tooke in hunting: *or if he eat it*; The bread of deceit is ſweet to a man, but afterward his mouth ſhall be filled with grauell.

Pr. 11. 10.
Pr. 20. 10.
Pr. 29. 24.
Pr. 1. 19.
Ec. 3. 16.
Ec. 3. 17.
Pr. 12. 27.
Pr. 20. 17.

- §. 9. *Loue*
  - *To God; rewarded*
    - *with his loue,*
    - *with his bleſsings.*
  - *To men*
    - *In paſsing by offences,*
    - *In doing good to our enemies.*

Loue to God: I loue them that loue me: and they that ſeeke mee early, ſhall finde me; *and with me, bleſsings*: I cauſe them that loue mee, to inherit ſubſtance, and I will fill their treaſures. 2. *To men*, 1. *In paſsing by offences*; Hatred ſtirreth vp contentions, but loue couereth all treſpaſſes, and the ſhame *that riſes from them: ſo that* hee *onely* that couereth a tranſgreſſion, ſeeketh loue. 2. *In doing good to our enemies*: If hee that hateth thee be hungry, giue him bread to eat; and if he bee thirſtie, giue him water to drinke. *Here therefore doe offend*: 1. *the contentious*, 2. *the enuious*.

Pr. 8. 17.
Pr. 8. 21.
Pr. 10. 12.
Pr. 12. 16.
Pr. 17. 9.
Pr. 15. 21.

- §. 10. *The contentious*,
  - *whether in raiſing ill rumors,*
  - *or whether by preſsing matters too farre.*

The firſt is hee that raiſeth contentions among brethren: *which once raiſed, are not ſo ſoone appeaſed*. A brother offended is harder to winne than a ſtrong Citie: *and* their contentions are like the barre of a Palace. *This is* that violent man that deceiueth his neighbour, and leadeth him into the way which is not good, *the way of diſcord, whether by ill rumors*; The fooles lips come with ſtrife; *and* as the coale maketh burning coales, and wood a fire, ſo the contentious man is apt to kindle ſtrife; *and that euen among great ones*: A froward perſon ſoweth ſtrife, *and* a tale-bearer maketh diuiſion among Princes; *or by preſsing matters too farre*: When one churneth milke, he bringeth forth butter; and he that wringeth his noſe, cauſeth bloud to come out: ſo he that forceth wrath; bringeth forth ſtrife, *the end whereof is neuer good*: for if a wiſe man contend with a fooliſh man, whether he be angry or laugh, there is no reſt.

Pr. 6. 19.
Pr. 18. 19.
Pr. 16. 29.
Pr. 18. 6.
Pr. 26. 21.
Pr. 16. 28.
Pr. 30. 33.
Pr. 29. 9.

- §. 11. *Enuy*
  - *The kindes*
    - *At our neighbour,*
    - *At the wicked,*
  - *The effects*
    - *to others,*
    - *It ſelfe.*

The ſecond is that iuſtice, whereby the ſoule of the wicked wiſheth euill, and his neighbour hath no fauour in his eies; *that moueth him* to bee glad when his enemie falleth, and his heart to reioice when he ſtumbleth; *and this is a violent euill*. 1. *To it ſelfe*; A ſound heart is the life of the fleſh; but enuie is the rotting of the bones. 2. *To others*; Anger is cruell, and wrath is raging: but who can ſtand before enuie? *But of all other, it is moſt vniuſt when it is ſet vpon an euill ſubiect*. Fret not thy ſelfe becauſe of the malicious, neither be enuious at the wicked, nor chuſe any of his waies; neither let thine

Pr. 21. 10.
Pr. 24. 17.
Pr. 14. 30.
Pr. 27. 4.
Pr. 24. 20.
Pr. 3. 31.

Pr. 23. 17. Pr. 24. 1. Pr. 24. 2. Pr. 3. 32. Pr. 24. 20.

heart be enuious against sinners, nor desire to be with them; *for as* their heart imagineth destruction, and their lips speake mischiefe, *so* the froward is an abomination to the Lord; and there shall be none end of the plagues of the euill man; and his light shall be put out.

ℚ. 12. *Iustice to man* { *onely: First, to* { *others* { 1. *in* { *Mercy:* { *The quality.* / *The gaine of it.*

Pr. 3. 3. Pr. 21. 13. Pr. 12. 10. Pr. 16. 6. Pr. 3. 4. Pr. 14. 31. Pr. 19. 17. Pr. 11. 17. Pr. 21. 21. Pr. 14. 21.

LEt not mercy and truth forsake thee: binde them on thy necke, and write them vpon the table of thine heart; *this suffereth not* to stop thine eare at the cry of the poore: *yea*, the righteous man regardeth the life of his beast; *no vertue is more gainfull: for* By mercy and truth iniquity shall bee forgiuen; *and* By this thou shalt finde fauour and good vnderstanding in the sight of God and man: *Good reason*; For he honoreth God, that hath mercy on the poore: *yea, he makes God his debter*; He that hath mercy on the poore, lendeth to the Lord, and the Lord will recompence him: *So that* The mercifull man rewardeth his owne soule; *for* He that followeth righteousnesse and mercy, shall finde righteousnesse, and life, and glory; *and therefore* is blessed *for euer.*

ℚ. 13. *Against mercy offend* { 1. *Vnmercifulnesse.* / 2. *Oppression.* / 3. *Bloud-thirstinesse.*

Pr. 22. 7. Pr. 14. 20. Pr. 19. 7.

1. THat *(not only)* the rich ruleth the poore, but that the poore is hated of his owne neighbour; whereas the friends of the rich are many: *Of his neighbour? Yea* all the brethren of the poore hate him: how much more will his friends depart from him? though he be instant with words, yet they will not.

Pr. 30. 14. Pr. 22. 16. Pr. 22. 22. Pr. 25. 20. Pr. 11. 17. Ec. 4. 1. Ec. 5. 8.

2. There is a generation, whose teeth are as swords, and their iawes as kniues, to eat vp the afflicted out of the earth. These are they that oppresse the poore, to increase themselues, and giue to the rich; *that* rob the poore because he is poore, and oppresse the afflicted in iudgement; that take away the garment in the cold season, *and therefore* are like vineger powred vpon nitre, or like him that singeth songs to an heauy heart; That trouble their owne flesh, *and* therefore are cruell; *An ordinary sinne.* I turned and considered all the oppressions that are wrought vnder the Sunne; and behold, the teares of the oppressed, and none comforteth them; and the strength is of the hand of those that oppresse them, and none comforteth them. None? *Yes surely, aboue.* If in a country thou seest the oppression of the poore, and the defrauding of iudgement, and iustice, be not astonied at the matter; for he that is higher than the highest, regardeth, and there bee higher than they, which will defend the cause of the poore, to *cause* the oppressor to come to pouerty: *in which estate* he shall cry and not be heard.

Pr. 22. 23. Pr. 22. 16. Pr. 21. 13. Pr. 29. 10. Pr. 24. 15. Pr. 28. 17. Pr. 1. 11. Pr. 1. 12. Pr. 1. 15. Pr. 1. 16. Pr. 1. 17. Pr. 1. 18. Pr. 12. 10. Pr. 26. 2. Pr. 24. 16. Pr. 26. 27. Pr. 28. 17.

3. *The bloudy man is he which not only* doth hate him that is vpright, *but* layeth wait against the house of the righteous, and spoileth his resting place; *yea*, that doth violence against the bloud of a person: *Such as will say*, Come with vs, we will lay wait for bloud, and lie priuily for the innocent without a cause. We will swallow them vp aliue like a graue, euen whole; as those that goe downe into the pit. But, my sonne, walke not thou in the way with them: refraine thy foot from their path: for their feet runne to euill, and make haste to bloud-shed. Certainly as without cause the net is spred before the eies of all that hath wings, so they lay wait for bloud, and lie priuily for their liues; Thus the mercies of the wicked are cruell; *But shall they preuaile in this?* The causelesse curse shall not come: The iust man may fall seuen times in a day, but he riseth vp againe, whiles the wicked shall fall into mischiefe; *yea into the same they had deuised:* He that diggeth a pit, shall fall therein; and he that rouleth a stone, it shall fall vpon him, *and crush him to death: for* Hee that doth violence against the bloud of a person, shall flee vnto the graue, and they shall not stay him.

ℚ. 14. *The*

Q. 14. *The ſecond kinde of Iuſtice to others, is Liberality*
- *Deſcribed,*
- *Limited,*
- *Rewarded,*
  - *with his owne,*
  - *with more.*

Liberality or beneficence, is to caſt thy bread vpon the waters; *to* giue a portion to ſeuen, and alſo to eight; *in a word,* to giue of his bread to the poore, *and* not to with-hold his goods from the owners thereof (i. *the needy*) though there be power in his hand to doe it, *and* not to ſay to his neighbour, Goe and come againe, to morrow I will giue thee, if he now haue it: *Not that God would not haue vs enioy the comforts hee giues vs, our ſelues; for,* to euery man to whom God hath giuen riches and treaſures, and giueth him power to eat thereof, and to take his part, and to enioy his labours, this is the gift of God; *but* if the clouds be full, they will powre out raine vpon the earth, *and yet they ſhall be neuer the emptier.* The liberall perſon ſhall haue plenty, and he that watereth, ſhall alſo haue raine: *yea not only* he that giueth to the poore, ſhall not lacke, *but* ſhall finde it after many daies; *whereas* hee that hideth his eies, ſhall haue many curſes: *but,* There is that ſcattereth, and is more increaſed: *thus* He that hath a good eye, is bleſſed of God.

Ec. 11. 1.
Ec. 11. 2.
Pr. 22. 9.
Pr. 3. 27.
Pr. 3. 28.
Ec. 5. 18.
Ec. 11. 3.
Pr. 11. 25.
Pr. 28. 17.
Ec. 11. 1.
Pr. 11. 24.
Pr. 22. 9.

Q. 15. *The extremes whereof are*
- *Couetouſneſſe,*
  - *The deſcription of it.*
  - *The curſe.*
- *Prodigalitie.*

THe *couetous* is he, that is greedy of gaine, that hauing an euill eie, *and* coueting ſtill greedily, trauelleth too much to be rich, *and therefore both* ſpareth more than is right, *and* increaſeth his goods by vſury and intereſt: There is one alone, and there is not a ſecond, which hath neither ſonne, nor brother; yet is there none end of his trauell, neither can his eyes be ſatisfied with riches, neither doth hee thinke, For whom doe I trauell, and defraud my ſoule of pleaſures? *This man is vnſatiable, like to* The horſeleeches two daughters, which cry ſtill, Giue, Giue: *eſpecially in his deſires;* The Graue and deſtruction can neuer be full; ſo the eies of a man can neuer bee ſatisfied: All the labour of man is for his mouth, and yet the ſoule is not filled: *yea, this is the curſe that God hath ſet vpon him;* Hee that loueth ſiluer ſhall not be ſatisfied with ſiluer: and he that loueth riches, ſhall be without the fruit thereof; *and whereas* the rich mans riches are his ſtrong City, he that truſteth in riches, ſhall fall, *and by his* ſparing commeth ſurely to pouertie. *All this while* hee ſets his eies on that which is nothing, *and* doth but gather for him that will be merciſull to the poore: *wherefore,* Better is a little with right, than great reuenues without equity. Giue mee not pouerty, nor riches: feed mee with food conuenient for me, leſt I be full, and deny thee, and ſay, Who is the Lord? or leſt I be poore, and ſteale, and take the Name of God in vaine.

Pr. 1. 19.
Pr. 23. 6.
Pr. 21. 26.
Pr. 23. 4.
Pr. 11. 24.
Pr. 28. 8.
Ec. 4. 8.
Pr. 30. 15.
Pr. 27. 20.
Ec. 6. 7.
Ec. 5. 9.
Pr. 18. 11.
Pr. 11. 28.
Pr. 11. 24.
Pr. 23. 5.
Pr. 28. 8.
Pr. 16. 8.
Pr. 30. 8.
Pr. 30. 9.

Q. 16. *Prodigality in*
- *Too much expence: whereof*
  - *The qualitie,*
  - *The end.*
- *Careleſneſſe of his eſtate.*

THe *prodigall is the man* that boaſteth of falſe liberality, that loueth paſtime, and wine, and oile, that feedeth gluttons, and followeth the idle; The vnthriftie man and the wicked man walketh with a froward mouth; Lewd things are in his heart, he imagineth euill at all times; Therefore alſo ſhall his deſtruction come ſpeedily, and hee ſhall

Pr. 12. 9.
Pr. 21. 17.
Pr. 28. 7.
Pr. 28. 19.
Pr. 6. 12.
Pr. 6. 14.

Pr. 6. 15. Pr. 13. 11. Pr. 21. 17. Pr. 28. 19. Pr. 28. 7. Pr. 22. 26. Pr. 22. 27. See more of this rule in the last page of *Politicke*, following.

be destroyed suddenly without recouery; *and in the meane time*, The riches of vanity shall diminish; *so that* he shall be a man of want; *yea* filled with pouerty, *and* a shame to his father. *Of this kind also is he that is otherwise careless of his estate:* Be not thou of them that touch the hand, nor among them that are surety for debts: If thou hast nothing to pay, why causest thou that he should take thy bed from vnder thee?

§. 17. *Diligence* { *what it is.* / *how profitable in* { *Health,* / *Wealth and abundance,* / *Honour.*

Pr. 16. 26. Ec. 9. 10. Ec. 3. 20. Ec. 1. 8. Ec. 3. 9. Ec. 5. 11. Pr. 20. 13. Pr. 10. 4. Pr. 13. 4. Pr. 14. 23. Pr. 12. 27. Pr. 22. 29. Pr. 12. 24.

IVstice to a mans selfe, *is diligence*; *for* he that trauelleth, trauelleth for himselfe; *The diligent is he, who* all that his hand shall finde to doe, doth it with all his power. I haue seene *(indeed)* the trauell, that God hath giuen the sonnes of men, to humble them thereby, *that* all things are full of labour, man cannot vtter it; *But* what profit hath he that worketh, of the thing wherein he trauelleth? *Much euery way: first, Health:* The sleepe of him that trauelleth, is sweet, whether hee eat little or much: *Secondly, Wealth:* Open thine eies, and thou shalt be satisfied with bread: *yea*, The hand of the diligent, maketh rich, and his soule shall be fat: *and not sufficiency onely*; *but* in all labour there is abundance, but the talke of the lips bringeth want: *yet more*, the riches that the diligent man hath, are precious. 3. *Honour:* A diligent man shall stand before Kings, and not before the base sort; *and* The hand of the diligent shall beare rule, but the idle shall be vnder tribute.

§. 18. *Slothfulnesse,* { *The properties.* / *The danger of it.*

Ec. 4. 5. Pr. 19. 24. Pr. 26. 24. Pr. 6. 10. Pr. 15. 19. Pr. 22. 13. Pr. 26. 13. Pr. 26. 16. Pr. 12. 11. Pr. 13. 4. Pr. 21. 25. Pr. 18. 9. Pr. 10. 5. Pr. 19. 15. Pr. 20. 4. Pr. 20. 13. Ec. 10. 18. Pr. 24. 30. Pr. 24. 31. Pr. 24. 32. Pr. 10. 4. Pr. 6. 6. Pr. 6. 7. Pr. 6. 8. Pr. 6. 9. Pr. 24. 33. Pr. 6. 11.

THe slothfull, *is he that* foldeth his hands, and eateth vp his owne flesh; That hideth his hand in his bosome, and will not pull it out againe to his mouth; That turneth on his bed, as a doore turneth on the hinges, *and saith*, Yet a little sleepe, a little slumber, a little folding of the hands to sleepe. *Euery thing that he ought to doe, is troublesome:* The way of the slothfull man is an hedge of thornes, *(which hee is loth to set foot in)* There is a Lion without *(saith he)* I shall bee slaine in the street: *who although herein* he be wiser in his owne conceit, than seuen men that can render a reason: Yet *(the truth is)* hee that *(so much as)* followes the idle, is destitute of vnderstanding. He lusteth *(indeed) and affecteth great things*, but his soule hath nought: *so*, The very desire of the slothfull slayeth him, for his hands refuse to worke. And *not only* hee that is slothfull in his worke, is brother to him that is a great waster; but he that sleepeth, *(and* Slothfulnesse causeth to fall asleepe) in haruest, is the sonne of confusion: *and*, He that will not plough because of Winter, shall beg in Summer, and haue nothing: Loue not sleepe *therefore*, least thou come to pouerty; *for what is it, that hence commeth not to ruine?* For *the house:* By slothfulnesse the roofe of the house goeth to decay; and by idlenesse of the hands, the house droppeth thorow. *For the Land:* I past by the field of the slothfull, and by the Vineyard of the man destitute of vnderstanding: and loe, it was all growne ouer with thornes, and nettles had couered the face of it, and the stone wall thereof was broken downe. Then I beheld and considered it well; I looked vpon it, and receiued instruction: *so in euery respect* the slothfull hand maketh poore. Goe to the Pismire *therefore*, thou sluggard, and behold her wayes, and be wise: For she hauing no Guide, Gouernour, nor Ruler, prepareth her meat in Summer, and gathereth her food in haruest. How long wilt thou sleepe, O sluggard? when wilt thou arise out of thy sleepe? Yet a little sleepe, yet a little slumber, yet a little folding of the hands to sleepe: Therefore thy pouerty commeth as a speedy Traueller, and thy necessity as an armed man.

SALOMONS ETHICKS.

THE FOVRTH BOOKE.

TEMPERANCE and *FORTITVDE.*

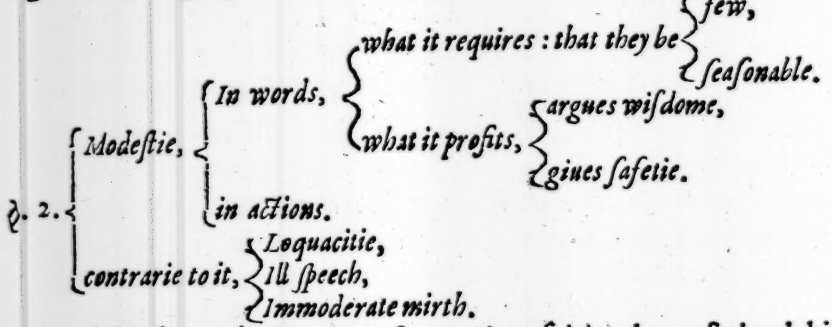
Temperance is the moderation of our desires: whether
- *in Diet; Sobrietie.*
- *in words and actions,* { *Modeſtie,* *and* *Humilitie.*
- *in affections,* { *continencie,* *refraining of anger.*

§. 1. { *Temperance in diet,* / *Exceſſe: how dangerous to* { *Body,* *Soule,* *Eſtate.*

THe *temperate in diet, is hee* that refraineth his appetite, *that* lookes not on the wine when it is red, *that* puts his knife to his throat, when hee ſits with a Ruler; *that* when hee findes hony, eats but that which is ſufficient for him, leſt hee ſhould bee ouer-full. *It is true,* that a man eateth and drinketh, and ſeeth the commoditie of all his labour; this is the gift of God: *yea,* this I haue ſeene good, that it is comely to eat and to drinke, and to take pleaſure in all his labour wherein hee trauelleth vnder the Sunne, the whole number of the daies of his life which God giueth him, for this is his portion: *God allowes vs* to eat our bread with ioy, and drinke our wine with a cheerefull heart, and there is nothing better than this; *yea,* there is no profit but this: *But not* that a man ſhould bee giuen to his appetite, that hee *ſhould* ſeeke in his heart to draw his fleſh to wine: *or that* whatſoeuer his eies deſire, hee ſhould not with-hold it from them: *Such a man* when hee is full, deſpiſeth an hony-combe: whereas to the hungry, euery bitter thing is ſweet: *and in his exceſſe is outragious: One of the* three things, yea foure, for which the earth is moued, and cannot ſuſtaine it ſelfe, is a foole when hee is filled with meat. *Neither doth this proſper with himſelfe. For his body:* The ſatietie of the rich will not ſuffer him to ſleepe. To whom is woe? to whom is ſorrow? to whom is murmuring? to whom are wounds without cauſe? and to whom is the redneſſe of the eies? Euen to them that tarry long at the wine: to them that goe and ſeeke mixt wine. *For his ſoule:* Looke not on

Pr.15.28. Pr.23.31. Pr.23.2. Pr.23.1. Pr.25.16. Ec.3.13. Ec.5.17. Ec.9.7. Ec.3.22. Ec.2.24. Pr.21.2. Ec.2.3. Ec.2.10. Pr.27.7. Pr.30.21. Pr.30.22. Ec.5.11. Pr.23.29. Pr.23.30. Pr.23.31. Pr.23.32.

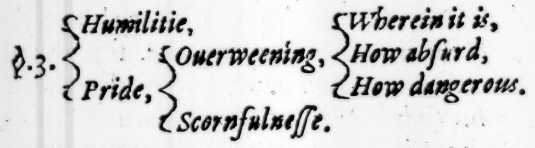
Pr.23.33. on the wine when it is red, and ſheweth his colour in the cup, or goeth downe pleaſantly. In the end thereof, it will bite like a Serpent, and hurt like a Cockatrice: Thine eies ſhall looke vpon the ſtrange woman, and thy lips ſhall ſpeake lewd things, and
Pr.23.34. thou ſhalt be as one that ſleepeth in the middeſt of the Sea, and as hee that ſleepeth in
Pr.23.35. the top of the maſt: they haue ſtricken mee (ſhalt thou ſay) but I was not ſicke: they haue beaten me, but I knew not when I awoke, therefore will I ſeeke it yet ſtill. *For his eſtate:* He is like a citie which is broken downe, and without walls: Keepe not company
Pr. 25.28. *therefore* with drunkards, nor with gluttons: for the glutton and drunkard ſhall bee
Pr.23.20. poore, and the ſleeper ſhall be clothed with rags; *and in all theſe,* Wine is a mocker,
Pr.20.1. and ſtrong drinke is raging, and whoſoeuer is deceiued thereby, is not wiſe.



Pr.17.27. Pr.10.19. Pr.17.27. Pr.18.4. Pr.10.31. Pr.10.21. Pr.12.14. Pr.13.2. Pr.18.20. Pr.12.23. Pr.11.12. Pr.10.19. Pr.17.28. Pr.21.23. Pr.13.3. Ec.5.2. Pr.15.2. Pr.15.14. Pr.18.2. Pr.12.23. Ec.10.14. Pr.10.19. Pr.11.28. Pr.15.32. Pr.12.6. Pr.14.3. Pr.13.3. Pr.27.20. Pr.10.31. Pr.15.4. Pr.18.7. Pr.11.16. Ec.2.2. Ec.7.5. Ec.7.6. Ec.11.9.

THe *modeſt (for words)* is a man of a precious ſpirit, that refraineth his lips, *and* ſpareth his words. The words of a *modeſt man are* like deepe waters, and the well-ſpring of wiſdome like a flowing Riuer: *but when hee doth ſpeake, it is to purpoſe: for,* The mouth of the iuſt ſhall be fruitfull in wiſdome: and the lips of the righteous doe feed many, *yea himſelfe:* A man ſhall be ſatiate with good things by the fruit of his mouth: *and* with the fruit of a mans mouth his belly ſhall be ſatisfied: *but ſtill he ſpeaketh ſparingly:* A wiſe man concealeth knowledge, and a man of vnderſtanding will keepe ſilence, *which as it argues him wiſe, (for* euen a foole, when hee holdeth his peace is counted wiſe; and he that ſtoppeth his lips, as prudent) *ſo it giues him much ſafetie:* Hee that keepeth his mouth, and his tongue, keepeth his ſoule from affliction; *yea* he keepeth his life: *where contrarily,* The mouth of the foole is in the multitude of words, it babbleth out fooliſhneſſe; *as* it is fed with it: *neither* hath hee any delight in vnderſtanding, *but* that which his heart diſcouereth; *and while he bewraieth it,* The heart of fooles publiſheth *his* fooliſhneſſe: *And as* he multiplieth words, *ſo* in many words there cannot want iniquitie: his mouth *(ſtill)* babbleth euill things, *for either* hee ſpeaketh froward things, *or* how to lie in wait for bloud, *or* in the mouth of the fooliſh is the rod of pride; *and what is the iſſue of it?* Hee that openeth his mouth, deſtruction ſhall be to him. And he that hath a naughtie tongue, ſhall fall into euill; *for, both* it ſhall be cut out, *and* the frowardneſſe of it, is the breaking of the heart. *Laſtly,* a fooles mouth is his owne deſtruction, and his lips are a ſnare for his ſoule.

For actions: The modeſt ſhall haue honour: *And though we need not ſay,* Of laughter, thou art madde, and of ioy, what is this thou doeſt? *yet* Anger is better than laughter: for by a ſad looke the heart is made better. The heart of the wiſe *therefore* is in the houſe of mourning, but the heart of fooles is in the houſe of mirth. Reioice then, O young man, in thy youth, and let thine heart cheere thee in the daies of thy youth, and walke in the waies of thine heart, and in the ſight of thine eies; but know, that for all theſe things God will bring thee to Iudgement.



Pr.29.23. Pr.30.2. NExt *to the modeſt, is* the humble in ſpirit: *He ſaith,* Surely, I am more fooliſh than a man, and haue not the vnderſtanding of a man in me; for I haue not learned wiſdome,

dome, and haue not attained to the knowledge of holy things : *But doth hee want it ere the more ? No :* With the lowly is wiſdome, *and* The eare that harkneth to the corrections of life, ſhall lodge among the wiſe : Better it is *therefore*, to be of an humble minde with the lowly, than to diuide the ſpoiles with the proud : *for* before honour goeth humilitie ; *and* hee that confeſſeth and forſaketh his ſinnes, ſhall haue mercie ; *yea*, the humble of ſpirit ſhall enioy glory : *and* the reward of humilitie, and the feare of God, is riches, and glory, and life. Pr. 30. 3. Pr. 11. 2. Pr. 13. 31. Pr. 16. 19. Pr. 15. 33. Pr. 18. 12. Pr. 28. 13. Pr. 29. 23. Pr. 22. 24.

Contrary whereto ; There is a generation, whoſe eies are haughtie, and their eye-lids are lift vp : There is a generation, that are pure in their owne conceit, and yet are not waſhed from their filthineſſe. *Yea*, All the waies of a man are cleane in his owne eies : but the Lord pondereth the ſpirits ; *and not ſo onely, but* Many men will boaſt of their goodneſſe : *but* It is not good to eat much honey, ſo to ſearch their owne glory is not glory : Let another man praiſe thee, and not thine owne mouth ; a ſtranger, and not thine owne lips. *This ouer-weening is commonly incident to great men.* The rich man is wiſe in his owne conceit, but the poore that hath vnderſtanding, can trie him : *Hence it is that hee affects ſingularitie* ; According to his deſire, hee that ſeparates himſelfe, will ſeeke, and occupie himſelfe in all wiſdome : *but* ſeeſt thou a man *thus* wiſe in his owne conceit ? there is more hope of a foole than of him : yea, *he is a foole in this* : In the mouth of the fooliſh is the rod of pride : I thought, I will be wiſe, but it went farre from mee ; it is farre off, what may it be ? *and that a wicked foole* ; A haughtie looke, and a proud heart, which is the light of the wicked, is ſinne : If *therefore* thou haſt beene fooliſh in lifting vp thy ſelfe, and if thou haſt thought wickedly, lay thy hand vpon thy mouth, *for* God hateth an haughtie eye ; *yea, he ſo hateth it, that* all that are proud in heart, are an abomination to the Lord ; and though hand ioine in hand, they ſhall not bee vnpuniſhed ; *and what puniſhment ſhall he haue ?* The Lord will deſtroy the houſe of the proud man ; *and his very pride is an argument of his ruine :* Before deſtruction the heart of a man is haughtie : Pride goeth before deſtruction, and an high minde before the fall : *Before it ? yea, with it :* when pride commeth, then commeth ſhame. *Now the height of pride is ſcornefulneſſe* : Hee that is proud and haughtie, ſcornefull is his name, who worketh in the pride of his wrath : and *this man* deſpiſeth his neighbour, and *therefore* is deſtitute of vnderſtanding : when the wicked commeth, then commeth contempt ; and with the vile man is reproch : *but of all, him that reproues him :* Hee that reproueth a ſcorner, purchaſeth to himſelfe ſhame ; and hee that rebuketh the wicked, getteth himſelfe a blot : *therefore* Iudgements are prepared for the ſcorners, and ſtripes for the backe of fooles ; *ſo as others are hurt by his ſinne ; for* a ſcornefull man bringeth a whole Citie into a ſnare : *ſo they ſhall be likewiſe bettered by his iudgement :* when the ſcorner is puniſhed, the fooliſh is wiſe. Pr. 30. 13. Pr. 30. 12. Pr. 16. 2. Pr. 21. 2. Pr. 20. 6. Pr. 25. 27. Pr. 27. 2. Pr. 28. 11. Ec. 18. 1. Pr. 16. 12. Pr. 14. 3. Ec. 7. 25. Ec. 7. 26. Pr. 21. 4. Pr. 30. 32. Pr. 6. 17. Pr. 16. 5. Pr. 15. 25. Pr. 18. 22. Pr. 16. 18. Pr. 11. 2. Pr. 21. 24. Pr. 11. 12. Pr. 18. 3. Pr. 9. 7. Pr. 19. 29. Pr. 29. 8. Pr. 21. 11.

§. 4. *Continencie* { *of Luſt,* / *of Anger,* } *with their Contraries.*

OF the firſt kinde, is he that drinkes the waters of his owne Ciſterne ; that deſires not the beautie of *a ſtranger* in his heart ; neither lets her take him with her eye-lids : *contrarily, the incontinent* is hee that delights in a ſtrange woman, and embraces the boſome of a ſtranger ; or ſhe that forſakes the guide of her youth, and forgetteth the couenant of God ; ſhe lieth in wait for a prey, and ſhe increaſeth the tranſgreſſors amongſt men. For a whore is as a deepe ditch, and a ſtrange woman as a narrow pit : *Yea*, I finde more bitter than death the woman whoſe heart is as nets and ſnares, and whoſe hands as bands : he that is good before God, ſhall be deliuered from her, but the ſinner ſhall be taken by her. Pr. 5. 15. Pr. 6. 25. Pr. 5. 20. Pr. 2. 17. Pr. 23. 28. Pr. 23. 27. Ec. 7. 28. See more of this vice, *Occom.* ſect. 2. and 3.

Of the ſecond, is he that is ſlow to anger, ſlow to wrath ; whoſe diſcretion deferreth his anger, and whoſe glory is to paſſe by an offence : *which moderation, as it argues him to be* of great wiſdome (*for* wiſe men turne away wrath) *ſo it makes* him better than the mightie Pr. 16. 32. Pr. 14. 29. Pr. 19. 11. Pr. 14. 29. Pr. 29. 8.

Pr.16.23. Pr.20.3. Ec.7.11. Ec.7.11. Pr.14.17. Pr.14.29. Pr.27.4. Pr.29.22. Pr.22.24. Pr.22.25.

mightie man, *and procures him inst honour*; *for* It is the honour of a man to cease from strife; *contrary to which, is* he that is of an hastie spirit to be angry; *which as it proues him fooliſh*, (for anger resteth in the bosome of fooles, *and* he that is hastie to anger, *not onely* committeth folly, *but* exalteth it) *ſo it makes him dangerous*: Anger is cruell, and wrath is raging; *and* a furious man aboundeth in transgressions: *wherefore* make no friendship with an angry man, lest thou learne his waies, and receiue destruction to thy soule.

§. 5. *Fortitude.* { *In generall,* / *The ſpecials of it,* { *Confidence,* / *Patience* { *in Gods afflictions,* / *in mens iniuries.*

Pr.18.14. Pr.28.1. Pr.14.10. Pr.29.25. Pr.18.14. Pr.28.1. Pr.3.5. Pr.3.6. Pr.16.3. Pr.14.32. Pr.13.12. Pr.28.25. Pr.16.3. Pr.3.6. Pr.30.5. Pr.21.31. Pr.18.12. Pr.16.20. Pr.28.26. Pr.27.1.

FOrtitude *is that, whereby* The spirit of a man sustaines his infirmities; *which makes* the righteous bold as a Lion: *contrarily, the weake of ſtrength* is hee that is faint in the day of aduersitie; whose feare bringeth a snare vpon him; *and that desperate*: A wounded spirit who can beare? *which is often caused through guiltineſſe*: The wicked fleeth, when none pursueth him. *Confidence is, to* trust in the Lord with all thine heart, and not to leane to thine owne wisdome; *but* in all thy waies to acknowledge him, *and* to commit thy workes to the Lord, *and to* haue hope in thy death: *and though in other things*, The hope that is deferred, is the fainting of the heart; *yet in this*, he that trusteth in the Lord, shall be fat; *for, from hence, not onely* his thoughts and waies are directed, *but he receiueth ſafetie and protection*: He is a shield to those that trust in him. The horse is prepared for the day of battell, but saluation is of the Lord. *Yea*, The name of the Lord is a strong tower: the righteous runneth to it, and is exalted. *So that*, He that trusteth in the Lord, he is blessed; *whereas* He that trusteth in his owne heart, is a foole: *and it is a vaine thing* to boast thy selfe of to morow; for thou knowest not what a day will bring forth.

Pr.3.11. Ec.7.16.

Patience is, not to refuse the chastening of the Lord, neither to bee grieued with his correction: *The patient man*, in the day of wealth, is of good comfort, and in the day of affliction considereth, God also hath made this contrarie to that, that man should finde nothing after him *whereof to complaine: knowing that* the Lord correcteth whom hee loueth; *and that* the patient abiding of the righteous shall bee gladnesse: *Contrarily*, The heart of the foole fretteth against the Lord; he is careleſſe and rageth: *but to what purpoſe?* Man cannot striue with him that is stronger than he: *yea rather*, the man that hardeneth his necke when he is rebuked, shall suddenly bee destroied, and cannot be cured: *in reſpect of mens iniuries*, Hee saith not, I will recompence euill; but waits vpon the Lord, and hee shall saue him. *In which regard*, the patient in spirit *that ſuffers*, is better than the proud of spirit *that requites*.

Pr.3.33. Pr.10.28. Pr.19.3. Ec.6.10. Pr.29.1. Pr.20.22. Ec.7.10.

SALOMONS

SALOMONS POLITICKS, OR COMMON-WEALTH.

THE FIRST BOOKE.

His { KING, COVNCELLOVR, COVRTIER, SVBIECT.

By IOS. HALL.

LONDON,
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SALOMONS POLITICKS,

OR

Common-Wealth.

And first,

HIS KING.

ϕ. 1. *Degrees* { *must be, and are* { *subordinate,* / *highest,* { *not many,* / *but one.* } } / *and those from God.* }

IN all well ordered gouernments there are degrees, And higher than the highest, and yet an higher than they: *and these, of Gods appointment; not onely in the inferiour ranks,* The rich and poore meet, and the Lord is the Maker of them all: *but in the supreme,* By me Kings raigne *(saith Wisdome)* and Princes decree Iustice: *and not they onely, but the* Nobles and all the Iudges of the earth; *so it is a iust wonder, that* the Grashoppers haue no King, yet they goe forth by bands. *And as no King is a iudgement; so many: for* Because of the transgression of the Land, there are many Princes; *many, not onely in frequent succession, but in society of regiment.*

Ec. 5. 7.
Pr. 2. 22.
Pr. 8. 15.
Pr. 8. 16.
Pr. 30. 27.
Pr. 28. 2.

ϕ. 2. *In a King are described* { *Quality of his person* { *Naturall,* / *Morall.* } / *Actions.* }

A King must be high; as in place, so in blood: Blessed art thou, O Land, when thy King is the sonne of Nobles; *not of any seruile condition; for nothing can be more* vncomly, than for a seruant to haue rule ouer Princes: *and it is a monster in State,* to see seruants ride on horses, and Princes *(of blood)* to walke as seruants on the ground; *neither more monstrous than intollerable.* There are three things for which the earth is moued, yea foure which it cannot sustaine: *whereof one is,* A seruant when he raigneth.

Ec. 10. 17.
Pr. 19. 10.
Ec. 10. 17.
Pr. 30. 21.
Pr. 30. 22.

ϕ. 3. *Morall qualities* { *Negatiue; what one he may not be:* { *Not lasciuious,* / *Not riotous,* / *Not hollow and dissembling,* / *Not childish,* / *Not imprudent,* / *Not oppressing.* } / *Affirmatiue.* }

AND as his blood is heroicall, so his disposition; not lasciuious, What, O my sonne of my desires, giue not thy strength to women, nor thy waies: *But why,* should he withhold

Pr. 31. 23.
Ec. 2. 10.

hold from his eyes whatsoeuer they can desire, and withdraw his heart from any ioy? *why may he not haue* all the delights of the sonnes of men: as women taken captiue; as Queenes and Concubines, and Damosels without number? This is to destroy Kings; He shall finde more bitter than death the woman whose heart is as nets and snares. *Not riotously excessiue; whether in wine: for* It is not for Kings to drinke wine, nor for Princes strong drinke: *What not at all? To him alone is it not said*, Goe eat thy bread with ioy, and drinke thy wine with a cheerefull heart? who should eat or drinke, or haste to outward things more than he? *Not immoderatly:* so as he should drinke and forget the decree, and change the iudgement of all the children of affliction: *Or in meat; for*, Woe be to thee, O Land, when thy Princes eat in the morning: and if he be not the master of his appetite, his dainty meats will proue deceiueable. *Not hollow, not double in speeches, in profession:* The lip of excellency becomes not a foole; much lesse, lying talke a Prince. *Not childish*; Woe to thee, O Land, whose King is a childe: *not so much in age, which hath sometimes proued successefull; but in condtion: Not imprudent, not oppressing; two vices conioyned*; A Prince destitute of vnderstanding, is also a great oppressor; *And to conclude, in all or any of these, not wilfully inflexible:* A poore and wise childe is better than an old and fooli shKing, that will no more be admonished.

Ec. 2. 8. Can 6. 7. Pr. 31. 3. Ec. 7. 28. Pr. 31. 4. Ec. 9. 7. Ec. 2. 25. Pr. 31. 5. Ec. 10. 16. Pr. 23. 2. Pr. 23. 3. Pr. 17. 7. Ec. 10. 16. Pr. 28. 16. Ec. 4. 13.

- §. 4. *Affirmatiue; what one he must be:*
  - *To others*
    - *Iust,*
    - *Mercifull,*
    - *Slow to Anger,*
    - *Bountifull.*
  - *In himselfe*
    - *Temperate,*
    - *Wise,*
    - *Valiant,*
    - *Secret.*

Ec. 10. 17. Pr. 11. 1. Pr. 16. 12. Pr. 14. 34. Pr. 29. 2. Pr. 20. 18. Pr. 8. 16. Pr. 20. 26. Pr. 28. 16. Pr. 29. 4. Pr. 16. 32. Pr. 19. 12. Pr. 30. 29. Pr. 30. 31. Pr. 25. 3. Pr. 21. 1.

Contrarily he must be Temperate, Blessed art thou, O Land, when thy Princes eat in time, for strength, and not for drunkennesse: *Iust and righteous, for* false ballances *(especially in the hand of gouernment)* are an abomination to the Lord: but a perfect weight pleaseth him: *A vertue beneficiall both* 1. *to himselfe (for* the Throne is established by Iustice) *and* 2. *to the State.* Iustice exalteth a Nation; *than which nothing doth more binde and cheare the hearts of the people: for* When the righteous are in authority, the people reioyce, but when the wicked beares rule, the people sigh: *and with truth and iustice, must mercy be ioyned inseparably: for* Mercy and truth preserue the King: and his Throne shall be established, *also*, by mercy. *And all these must haue wisdome to menage them:* By it, Princes rule, *and are terrible to the ill-deserning.* A wise King scattereth the wicked, and causeth the wheele to turne ouer them. *To all these must bee added bounty:* A Prince that hateth couetousnesse, shall prolong his daies; *where contrarily*, A man of gifts destroyeth his country: *and yet further, a conquest of his owne passions; a princely victory: for* He that is slow to anger, is better than the mighty man; and hee that ruleth his owne minde, better than he that winneth a City; *because of all other*, The Kings wrath is like the roaring of a Lion: *and what is that* but the messenger of death? *and if it may be, a conquest of all others, through valour.* There are three things, that order well their going, yea foure are comely in going: *whereof the last and principall is*, A King against whom no man dares rise vp. *Lastly, secrecie in determinations:* The Heauen in height, and earth in deepnesse, and the Kings heart can no man *(no man should)* search out: *neither should* it be in any hands *but* the Lords; *who* as he knowes it, so he turnes it whithersoeuer it pleaseth him.

- §. 5. *His actions*
  - *common, speciall to his place: To*
    - *iudge righteously*
      1. *according to the truth of the cause.*
      2. *according to the distresse of the party, vnpartially.*
    - *remit mercifully.*

Pr. 16. 12. Pr. 16. 7.

His actions must suit his disposition, which must bee vniuersally holy: for, It is an abomination to Kings *(of all other)* to commit wickednesse. *Which holinesse alone*

is the way to all peace: When the waies of a man pleaſe the Lord, he will make his enemies at peace with him: *Peculiarly to his place*; *hee muſt firſt iudge his people:* a King that ſitteth in the Throne of iudgement, chaſeth away all euill with his eies; *and* by this hee maintaines his country: *and while he doth ſit there,* A diuine ſentence muſt be in the lips of the King, *and* his mouth may not tranſgreſſe in iudgement. *For,* a King that iudgeth the poore in truth, his Throne ſhall be eſtabliſhed for euer: *Neither may his eare be partially open: which diſpoſition ſhall be ſure to be fed with reports; for,* Of a Prince that harkneth to lies, all his ſeruants are wicked: *nor his mouth ſhut, eſpecially in caſes of diſtreſſe:* Open thy mouth for the dumbe in the cauſe of all the children of deſtruction: open thy mouth, iudge righteouſly, and iudge the afflicted and the poore: *yet not with ſo much regard to the eſtate of perſons, as the truth of the cauſe; for* Surely it is not good to condemne the iuſt *in what euer condition*; nor that Princes ſhould ſmite ſuch for equity: *wherein he ſhall wiſely ſearch into all difficulties.* The glory of God is to paſſe by infirmities, but the Kings honour is to ſearch out a thing; *yet ſo, as he is not ſeldome mercifull in execution,* Deliuering them that are drawne to death, and preſeruing them that are drawne to be ſlaine. *Theſe obſerued, it cannot be, that* man ſhould rule ouer man to his hurt.

Pr. 20. 8. Pr. 29. 4. Pr. 16. 10. Pr. 29. 14. Pr. 29. 12. Pr. 31. 8. Pr. 31. 9. Pr. 17. 26. Pr. 25. 1. Pr. 24. 11. Ec. 8. 9.

SALOMONS
COVNSAILOR.

- Q. 6. Counſaile
  - For the ſoule,
    - How giuen:
      - The neceſsity of it,
      - The qualitie
        - wiſe,
        - righteous,
        - pleaſant.
    - How receiued.
  - For the State.

AS where no ſoueraignty, ſo where no counſell is, the people fall; *and contrarily,* where many Counſellors are, there is health; *and more than health,* Stedfaſtnes: *Counſell for the ſoule,* Where no viſion is, the people periſh: *which requires both holineſſe and wiſdome:* The fruit of the righteous is as a tree of life, and he that winneth ſoules, is wiſe; *&* the more wiſe the Preacher *(is)* the more he teacheth the people knowledge, and cauſeth them to heare, and ſearcheth forth, and prepareth many parables: *and not only* an vpright writing *(and ſpeaking)* euen the word of truth; *but* pleaſant words *alſo, ſo that* the ſweetneſſe of the lips increaſeth doctrine; *and not more delightfull, than effectuall: for,* The words of the wiſe are like goads and nailes faſtned by the maſters of the aſſemblies, that are giuen by one Paſtor: *which againe of euery hearer challenge due reuerence and regard*; *who* muſt take heed to his foot, when he entreth into the Houſe of God, and be more neere to heare, than to giue the ſacrifice of fooles: *for,* He that deſpiſeth the Word ſhall be deſtroyed: but he that feareth the Commandement, ſhall be rewarded.

Pr. 11. 14. Pr. 24. 6. Pr. 15. 22. Pr. 29. 18. Pr. 11. 30. Ec. 22. 9. Ec. 12. 10. Pr. 16. 21. Ec. 12. 11. Ec. 4. 17. Pr. 13. 13.

- Q. 7. In a Counſellor of State, or Magiſtrate, is required
  - Wiſdome,
    - Diſcuſsing of cauſes,
    - Prouidence, and working according to knowledge.
  - Pietie.
  - Iuſtice, and freed from
    - Partialitie,
    - Bribes,
    - Oppreſsion.

WIthout Counſell, all our thoughts *(euen of policie and ſtate)* come to naught: but in the multitude of Counſellors is ſtedfaſtneſſe: *and no leſſe in their goodneſſe;*

Pr. 15. 22.

Pr.24 5. Ec. 7. 2. Pr. 14.33. Pr. 17.24. Pr.

Pr. 15. 2. Pr. 24. 7. Pr. 26. 1.

Pr. 26. 8. Pr.

Pr. 18. 17. Pr. 20. 5.

Pr. 22. 3. Ec. 9. 15. Pr. 13. 16. Ec. 9. 17. Pr. 21. 22.

Ec. 9. 16. Ec. 9. 18. Ec. 9. 13. Ec. 9. 14. Ec. 9. 15.

Pr. 14. 16. Pr. 21. 30. Pr. 12. 3. Pr.

Pr. 18. 12. Pr. 29. 2. Pr. 28. 12. Pr. 28. 28. Pr. 29. 2. Pr. 25. 26. Pr. Pr. 28. 11. Pr. 24. 23. Pr. 18. 5.

Pr. 24. 24. Pr. 17. 15. Pr. 17. 23. Pr. 18, 16.

Ec. 7. 9. Pr. 12. 7. Pr. 15. 27. Pr. 21. 15. Pr. 19. 15. Pr. 21. 11. Pr. 21. 2. Ec. 14. 5. Pr. 12. 17. Pr. 18. 17. Pr. 19. 5. Pr. 19. 9. Pr. Pr. 14. 31. Pr. 22. 22. Pr. 24. 26.

1 *in their wiſdome*, which *alone* giues ſtrength *to the owner*, aboue ten mighty Princes that are in the City; *a vertue, which though* it reſteth in the heart of him that hath vnderſtanding, *yet* is knowne in the mids of fooles. *For* wiſdome is in the face of him that hath vnderſtanding, *and in his lips: for howſoeuer* he that hath knowledge, ſpareth his words, *yet the* tongue of the wiſe vſeth knowledge aright; *and* the foole cannot open his mouth in the gate; *and therefore is vnfit for authority.* As ſnow in ſummer, and raine in harueſt; ſo is honour vnſeemly for a foole. *And though it be giuen him; how ill it agrees?* As the cloſing of a precious ſtone in an heape of ſtones, ſo is hee that giues glory to a foole. *From hence; the good Iuſticer both carefully heareth a cauſe, knowing that* Hee which anſwereth a matter before he heare it, it is folly and ſhame to him; *and that related on both parts; for* He that is firſt in his owne cauſe, is iuſt: then commeth his neighbour and maketh inquirie of him; *and deeply ſifteth it: elſe he loſeth the truth; for* The counſell of the heart of a man is like deepe waters: but a man that hath vnderſtanding, will draw it out. *From hence, is his prouidence for the common good; not only* in ſeeing the plague, and hiding himſelfe, *but* in deliuering the city: *& as he foreſeeth, ſo* he worketh by knowledge: *and not in peace only: as,* The words of the wiſe are more heard in quietneſſe, than the cry of him that ruleth among fooles; *but in warre:* A wiſe man goeth vp into the City of the mighty, and caſteth downe the ſtrength of the confidence thereof. *For* wiſdome is better than ſtrength, *yea* than weapons of warre: I haue ſeene this wiſdome vnder the Sunne, and it is great vnto me; A little City and men in it, and a great King came againſt it, and compaſſed it about, and builded forts againſt it; and there was found in it a poore and wiſe man, and hee deliuered the City by his wiſdome. *Neither can there be true wiſdome in any Counſellor, without piety:* The wiſe man feareth, and departs from euill; *being well aſſured, that* there is no wiſdome, nor vnderſtanding, nor counſell againſt the Lord; *and that,* Man cannot bee eſtabliſhed by wickedneſſe: *and indeed how oft doth God ſo diſpoſe of eſtates, that* the euill ſhall bow before the good, and the wicked at the gates of the righteous? *neither is this more iuſt with God, than acceptable with men: for* when the righteous reioyce, there is great glory, *and* when they are in authority, the people reioyce; *contrarily,* when the wicked comes on, *and* riſes vp, *and* beares rule, the man is tryed; the good hide themſelues, and all the people ſigh: *and* the righteous man falling downe before the wicked, is like a troubled Well, and a corrupt Spring.

Neither is Iuſtice leſſe eſſentiall, than either; for to doe iuſtice and iudgement, is more acceptable to the Lord than ſacrifice: To know faces, *therefore (in a Iudge)* is not good; for that man will tranſgreſſe for a peece of bread; *much leſſe to* accept the perſon of the wicked, to cauſe the righteous to fall in iudgement: He that ſaith to the wicked, Thou art righteous, him ſhall the people curſe, and the multitude ſhall abhorre him: *Yea yet higher*; Hee that iuſtifieth the wicked, and condemneth the iuſt, both are an abomination to the Lord. *Wherefore, howſoeuer* The wicked man taketh a gift out of the boſome, to wreſt the waies of iudgement; *and commonly,* A mans gift inlargeth him, *and leadeth him (with approbation)* before great men: *yet he knoweth, that* the reward deſtroyeth the heart; *that the acceptance of it is but* the robbery of the wicked; which ſhall deſtroy them, becauſe they haue refuſed to execute iudgement: he hateth gifts, *then,* that he may liue, *and* it is a ioy to him to doe iudgement. *He doth vnpartially* ſmite the ſcorner, *yea ſeuerely* puniſh him, *that the wickedly* fooliſh may beware and become wiſe. *And whereas* Euery way of a man is right in his owne eies, and a falſe record will ſpeake lies and vſe deceit: *he ſo* maketh inquirie, *that* a falſe witneſſe ſhall not bee vnpuniſhed: and he that ſpeaketh lies, ſhall periſh: *Laſtly, his hand is free from oppreſſion of his inferiours: which as* it makes a wiſe man madde; *ſo the actor of it, miſerable: for* He that oppreſſeth the poore, reproueth him that made him: *and* if the afflicted be oppreſt in iudgement, the Lord will defend their cauſe, and ſpoile the ſoule that ſpoileth them; *and vpon all occaſions, he ſo determineth, that* they ſhall kiſſe the lips of him that anſwereth vpright words.

SALOMON
COURTIER.

§. 8. *Muſt bee* { *Diſcreet*, *Religious*, *Humble*, } { *Charitable*, *Diligent*, *Faithfull.* }

IN the light of the Kings countenance is life, and his fauour is as the cloud of the latter raine, *or* as the dew vpon the graſſe: *which that the Courtier may purchaſe, hee muſt be* 1. *Diſcreet:* The pleaſure of a King is in a wiſe ſeruant, but his wrath ſhall be towards him that is lewd: 2. *Religious both in heart*, Hee that loueth pureneſſe of heart, for the grace of the lips the King ſhall be his friend: *and in his actions*, He that ſeeketh good things, getteth fauour; *in both which*, the righteous is more excellent than his neighbour: *and beſides theſe*, humble; The reward whereof is glory: *for*, before glory goeth humility. *He dare not therefore* boaſt himſelfe before the King, *and* thruſt himſelfe ouer-forward in the preſence of the Prince, whom his eies doe ſee: *whom he ſee moued*, he pacifieth by ſtaying of anger, *and* by a ſoft anſwer breaketh a man of bone, *not aggranating the faults of others:* He that couereth a tranſgreſſion, ſeeketh loue; but he that repeateth a matter, ſeparateth the Prince. *To theſe*, hee is diligent, taking heed to the mouth of the King: *and therefore worthily* ſtandeth before Kings, and not before the baſe ſort: *and withall true and faithfull; when hee vndertakes anothers ſuit, hee lingers not, knowing that* The hope that is deferred, is the fainting of the heart; *and though* A bribe *or* reward is as a ſtone pleaſant in the eies of them that haue it, and proſpereth whitherſoeuer it turneth, *(for* euery man is a friend to him that giueth gifts) *yet hee accounteth* the gathering of treaſures by a deceitfull tongue, to be vanity, toſſed to and fro, of them that ſeeke death.

Pr. 16. 15. Pr. 19. 12. Pr. 14. 35. Pr. 22. 11. Pr. 11. 27. Pr. 12. 26. Pr. 22. 4. Pr. 15. 33. Pr. 25. 6. Pr. 25. 7. Pr. 25. 15. Pr. 17. 9. Ec. 3. 2. Pr. 22. 29. Pr. 13. 12. Pr. 17. 8. Pr. 19. 6. Pr. 21. 6.

SALOMONS
SVBIECT.

§. 9. *His duty to* { *His Prince*, { *Reuerence*, *Obedience.* } *Fellow-Subiects.* }

EVery gouernment preſuppoſeth Subiects. In the multitude of the people is the honour of the King; and for the want of people, commeth the deſtruction of the Prince: *Of whom God requires, in reſpect of the Prince, Reuerence, Obedience:* That they ſhould reuerence, and ſeeke the face of the Prince; not curſing the King, *ſo much* as in their thought, nor the rich in their bed-chamber; *but* fearing the Lord, and the King, and not meddling with the ſeditious, which only ſeeke euill. For, *as* the Fowle of the heauen ſhall carry the voice, and the maſter of the wing declare the matter: ſo *(for reuenge)* a cruell meſſenger ſhall be ſent againſt the, their deſtruction ſhall ariſe ſuddenly, and who knoweth their ruine? *For their due homage therefore and obedience to lawes*, they take heed to the mouth of the King, and the word of the oath of God; *and if a*

Pr. 14. 18. Pr. 19. 6. Pr. 29. 26. Ec. 10. 20. Pr. 24. 21. Pr. 17. 11. Ec. 10. 20. Pr. 17. 11. Pr. 24. 22. Ec. 8. 2.

Ec. 10. 8. Ec. 10. 9. Ec. 8 3. Ec. 10. 4.

law be enacted, they violate it not, nor striue for innouation. Hee that breakes the hedge, a serpent shall bite him. He that remoueth stones, shall hurt himselfe thereby: and hee that cutteth wood, shall be in danger thereby. *And if they haue offended,* they haste not to goe forth of the Princes sight, nor stand in an euill thing: for he will doe what-euer pleaseth him; *but rather* if the spirit of him that ruleth, rise vp against them, by gentlenesse pacifie great sinnes.

- §. 10. *To his fellow-Subiects, in respect of*
  - *more publike societie, is required*
    - 1. *Regard to*
      - *Superiors in* { *Estate.* / *Desert.* }
      - *Inferiors.*
      - *Equals.*
    - 2. *Commerce.*
  - *more priuate societie,*
    - *Iust maintenance of each mans proprietie.*
    - *Truth of friendship.*

Pr. 22. 7. Pr. 27. 21. Ec. 8. 10. Pr. Pr. 11. 12. Pr. 14. 21. Pr. 3. 30. Pr. 17. 14. Pr 25 9. Pr. 25. 8. Pr. 26. 17. Pr. 6. 16, 19.

IN respect of themselues, he requires due regard of degrees: whether of superiors, The rich ruleth the poore; *and* as the fining pot is for siluer, and the furnace for gold, so is euery man tryed according to his dignity; *so as* they that come from the holy place, be not forgotten in the City, where they haue done right: *or whether of inferiors; for,* A poore man, if he oppresse the poore, is like a raging raine that leaueth no food: *yea (lesse than oppression)* He that despiseth his neighbour, is *both* a sinner and destitute of vnderstanding: *or lastly of equals; and therein quiet and peaceable demeanour,* not striuing with others causelesse; *not to beginne contentions; for,* the beginning of strife is as one that openeth the waters; therefore ere it be medled with, he leaueth off: *and being prouoked,* debateth the matter with his neighbour. *And as* he goes not forth hastily to strife; *so much lesse doth he take part in impertinent quarrels:* Hee that passeth by and medleth with the strife that belongs not to him, is as one that takes a dogge by the eare; and one of the six things that God hates, is he that raiseth vp contentions among neighbours.

Ec. 5. 8. Pr. 28. 19. Pr. 14. 4. Pr. 11. 26. Pr. 24. 30, 31. Pr. 31. 14. Ec. 10. 19. Pr. 22. 28. Pr. 23. 10. Pr. 23. 11. Pr. Pr. 23. 4. Pr. 28. 22. Pr. 28. 20. Pr. 20. 21. Pr. 15. 27. Pr. 18. 24. Pr. 27. 10. Pr. 27. 6. Pr. 27. 9. Pr. 27. 17. Pr. 19. 4. Pr. 17. 17. Pr. 27. 19. Pr. 25. 17.

Secondly, mutuall commerce, and interchange of commodities; without which, is no liuing: The abundance of the earth is ouer all: and the King consists by the field that is tilled. *The husbandman therefore must* till his land, that hee may bee satisfied with bread; *for,* much increase commeth by the strength of the Oxe: *and moreouer, he* must sell corne, that blessings may be vpon him; which if he withdraw, the people shall curse him; *so that,* the slothfull man, whose field is ouergrowne with thornes and nettles, *is but an ill member: And againe,* The Merchant must bring his wares from farre; *and each so trade with other, that both may liue.* They prepare bread for laughter, and wine comforts the liuing, but siluer answereth to all. *For lesse publike society, is required due reseruation of propriety;* not to remoue the ancient bounds which his fathers haue made; not to enter into the field of the fatherlesse; *for* he that redeemeth them, is mighty; *not* to increase his riches by vsury and interest; not to hasten ouer-much to be rich; *for* such one knoweth not that pouerty shall come vpon him; *and that* an heritage hastily gotten in the beginning, in the end thereof shall not bee blessed: *and that in the meane time,* The man that is greedy of gaine, troubleth his owne house. 2. *Truth of friendship,* A man that hath friends, ought to shew himselfe friendly: for a friend is neerer than a brother; Thy owne friend *therefore,* and thy fathers friend forget thou not: *for whether he reproue thee,* The wounds of a louer are faithfull: *or whether he aduise,* As ointment and perfume reioyce the heart, so doth the sweetnesse of a mans friend by hearty counsell; *or whether he exhort;* iron sharpens iron, so doth a man sharpen the face of his friend; *and all this, not in the time of prosperitie only, as commonly,* Riches gather many friends, and the poore is separated from his neighbour: *but contrarily,* A *true* friend loueth at all times, and a brother is borne for aduersity; *in all estates therefore,* as the face in the water

water answers to face, so the heart of man to man; *who yet may not be too much prest:* Withdraw thy foot from thy neighbours house, lest he be weary of thee, and hate thee; neither enter into thy brothers house in the day of thy calamity: *nor againe, too forward in proffering kindnesse to his owne losse*; A man destitute of vnderstanding, toucheth the hand, and becommeth surety for his neighbour: If *therefore* thou art become surety for thy neighbour *(much more* if thou hast stricken hands with the stranger) thou art snared with the words of thine owne mouth, thou art euen taken with the words of thine owne mouth. Doe this now, my sonne, seeing thou art come into the hand of thy neighbour *(not* hauing taken a pledge for thy suretiship) goe and humble thy selfe, and sollicit thy friends: Giue no sleepe to thine eies, nor slumber to thine eielids. Deliuer thy selfe as a Doe from the hand of the Hunter, and as a bird from the hand of the Fowler; *and take it for a sure rule*, He that hateth suretiship, is sure.

Pr. 27. 10.
Pr. 17. 18.
Pr. 6. 1, 2, &c.
Pr. 6. 3.
Pr. 27. 13.
Pr. 6. 4.
Pr. 6. 5.
Pr. 11. 15.

SALOMONS OECONOMICKS,

OR GOVERNMENT OF THE FAMILIE.

1. {HVSBAND, WIFE.
2. {PARENT, CHILDE.
3. {MASTER, SERVANT.

By Ios. HALL.

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SALOMONS
OECONOMICKS,

Or

OECONOMY OF THE FAMILIE.

SALOMONS OECONOMICKS, OR *FAMILY.*

Q. 1. The head of the Family; in whom is required { *Wiſdome, Stayednesse, Thrift.*

THE *man is the* head, *and guide of the family*; *in whom* wiſdome is good with an inheritance: *for* Through wiſedome an houſe is builded and eſtabliſhed: *which directs him to doe all things in due order*; *firſt*, to prepare his worke without, and then after, to build his houſe; *and therewith, ſtayednesse. For*, as a bird that wandreth from her neſt, ſo is a man that wandreth from his owne place; *and (which is the chiefe ſtay of his eſtate) thriftinesse*; *for* Hee that troubleth his owne houſe *(by exceſſe)* ſhall inherit the wind: and the foole ſhall bee ſeruant to the wiſe in heart: *for which purpoſe he ſhall finde, that* The houſe of the righteous ſhall haue much treaſure, while the reuenues of the wicked is but trouble: *or if not much*; *yet* Better is a little with the feare of the Lord, than great treaſure, and trouble therewith: *Howſoeuer, therefore, let him be content with his eſtate*: Let the Lambes bee ſufficient for his cloathing, and let the Goats be the price of his field. Let the milke of his Goats be ſufficient for his food, for the food of his family, and the ſuſtenance of his maides: *and if he haue much reuenue, let him looke for much expence. For*, When goods increaſe, they are increaſed that eat them: and what good commeth to the owners thereof, but the beholding thereof with their eyes?

Ec. 7. 13.
Pr. 24. 3.
Pr. 24. 27.
Pr.
Pr. 11. 29.
Pr. 15. 6.
Pr. 15. 16.
Pr. 27. 26.
Pr. 27. 27.
Ec. 5. 10.

THE HVSBAND.

Q. 2. Who muſt beare himſelfe { *Wiſely, Chaſtly, Quietly, and cheerefully.*

HE that findeth a wife, findeth a good thing, and receiueth fauour of the Lord: *Who muſt therefore behaue himſelfe, 1. wiſely, as* the guide of her youth: as the Head to which ſhe is a Crowne. 2. *Chaſtly*, Drinke the water of thine owne Ciſterne, and the riuers out of the middeſt of thine owne Well. *The matrimoniall loue muſt be pure and cleere, not muddy and troubled*; Let thy fountaines flow forth, and the riuers of waters in the ſtreets; *the ſweet and comfortable fruits of bleſſed mariage, in plentifull iſſue*: But let them be thine alone, and not the ſtrangers with thee: *This loue abides no partners: for* this were to giue thine honour vnto others, and thy ſtrength to the cruell; ſo ſhould the ſtranger be filled with thy ſtrength, and *(as the ſubſtance will be with the affections)* thy labours ſhould bee in the houſe of a ſtranger; and thou ſhalt mourne *(which is the beſt ſucceſſe hereof)* at thine end, when thou haſt conſumed *(beſides thy goods)*

Pr. 18. 22.
Pr. 2. 17.
Pr. 12. 4.
Pr. 5. 15.
Pr. 5. 18.
Pr. 5. 17.
Pr. 5. 9.
Pr. 5. 10.
Pr. 5. 11.

goods) thy flesh and thy body, *and say*, How haue I hated instruction, and mine heart
Pr. 5. 12. Pr. 5. 14. despised correction? I was almost *plunged* into all euill, *of sinne and torments*; and that
which is most shamefull, in the middest of the assembly, *in the face of the world*. Let *there-*
Pr. 5. 18. *fore* that thine owne Fountaine be blessed, and reioyce with the wife of thy youth: Let
Pr. 5. 19. her be as the louing Hinde, and pleasant Roe: let her brests satisfie thee at all times,
and erre thou in her loue continually; For why shouldest thou delight, my sonne, in a
Pr. 5. 20. strange woman; or *(whether in affection, or act)* embrace the bosome of a stranger? For
Pr. 5. 21. the waies of man are before the eies of the Lord, and he pondereth all his paths: *and*
Pr. 6. 25. *if thy godlinesse regard not that, yet for thine owne sake*, Desire not her beauty in thy heart,
Pr. 6. 26. neither let her take thee with her eye-lids; for because of the whorish woman, a man is
Pr. 6. 26. brought to a morsell of bread, *yea to the very huskes: and more then that*, a Woman will
Pr. 6. 27. hunt for the precious life of a man. *Thou sayest thou canst escape this actuall defilement:*
Pr. 6. 28. Can a man take fire in his bosome, and his clothes not be burnt? Or can a man goe vp-
Pr. 6. 29. on coles, and his feet not be burnt? So hee that goeth in to his neighbours wife, shall
not be innocent, whosoeuer toucheth her: *This sinne is farre more odious than theft: For*,
Pr. 6. 30. men doe not despise a Theefe when he stealeth to satisfie his soule, because hee is hun-
Pr. 6. 31. gry: But if he be found, he shall restore seuen-fold, or he shall giue all the substance of
Pr. 6. 32. his house; *and it is accepted*. But he that commits adultery with a woman, is mad: hee
Pr. 6. 33. that would destroy his owne soule, let him doe it: *For*, he shall finde a wound and dis-
honour, and his reproach shall neuer be put away: *Neither is the danger lesse than the*
Pr. 6. 34. *shame. For*, iealousie is the rage of a man: therefore *the wronged husband* will not spare,
Pr. 6. 35. in the day of vengeance. Hee cannot beare the sight of any ransome; neither will hee
Pr. 9. 17. consent to *remit it*, though thou multiply thy gifts. And *though* stolne waters be sweet,
and hid bread be pleasant *to our corrupt taste*; yet *the adulterer* knowes not that the dead
Pr. 9. 18. are there: and that her ghests are in the deepes of hell, that her house tendeth to death;
Pr. 2. 18, 19. *And howsoeuer* her lips drop as an hony-combe, and her mouth is more soft than oile;
Pr. 5. 3. yet the end of her is bitter as wormewood, and sharpe as a two-edged sword: her feet
Pr. 5. 4. goe downe to death, and her steps take hold of hell: *yea*, the mouth of the strange wo-
Pr. 5. 5. man is a deepe pit, *and* he with whom the Lord is angry, shall fall into it.
Pr. 23. 27.
Pr. 22. 14.

3. *Quietly and louingly: for*, Better is a dinner of greene herbes where loue is, than
Pr. 15. 17. a stalled Oxe, and hatred therewith: *Yea*, Better is a dry morsell, if peace be with it, than
Pr. 17. 1. an house full of sacrifices with strife. *And if hee finde sometime cause of blame*, The discre-
Pr. 19. 11. tion of a man deferreth his anger, and his glory is to passe by an offence: *and onely* Hee
Pr. 17. 9. that couereth a transgression, seeketh loue: Reioyce with thy wife, whom thou hast loued
Ec. 9. 9. all the daies of the life of thy vanity, which God hath giuen thee vnder the Sun. For this
is thy portion in this life, And in the trauels wherein thou laboures vnder the Sunne.

THE WIFE.

Shee must be
1. *Faithfull to her husband, not wanton.*
2. *Obedient.*
3. *Discreet.*
4. *Prouident and house-wife-like.*

Pr. 12. 4. A Vertuous wife is the Crowne of her husband: Who shall finde such a one? for
Pr. 31. 10. her price is farre aboue the pearles. *She is true to her husbands bed*; such as the
Pr. 31. 11. heart of her husband may trust to, *as knowing that shee is tyed to him* by the Co-
Pr. 2. 27. uenant of God; *not wanton and vnchaste: such one* as I *once* saw from the window of my
Pr. 7. 6. house: I looked thorow my window, and saw among the fooles, and considered among
Pr. 7. 7. the children a young man wanting wit, who passed thorow the street by her corner,
Pr. 7. 8. and went toward her house, in the twi-light, in the euening, when the night began to
Pr. 7. 9. be blacke and darke, *so as he thought himselfe vnseene*; and behold, there met him *(the*
Pr. 7. 10. *same he sought for)* a woman with an harlots fashion, and close in heart, *as open in her*
Pr. 7. 11. *habit*. She is babbling and peruerse; whose feet *(contrary to the manner of all modest wiues,*

which

which onely attaine honour) cannot abide in her house, *but are euer gadding.* Now she is without *the gates*, now in the streets, and lieth in wait in euery corner; *or at the least*, sitteth at the doore of her house, on a seat in the high places of the City: so shee *(not staying to be sollicited)* caught him *by the necke*, and kissed him; *and* with an impudent face said vnto him, I haue the flesh of peace-offerings, *(both good cheere and Religion pretended)* this day haue I paid my vowes: therefore I came forth, *on purpose* to meet thee, that I might earnestly seeke thy face, *of all others*; and now, *how happy am I, that I* haue found thee! I haue decked my bed with ornaments, with curtaines, and strings of Egypt: I haue perfumed my bed with Myrrh, Aloes, and Cinnamon, *that wee may lie sweet*; Come goe, let vs take our fill of loues, vntill the morning, let vs take our pleasure in dalliance; *feare nothing*, For my husband is not at home, hee is gone a iourney farre off, *neither needest thou to doubt his returne*; *for* hee hath taken with him a bag of siluer, and will come home at his set day: *sooner he cannot*; *this she said: what followed?* By the abundance of the sweetnesse of her speech, she caused him to yeeld: and with the flattery of her lips, she entised him; and straight waies he followes her, as an Oxe goeth to the slaughter, and a foole to the stockes for correction, till a Dart strike thorow his Liuer, *the seat of his lust*: or as a bird hasteneth to the snare, and knoweth not that it is against his owne life: thus *she doth, and when her husband returnes*, she wipeth her mouth, and saith, I haue not committed iniquity. (2.) *She is dutifull and obedient*; by a soft answer appeasing wrath: *not* hatefull; *for whom*, a whole world is moued; *not stubborne, not quarrellous: for* the contentions *(and brawlings)* of a wife, are like a continuall dropping in the day of raine: *a discomfort to the husband, a rotting to the house. So*, It is better to dwell in a corner of the house top, than with a contentious woman in a wide house. *And though, for society*, Two bee better than one; *yet* It is better to dwell alone in the Wildernesse, than with a contentious and angry woman. For *herein as his griefe cannot be auoided, so his shame cannot be conceiued. For*, Hee that hideth her, hideth the wind; and she is as oile in his right hand, that vttereth it selfe.

Pr. 11. 16. Pr. 7. 11. Pr. 7. 12. Pr. 23. 28. Pr. 9. 14. Pr. 7. 13. Pr. 7. 14. Pr. 7. 15. Pr. 7. 16. Pr. 7. 17. Pr. 7. 18. Pr. 7. 19. Pr. 7. 20. Pr. 7. 21. Pr. 7. 22. Pr. 7. 23. Pr. 30. 20. Ec. 15. 1. Pr. 30. 21, 23. Pr. 19. 13. Pr. 27. 15. Pr. 25. 24. Ec. 4. 9. Pr. 27. 19. Pr. 27. 16.

- Q. 4. *The good housewife (Prou. 31.) set forth by her*
  - *Actions,*
    - *In her owne person;*
      - *Labours,*
      - *Bargaines,*
    - *Liberall prouision for*
      - *Her selfe,*
      - *The poore.*
      - *Her family,*
        - *Husband,*
        - *Seruants.*
    - *In the ouersight of her family.*
  - *Speeches,*
  - *Disposition.*

3. *She is moreouer prudent*, and discreet. A wise woman buildeth her house, but the foolish destroyeth it with her owne hands: *and* As a ring of gold in a swines snout, so is a faire woman which lacketh discretion. 4. *Lastly, shee is carefull and house-wife like; so as* She will doe her husband good, and not euill, all the dayes of her life. *For as for her actions in her owne person, whether you looke to her labours:* Shee seeketh wooll and flax, and laboureth cheerfully with her hands. She riseth while it is yet night: She girdeth her loines with strength, and strengthneth her armes. She putteth her hands to the wheele, and her hands handle the spindle: *or whether, to her bargaines*; She considereth a field, and getteth it, and with the fruit of her hand shee planteth a Vineyard. She is like the ship of Merchants, she bringeth her food from far: she feeleth that her merchandise is good, her candle is not put out by night: shee maketh sheets and selleth them, and giueth girdles vnto the Merchants; *or whether to her liberall prouision: For her husband*, who is knowne in the gates *(by her neat furnishing)* when hee sits with the Elders of the Land: 2. *For her selfe*, She maketh her selfe carpets, fine linnen and purple is her garment: 3. *For her seruants*, She feareth not the snow for her family,

Pr. 14. 1. Pr. 11. 22. Pr. 31. 12. Pr. 31. 13. Pr. 31. 15. Pr. 31. 17. Pr. 31. 19. Pr. 31. 16. Pr. 31. 14. Pr. 31. 18. Pr. 31. 24. Pr. 31. 23. Pr. 31. 22. Pr. 31. 21.

Pr.31.20. for all her family is clothed with Scarlet: *For the poore*, She ſtretcheth out her hands to the poore, and putteth forth her hands to the needy: *For her ouer-ſight of her family*, She
Pr.31.15. giueth the portion to her houſhold, and the ordinary *(or ſtint of worke)* to her maids:
Pr.31.27. ſhe ouer-ſeeth the waies of her houſhold, and eateth not the bread of idleneſſe. *For her*
Pr.31.26. *ſpeeches*; ſhe openeth her mouth with wiſdome, and the law of grace is in her tongue.
Pr.31.25. *Laſtly*, Strength and honour is her clothing, and in the latter Day ſhe ſhall reioyce. *So*
worthy ſhe is in all theſe, that her owne children *cannot containe, but* riſe vp and call her
Pr.31.28. bleſſed; *and* her husband ſhall praiſe her, *and ſay*, Many daughters haue done vertuouſly,
Pr.31.29. but thou ſurmounteſt them all: Fauour is deceitfull, and beauty is vanity; but a woman
Pr.31.30. that feareth the Lord, ſhe ſhall be praiſed: *Since therefore ſhe is ſo well deſeruing*, Giue
Pr.31.31. her of the fruit of her owne hands, and let her owne workes praiſe her.

PARENTS.

§. 5. *Who owe to their children,* { *Prouiſion.* / *Inſtruction.* / *Correction.*

PArents and Children are the next paire; which doe giue much ioy to each other: Chil-
Pr.17.6. drens children are the crowne of the Elders, and the glory of the children are their fathers: *To which purpoſe, the Parent oweth to the Childe,* 1. *Prouiſion.* A
Pr.13.22. good man ſhall giue inheritance to his childrens children. All the labour wherein hee
Ec.2.18. hath trauelled, he ſhall leaue to the man that ſhall bee after him. And who knoweth
Ec.2.19. whether he ſhall be wiſe or fooliſh? yet ſhall he rule ouer all his labour wherein *he hath* laboured, and ſhewed himſelfe wiſe vnder the Sunne. *Here are therefore two groſſe* vani-
Ec.4.8. ties, which I haue ſeene: *the one*, There is one alone, and there is not a ſecond, which hath neither ſonne *nor* brother: yet there is none end of his trauell, neither can his eie be ſatisfied with riches; neither *doth he thinke*, For whom doe I trauell, and defraud my ſoule of pleaſure? *The other contrary*; riches reſerued to the owner thereof for their euill.
Ec.5.12. And theſe riches periſh in his euill buſineſſe; and he begetteth a ſonne, and in his hand
Ec.5.13. is nothing. 2. Inſtruction *and good education: for*, Hee that begetteth a foole *(whether*
Pr.1.8. *naturally, or by ill breeding)* begetteth himſelfe ſorrow, and the father of a foole can haue
Pr.17.21. no ioy. *And therefore*, Teach a childe in the trade of his way, and when he is old, he ſhall
Pr.22.6. not depart from it. 3. Correction: He that ſpareth his rod, hateth his ſonne: but hee
Pr.13.24. that loueth him chaſteneth betime; for fooliſhneſſe is bound in the heart of a childe:
Pr.22.15. the rod of correction ſhall driue it from him: *yea, there is yet great benefit of due chaſtiſe-*
Pr.29.15. *ment*; *for*, The rod and correction giue life: but a childe ſet at liberty, makes his mo-
Pr.23.13. ther *(who is commonly faulty this way)* aſhamed; *yea, more than ſhame, death and hell fol-*
Pr.25.14. *low to the childe* vpon indulgence: *(only)* If thou ſmite him with the rod, he ſhall not die:
Pr.4.3. If thou ſmite him with the rod, thou ſhalt deliuer his ſoule from hell. *Though thy* ſonne
Pr.29.17. *therefore* be tender and deare in thy ſight; Correct him, and he will giue thee reſt, and
Pr.19.18. will giue pleaſures to thy ſoule: *wherefore*, Chaſten him while there is hope; and let not
Pr.19.19. thy ſoule ſpare, to his deſtruction. The ſonne that is of a great ſtomacke, ſhall endure puniſhment: and though thou deliuer him, yet thou ſhalt take him in hand againe.

CHILDREN.

§. 6. *Their duties:* { *Obedience to* { *Inſtructions,* / *Commandements.* } / *Submiſſion to correction.* / *Care* { *of their Parents eſtate,* / *of their owne carriage.* }

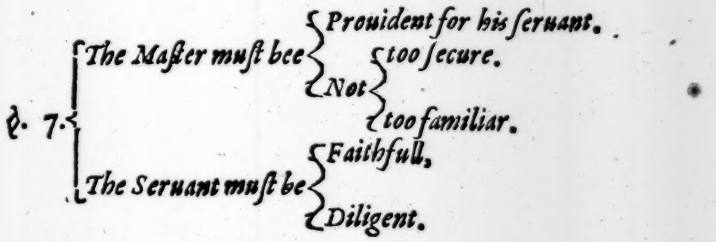
Pr.15.20. Pr.10.1. Pr.23.24. Pr.19.13. A Wiſe Sonne reioyceth the father, *and* the father of the righteous ſhall greatly reioyce; *whereas* The fooliſh is the calamity of his Parents: *Contrarily*, if thou

be

be a wiſe ſonne, *or* loueſt wiſdome, thy father and thy mother ſhall be glad, and ſhee that bare thee ſhall reioyce. *Such an one is, firſt, obedient*; *for*, A wiſe ſonne will heare *and* obey the inſtruction of his father, and not forſake his mothers teaching; *yea in euery command*, he will obey him that begot him, and not deſpiſe his mother when ſhee is old; *not vpon any occaſion curſing his Parents* (*as* there is a generation that doth:) *for*, He that curſeth his father, or mother, his light ſhall bee put out in obſcure darkneſſe; *not mocking and ſcorning them*; *for*, The eie that mocketh his father, and deſpiſeth the inſtruction of his mother, the Rauens of the Valley ſhall picke it out, and the young Eagles eat it: *and not obedient to counſell onely, but to ſtripes*, Hee that hateth correction, is a foole: and he that regardeth it, is prudent. *For*, thoſe corrections that are for inſtruction, are the way of life: *therefore*, he that hateth them ſhall die. *Secondly, carefull both* 1. *of their eſtate*: He that robbeth his father and mother, and ſaith it is no tranſgreſſion, is a companion of a man that deſtroyeth; *and* 2. *of his owne cariage*: *for* a lewd and ſhamefull childe deſtroyeth his father, and chaſeth away his mother. Let therefore euen the childe ſhew himſelfe to be knowne by his doings, whether his worke bee pure and right: *ſo* his fathers reines ſhall reioyce, when he ſpeaketh, *and doth* righteous things.

Pr. 29. 3.
Pr. 23. 25.
Pr. 31. 1.
Pr. 1. 8.
Pr. 23. 22.
Pr. 6. 20.
Pr. 30. 11.
Pr. 20. 20.
Pr. 15. 20.
Pr. 30. 17.
Pr. 2. 1.
Pr. 15. 5.
Pr. 6. 23.
Pr. 15. 10.
Pr. 28. 24.
Pr. 19. 26.
Pr. 20. 11.
Pr. 23. 16.

THE MASTER, AND SERVANT.



THe ſeruant is no ſmall commodity to his Maſter. He that is deſpiſed, and hath a ſeruant of his owne, is better than he that boaſts (*whether of Gentry, or wealth*) and wanteth bread. *The Maſter, therefore, muſt prouide* ſufficiency of food for his family, and ſuſtenance for his maids: *who alſo as he may not bee ouer-rigorous in puniſhing, or noting offences*; *ſometimes* not hearing his ſeruant, that curſeth him: *ſo not too familiar*; *for* he that delicately bringeth vp his ſeruant from his youth, at length he will bee as his ſonne. *He muſt therefore be ſomtimes ſeuere, more than in rebukes*; (*For*, A ſeruant will not be chaſtiſed with words: and though hee vnderſtand, yet hee will not regard) *yet ſo, as he haue reſpect euer to his good deſeruings*: A diſcreet ſeruant ſhall rule ouer a lewd ſon: and he ſhall diuide the heritage among his brethren. *In anſwer whereto, the good ſeruant muſt be* faithfull *vnto his Maſter*; As the cold of ſnow in the time of harueſt, ſo is a faithfull Meſſenger to them that ſend him, for he refreſheth the ſoule of his Maſter. A wicked Meſſenger falleth into euill: but a faithfull Ambaſſadour is preſeruation; *and* 2. *diligent, Whether in charge*; Be diligent to know the eſtate of thy flocke (*or rather*, the face of thy cattell) and take heed to the heards: *or in his attendance*, Hee that keepeth his Fig-tree, ſhall eat of the fruit of it; ſo he that *carefully* waiteth on his Maſter, ſhall come to honour: *where contrarily, in both theſe*, As vineger to the teeth, and ſmoke to the eies: ſo is a ſlothfull Meſſenger to them that ſend him.

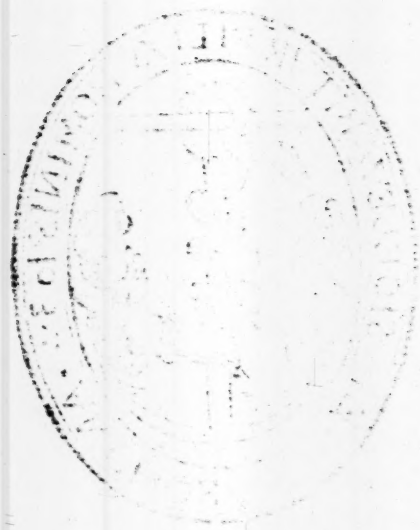
Pr. 12. 9.
Pr. 27. 27.
Ec. 7. 23.
Pr. 29. 21.
Pr. 29. 19.
Pr. 17. 2.
Pr. 25. 13.
Pr. 13. 17.
Pr. 17. 23.
Pr. 27. 18.
Pr. 10. 26.

FINIS.

AN OPEN AND PLAINE PARAPHRASE, VPON THE SONG OF SONGS, *Which is* SALOMONS.

By Ios. Hall.

LONDON,
Printed for THOMAS PAVIER, MILES FLESHER, and *John Haviland*. 1624.



TO THE RIGHT HONOVRABLE, MY SINGVLAR GOOD LORD, and Patron, EDVVARD Lord DENNY, Baron of *Waltham*, All Grace and Happineſſe.

RIGHT HONOVRABLE,

When I would haue withdrawne my hand from diuine Salomon, *the heauenly elegance of this his beſt Song drew mee vnto it, and would not ſuffer mee to take off mine eies, or pen. Who can reade it with vnderſtanding, and not be tranſported from the world, from himſelfe? and bee any otherwhere ſaue in Heauen, before his time? I had rather ſpend my time in admiration, than Apologie. Surely, here is nothing that ſauours not of extaſie, and ſpirituall rauiſhment; neither was there euer ſo high and paſsionate a ſpeculation deliuered by the Spirit of God, to mankinde: which by how much more diuine it is, by ſo much more difficult. It is well, if theſe myſteries can be found out by ſearching. Two things make the Scripture hard: Prophecies, Allegories; both are met in this: but the latter ſo ſenſibly to the weakeſt eies, that this whole Paſtorall-mariage-ſong (for ſuch it is) is no other than one Allegorie ſweetly continued: where the deepeſt things of God are ſpoken in Riddles, how can there be but obſcuritie and diuers conſtruction? All iudgements will not (I know) ſubſcribe to my ſenſes; yet I haue beene*

beene feareſull and ſpiritually nice, not often diſſenting from all Interpreters; alwaies, from the vnlikelieſt. It would bee too tedious to giue my account for euery line: let the learned ſcan and iudge. What-euer others cenſures be, your Honours was fauourable; and (as to all mine) full of loue and incouragement. That, therefore, which it pleaſed you to allow from my pen, vouchſafe to receiue from the Preſſe; more common, not leſſe deuoted to you. What is there of mine that doth not ioy in your name, and boaſt it ſelfe in ſeruing you? To whoſe ſoule and people, I haue long agone addicted my ſelfe, and my labours, and ſhall euer continue

Your Lordſhips, in all humble
and vnfained dutie,

IOS. HALL.

SALOMONS SONG OF SONGS PARAPHRASED.

CHAP. I.

Dialogue. *The Church*, to CHRIST.

1. *Let him kisse me with the kisses of his mouth; for thy loue is beter than wine.*

OH that he would bestow vpon me the comfortable testimonies of his loue, and that he would vouchsafe me yet a neerer coniunction with himselfe; as in glorie hereafter, so for the meane time in his sensible graces! For thy loue, O my Sauiour, and these fruits of it, are more sweet vnto mee, than all earthly delicates can be to the bodily taste.

2. *Because of the sauour of thy good ointments, thy name is as an ointment powred out: therefore the Virgins loue thee.*

Yea, so wonderfully pleasant are the sauours of those graces that are in thee, wherewith I desire to be endued, that all whom thou hast blessed with the sense thereof, make as high and deare account of thy Gospell, whereby they are wrought, as of some precious ointment, or perfume: the delight whereof is such, that (hereupon) the pure and holy soules of the faithfull place their whole affection vpon thee.

3. *Draw mee, we will runne after thee: the King hath brought mee into his chambers, wee will reioice, and bee glad in thee: we will remember thy loue, more than wine, the righteous doe loue thee.*

Pull me therefore out from the bondage of my sinnes: deliuer mee from the world, and doe thou powerfully incline my will and affections toward thee: and in spight of all tentations, giue mee strength to cleaue vnto thee; and then both I, and all those faithfull children thou hast giuen mee, shall all at once with speed and earnestnesse walke to thee, and with thee: yea, when once my Royall and glorious Husband hath brought me both into these lower roomes of his spirituall treasures on earth, and into his heauenly chambers of glory, then will we reioice and be glad in none, but thee, which shalt be all in all to vs: then will wee celebrate and magnifie thy loue aboue all the pleasures we found vpon earth; for all of vs thy righteous ones, both Angels and Saints, are inflamed with the loue of thee.

4. *I am blacke, O daughters of Ierusalem, but comely: If I be as the tents of* Kedar, *yet I am as the curtaines of* Salomon.

Neuer vpbraid me (O yee forraine congregations) that I seeme in outward appearance discoloured by my infirmities, and duskish with tribulations: for whatsoeuer I seeme to you, I am yet inwardly well-fauoured in the eies of Him whom I seeke to please; and though I be to you blacke, like the tents of the Arabian shepheards; yet to him, and in him, I am glorious and beautifull, like the Curtaines of *Salomon*.

5. *Regard*

5. *Regard yee me not, becauſe I am blacke: for the Sunne hath looked vpon mee; the ſonnes of my mother were angry againſt me: they made me keeper of the vines; but I kept not mine owne vine.*

Looke not therefore diſdainfully vpon me, becauſe I am blackiſh, and darke of hiew: for this colour is not ſo much naturall to mee, as cauſed by that continuall heat of afflictions wherewith I haue beene vſually ſcorched: neither this, ſo much vpon my owne iuſt deſert, as vpon the rage and enuie of my falſe brethren, the world: who would needs force vpon me the obſeruation of their idolatrous religions, and ſuperſtitious impieties; through whoſe wicked importunitie, and my owne weakneſſe, I haue not ſo intirely kept the ſincere truth of God committed to me, as I ought.

6. *Shew me, O thou whom my ſoule loueth, where thou feedeſt, where thou lieſt at noone: for why ſhould I be as ſhe that turneth aſide to the flocks of thy companions.*

Now therefore that I am ſome little ſtarted aſide from thee, O thou whom my ſoule notwithſtanding dearely loueth, ſhew me, I beſeech thee, where, and in what wholſome and diuine paſtures thou (like a good ſhepherd) feedeſt and reſteſt thy flocks with comfortable refreſhings, in the extremitie of theſe hot perſecutions: for how can it ſtand with thy glorie, that I ſhould through thy neglect, thus ſuſpiciouſly wander vp and downe, amongſt the congregations of them that both command and practiſe the worſhip of falſe gods?

CHRIST, to *the Church.*

7. *If thou know not, O thou the faireſt among women, get thee forth by the ſteps of the flocke, and feed thy Kids aboue the tents of the ſhepherds.*

IF thou know not, O thou my Church, whom I both eſteeme and haue made moſt beautifull by my merits, and thy ſanctification, ſtay not amongſt theſe falſe worſhippers, but follow the holy ſteps of thoſe bleſſed Patriarkes, Prophets, Apoſtles, which haue beene my true and ancient flocke, who haue both knowne my voice, and followed mee; and feed thou my weake and tender ones with this their ſpirituall food of life, farre aboue the carnall reach of thoſe other falſe teachers.

8. *I haue compared thee, O my loue, to the troupes of horſes in the Chariots of Pharaoh.*

Such is mine eſtimation of thee, O my Loue, that ſo farre as the choiſeſt Egyptian horſes of *Pharaoh*, for comely ſhape, for honourable ſeruice, for ſtrength and ſpeed, exceed all other, ſo farre thou excelleſt all that may be compared with thee.

9. *Thy cheekes are comely with rowes of ſtones, and thy necke with chaines.*

Thoſe parts of thee, which both are the ſeats of beautie, and moſt conſpicuous to the eye, are glorioufly adorned with the graces of my ſanctification; which are for their worth as ſo many precious borders of the goodlieſt ſtones, or chaines of pearle.

10. *We will make thee borders of gold, with ſtuds of ſiluer.*

And though thou be already thus ſet forth; yet I and my Father haue purpoſed a further ornament vnto thee, in the more plentifull effuſion of our Spirit vpon thee: which ſhall bee to thy former deckings, in ſtead of pure gold curiouſly wrought with ſpecks of ſiluer.

The Church.

11. *While the King was at his repaſt, my ſpikenard gaue the ſmell thereof.*

BEhold (O ye daughters) euen now, whiles my Lord and King ſeemes farre diſtant from mee, and ſits in the Throne of heauen amongſt the companies of Angels (who attend around vpon him) yet now doe I finde him preſent with mee in ſpirit: euen now the ſweet influence of his graces, like to ſome precious ointment, ſpreads

ſpreads it ſelfe ouer my ſoule, and returnes a pleaſant ſauour into his owne noſthrils.

12. *My welbeloued is as a bundle of myrrh vnto me, lying betweene my breſts.*

And though I be thus delightfull to my Sauiour, yet nothing ſo much as hee is vnto mee: for loe, as ſome fragrant pomander of myrrh, laid betweene the breſts, ſends vp a moſt comfortable ſent; ſo his loue, laid cloſe vnto my heart, doth ſtill giue mee continuall and vnſpeakable refreſhings.

13. *My welbeloued is as a cluſter of Cypers vnto me among the vines of Engeddy.*

Or if any thing can be of more excellent vertue, ſuch ſmell as the cluſters of Cypers berries, within the fruitfulſt, pleaſantſt, and richeſt vineyards and gardens of Iudæa, yeeld vnto the paſſengers; ſuch and more delectable doe I finde the ſauour of his grace to mee.

CHRIST.

14. *My Loue, behold, thou art faire, thine eies are like the Doues.*

NEither doeſt thou on my part loſe any of thy loue, O my deare Church: for behold, in mine eies, thus clothed as thou art with my righteouſneſſe, oh how faire and glorious thou art! how aboue all compariſon glorious and faire! Thine eies, which are thy ſeers, (Prophets, Apoſtles, Miniſters) and thoſe inward eies, whereby thou ſeeſt him that is inuiſible, are full of grace, chaſtitie, ſimplicitie.

The Church.

15. *My welbeloued, behold, thou art faire and pleaſant: alſo our bed is greene.*

NAy then (O my ſweet Sauiour and Spouſe) thou alone art that faire & pleaſant one indeed, from whoſe fulneſſe I confeſſe to haue receiued all this little meaſure of my ſpirituall beautie: and behold, from this our mutuall delight, and heauenly coniunction, there ariſeth a plentifull and flouriſhing increaſe of thy faithfull ones in all places, and throughall times.

16. *The beames of our houſe are Cedars, our galleries are of Firre.*

And behold, the congregations of Saints, the places where we doe ſweetly conuerſe and walke together, are both firme and during (like Cedars amongſt the trees) not ſubiect, through thy protecting grace, to vtter corruption; and through thy fauourable acceptation and word (like to galleries of ſweet wood) full of pleaſure and contentment.

CHAP. II.

CHRIST.

1. *I am the Roſe of the field, and the Lillie of the valleyes.*

THou haſt not without iuſt cauſe magnified me, O my Church: for, as the faireſt and ſweeteſt of all flowers which the earth yeeldeth, the Roſe and Lillie of the valleyes, excell for beautie, for pleaſure, for vſe, the moſt baſe and odious weeds that grow; ſo doth my grace, to all them that haue felt the ſweetneſſe thereof, ſurpaſſe all worldly contentments.

2. *Like a Lillie among the thornes, ſo is my loue among the daughters.*

Neither is this my dignitie alone: but thou, O my Spouſe (that thou maieſt bee a fit match for me) art thus excellent aboue the world, that no Lillie can be more in goodly ſhew beyond the naked thorne, than thou in thy glorie thou receiueſt from mee, ouerlookeſt all the aſſemblies of aliens and vnregenerates.

The

The Church.

3. *Like the Apple-tree among the trees of the forest, so is my welbeloued among the sonnes of men: vnder his shadow had I delight, and sate downe; and his fruit was sweet vnto my mouth.*

AND (to returne thine owne praises) as some fruitfull and well-growne Apple-tree, in comparison of all the barren trees of the wilde forest, so art thou (O my beloued Sauiour) to me, in comparison of all men, and Angels; vnder thy comfortable shadow alone, haue I euer wont to finde safe shelter against all mine afflictions, all my tentations and infirmities, against all the curses of the Law, and dangers of iudgement, and to coole my selfe after all the scorching beames of thy Fathers displeasure, and (besides) to feed and satisfie my soule with the soueraigne fruit of thy holy Word, vnto eternall life.

4. *He brought me into the wine-cellar, and loue was his banner ouer me.*

He hath graciously led me by his Spirit, into the midst of the mysteries of godlinesse; and hath plentifully broached vnto mee the sweet wines of his Scriptures and Sacraments. And looke how souldiers are drawne by their colours from place to place, and cleaue fast to their ensigne: so his loue, which he spred forth in my heart, was my onely banner, whereby I was both drawne to him, directed by him, and fastned vpon him.

5. *Stay me with flagons, and comfort me with apples: for I am sicke of loue.*

And now, O yee faithfull Euangelists, Apostles, Teachers, apply vnto mee with all care and diligence, all the cordiall promises of the Gospell: these are the full Flagons of that spirituall wine, which onely can cheere vp my soule; these are the Apples of that tree of life, in the middest of the Garden, which can feed me to immortalitie. Oh come and apply these vnto my heart: for I am euen ouercome with a longing expectation and desire of my delayed glory.

6. *His left hand be vnder my head: and let his right hand embrace me.*

And whiles I am thus spiritually languishing in this agonie of desire, let my Sauiour imploy both his hands to releeue mine infirmitie: let him comfort my head and my heart, my iudgement and affections, (which both complaine of weakenesse) with the liuely heat of his gracious embracements: and so let vs sweetly rest together.

7. *I charge you, O daughters of Ierusalem, by the Roes and by the Hindes of the field, that yee stirre not vp, nor waken my Loue, vntill he please.*

In the meane time, I charge you (O all yee that professe any friendship or affinitie with mee) I charge you, by whatsoeuer is comely, deare and pleasant vnto you, as you will auoid my vttermost censures, take heed how you vex and disquiet my mercifull Sauiour, and grieue his Spirit, and wrong his name, with your vaine and lewd conuersation; and doe not dare, by the least prouocation of your sinne, to interrupt his peace.

8. *It is the voice of my welbeloued: behold, he commeth leaping by the mountaines, and skipping by the hils.*

Loe, I haue no sooner called, but hee heares and answers mee with his louing voice: neither doth he onely speake to me afarre, but he comes to me with much willingnesse and celeritie; so willingly, that no humane resistance can hinder him, neither the hillocks of my lesser infirmities, nor the mountaines of my grosser sinnes (once repented of) can stay his mercifull pase towards me.

9. *My welbeloued is like a Roe, or a young Hart: loe, hee standeth behinde our wall, looking forth of the windowes, shewing himselfe thorow the grates.*

So ſwiftly, that no Roe or Hinde can fully reſemble him in this his ſpeed and nimbleneſſe: and loe, euen now, before I can ſpeake it, is hee come neere vnto me, cloſe to the doore and wall of my heart. And though this wall of my fleſh hinder my full fruition of him, yet loe, I ſee him by the eie of faith, looking vpon me; I ſee him as in a glaſſe; I ſee him ſhining gloriouſly, thorow the grates and windowes of his Word and Sacraments, vpon my ſoule.

10. *My Welbeloued ſpake, and ſaid vnto me, Ariſe, my Loue, my faire one, and come thy way.*

And now, me thinks, I heare him ſpeake to mee in a gracious inuitation, and ſay, Ariſe, (O my Church) riſe vp, whether from thy ſecuritie, or feare: hide not thy head any longer, O my beautifull Spouſe, for danger of thine enemies, neither ſuffer thy ſelfe to be preſſed with the dulneſſe of thy nature, or the careleſſe ſleepe of thy ſinnes; but come forth into the comfortable light of my preſence, and ſhew thy ſelfe cheerefull in mee.

11. *For behold, winter is paſt, the raine is changed and gone away.*

For behold, all the cloudie winter of thy afflictions is paſſed, all the tempeſts of tentations are blowne ouer; the heauen is cleare, and now there is nothing that may not giue thee cauſe of delight.

12. *The flowers appeare in the earth: the time of the ſinging of birds is come, and the voice of the Turtle is heard in our land.*

Euery thing now reſembles the face of a ſpirituall Spring; all the ſweet flowers and bloſſomes of holy profeſſion put forth, and ſhew themſelues in their opportunities: now is the time of that heauenly melodie, which the cheerefull Saints and Angels make in mine eares, while they ſing ſongs of deliuerance, and praiſe mee with their Alleluiahs, and ſay, Glory to God on high, in earth peace, good will towards men.

13. *The Fig-tree hath brought forth her young Figs, and the Vines with their ſmall Grapes haue caſt a ſauour: ariſe, my Loue, my faire one, and come away.*

What ſpeake I of bloſſomes? behold, thoſe fruitfull Vines, and Fig-trees of my faithfull ones, whom my husbandrie hath carefully tended and dreſſed, yeeld forth both pleaſant (though tender) fruits of obedience, and the wholſome and comfortable ſauours of better deſires: wherefore now, O my deare Chriſt, ſhake off all that dull ſecuritie, wherewith thou haſt beene held, and come forth and enioy me.

14. *My Doue, thou art in the holes of the rocke, in the ſecret places of the cliſts: ſhew mee thy ſight, let me heare thy voice: for thy voice is ſweet, and thy ſight comely.*

O my beautifull, pure, and chaſte Spouſe, which like vnto ſome ſolitarie Doue, haſt long hid thine head in the ſecret and inacceſſible clifts of the rocks, out of the reach and knowledge of thy perſecutors; how-euer thou art concealed from others, ſhew thy ſelfe in thy workes and righteouſneſſe, vnto mee: and let mee bee euer plied with thy words of imploration, and thankſgiuing: for thy voice (though it be in mourning) and thy face (though it be ſad and blubbered (are exceedingly pleaſing vnto me.

15. *Take vs the Foxes, the little Foxes which deſtroy the Vines: for our Vines haue ſmall grapes.*

And in the meane time (O all yee that wiſh well to my name and Church) doe your vtmoſt endeuour to deliuer her from her ſecret enemies (not ſparing the leaſt) who either by hereticall doctrine, or prophane conuerſation, hinder the courſe of the Goſpell, and peruert the faith of many, eſpecially of thoſe that haue newly giuen vp their names to mee, and are but newly entred into the profeſſion of godlineſſe.

16. *My Wel-beloued is mine, and I am his: he feedeth among the Lillies.*

My beloued Sauiour is mine, through my faith; and I am his through his loue: and we both are one, by vertue of that bleſſed vnion on both parts; whereby wee mutually enioy each other with all ſufficient contentment. And how worthily is my loue placed vpon him, who leadeth mee forth into pleaſant paſtures, and at whoſe right hand there is the fulneſſe of ioy for euermore!

17. *Vntill the day breake, and the ſhadowes flee away, returne, my Wel-beloued, and be like a Roe or a young Hart vpon the mountaines of Bether.*

Come therefore (O my Sauiour) and vntill the day of thy glorious appearance ſhall ſhine forth to the world, wherein our ſpirituall mariage ſhall bee conſummate, and vntill all theſe ſhadowes of ignorance, of infidelitie, of troubles of conſcience, and of outward tribulations bee vtterly diſperſed, and chaſed away, come and turne thee to mee againe, thou which to the carnall eies of the world ſeemeſt abſent, come quickly, and delay not; but for the ſpeed of thy returne, be like vnto ſome ſwift Roe, or Hinde, vpon thoſe ſmooth hils of *Gilead*, which *Iordan* ſeuers from the other part of *Iury*.

CHAP. III.

1. *In my bed by night I ſought him whom my ſoule loued: I ſought him, but I found him not.*

MY ſecuritie told mee that my Sauiour was neere vnto my ſoule, yea with it, and in it: but when by ſerious and ſilent meditation I ſearched my owne heart, I found that (for ought my owne ſenſe could diſcerne) hee was farre off from mee.

2. *I will riſe therefore now, and goe about in the Citie by the ſtreets, and by the open places, and will ſeeke him that my ſoule loueth: I ſought him, but I found him not.*

Then thought I with my ſelfe, Shall I lie ſtill contented with this want? No, I will ſtirre vp my ſelfe; and the helpe I cannot finde in my ſelfe, I will ſeeke in others: Of all that haue beene experienced in all kinde of difficulties, of all deepe Philoſophers, of the wiſeſt and honeſteſt worldlings, I will diligently enquire for my Sauiour: amongſt them I ſought him, yet could receiue no anſwer to my ſatisfaction.

3. *The watchmen that went about the Citie, found mee: to whom I ſaid, Haue you ſeene him whom my ſoule loueth?*

Miſſing him there, I ran to thoſe wiſe and carefull Teachers, whom God hath ſet as ſo many watch-men vpon the walls of his *Ieruſalem*, who ſooner found me than I could aske after them; to whom I ſaid (as thinking no man could be ignorant of my Loue) Can you giue me no direction where I might finde him whom my ſoule loueth?

4. *When I had paſt a little from them, then I found him whom my ſoule loueth: I tooke hold on him, and left him not, till I had brought him vnto my mothers houſe, into the chamber of her that conceiued mee.*

Of whom when I had almoſt left hoping for comfort, that gracious Sauiour who would not ſuffer mee tempted aboue my meaſure, preſented himſelfe to my ſoule: Loe then, by a new act of faith, I laid faſt hold vpon him, and will not let him any more part from my ioifull embracements, vntill both I haue brought him home fully into the ſeat of my conſcience, and haue wonne him to a perpetuall cohabitation with mee, and a full accompliſhment of my loue, in that *Ieruſalem* which is aboue, which is the mother of vs all.

CHRIST.

5. *I charge yee, O daughters of Ieruſalem, by the Roes, and by the Hindes of the field, that ye ſtirre not vp nor waken my Loue vntill ſhe pleaſe.*

NOw that my diſtreſſed Church hath beene all the night long of my ſeeming abſence, toiled in ſeeking mee, I charge you, (O all that profeſſe any friendſhip with me) I charge you by whatſoeuer is comely, deare, and pleaſant vnto you, that (as you will anſwer it) you trouble not her peace with any vniuſt or vnſeaſonable ſuggeſtions, with vncharitable contentions, with any Nouelties of doctrine, but ſuffer her to reſt ſweetly in that diuine truth, which ſhe hath receiued, and this true apprehenſion of me wherein ſhe reioiceth.

6. *Who is ſhe that commeth vp out of the wilderneſſe, like pillars of ſmoake perfumed with Myrrh and Incenſe, and with all the chiefe of ſpices?*

Oh who is this? how admirable? how louely? who but my Church, that aſcendeth thus gloriouſly out of the wilderneſſe of the world, wherein ſhee hath thus long wandered into the bleſſed manſions of my Fathers houſe, all perfumed with the graces of perfect ſanctification, mounting right vpward into her glory, like ſome ſtraight pillar of ſmoke, that ariſeth from the moſt rich and pleaſant compoſition of odours that can be deuiſed?

The Church.

7. *Behold his bed better than* Salomons: *threeſcore ſtrong men are round about it, of the valiant men of Iſrael.*

I Am aſcended; and loe, how glorious is this place where I ſhall eternally enioy the preſence and loue of my Sauiour! how farre doth it exceed the earthly magnificence of *Salomon?* about his bed doe attend a Gard of threeſcore choiſeſt men of Iſrael.

8. *They all handle the ſword, and are expert in warre: euery one hath his ſword vpon his thigh, for the feare by night.*

All ſtout Warriers, able and expert to handle the ſword; which, for more readineſſe each of them weares hanging vpon his thigh, ſo as it may bee haſtily drawne vpon any ſudden danger: but about this heauenly pauillion of my Sauiour, attend millions of Angels, ſpirituall Souldiers, mightie in power, ready to bee commanded ſeruice by him.

9. *King* Salomon *made himſelfe a bed of the trees of Lebanon.*

The Bride-bed that *Salomon* made (ſo much admired of the world) was but of the Cedars of Lebanon.

10. *He made the pillars thereof of ſiluer, and the ſted thereof of gold, the hangings thereof of purple, whoſe midſt was in-laid with the loue of the daughters of Ieruſalem.*

The Pillars but of ſiluer, and the Bed-ſted of gold; the Teſter or Canopie, but of purple; the Couerlet wrought with the curious and painfull needle-worke of the maids of *Ieruſalem:* but this celeſtiall reſting place of my God is not made with hands, nor of any corruptible metall, but is full of incomprehenſible light, ſhining euermore with the glorious preſence of God.

11. *Come forth, yee daughters of Sion, and behold the King* Salomon *with the crowne wherewith his mother crowned him in the day of his mariage, and in the day of the gladneſſe of his heart.*

And as the outward ſtate, ſo the maieſtie of his perſon is aboue all compariſon. Come

forth (O yee daughters of Sion) lay aſide all priuate and earthly affections, looke vpon King *Salomon* as hee ſits ſolemnly crowned in the day of his greateſt royaltie and triumph, and compare his higheſt pompe, with the diuine magnificence of my Sauiour, in that day when his bleſſed mariage ſhall bee fully perfected aboue, to the eternall reioycing of himſelfe, and his Church; and ſee whether there bee any portion betwixt them.

CHAP. IIII.

CHRIST.

1. *Behold, thou art faire, my Loue, behold, thou art faire, thine eies are like the Doues within thy locks: thine haire is like a flocke of Goats which looke downe from the mountaines of Gilead.*

OH how faire thou art and comely, my deare Spouſe! how inwardly faire with the gifts of my Spirit! how faire outwardly in thy comely adminiſtration and gouernment! Thy ſpirituall eies of vnderſtanding and iudgement, are full of puritie, chaſtitie, ſimplicitie; not wantonly caſt forth, but modeſtly ſhining amidſt thy locks: all thy gracious profeſſion, and all thy appendances, and ornaments of expedient ceremonies, are ſo comely to behold, as it is to ſee a flocke of well-fed Goats graſing vpon the fruitfull hills of Gilead.

2. *Thy teeth like a flocke of ſheepe in good order, which goe vp from the waſhing: which euery one bring out twins, and none is barren among them.*

Thoſe that chew and prepare the heauenly food for thy ſoule, are both of gracious ſimplicitie, and of ſweet accordance one with another; hauing all one heart and one tongue: and both themſelues are ſanctified and purged from their vncleanneſſe, and are fruitfull in their holy labours vnto others; ſo that their doctrine is neuer in vaine, but is ſtill anſwered with plentifull increaſe of ſoules added to the Church.

3. *Thy lips are like a threed of ſcarlet, and thy talke is comely: thy temples are within thy locks as a peece of a Pomegranate.*

Thy ſpeech (eſpecially in the mouth of thy Teachers) is both gracious in it ſelfe, and ſuch as adminiſters grace to the hearers; full of zeale and feruent charitie, full of grauitie and diſcretion: and that part of thy countenance, which thou wilt haue ſeene (though dimly and ſparingly) is full of holy modeſtie and baſhfulneſſe; ſo bluſhing, that it ſeemeth like the colour of a broken peece of Pomegranate.

4. *Thy necke is as the tower of Dauid, built for defence: a thouſand ſhields hang therein, and all the targets of the ſtrong men.*

Thoſe, who by their holy authoritie ſuſtaine thy gouernment (which are as ſome ſtraight and ſtrong necke to beare vp the head) are like vnto *Dauids* high Tower of defence, furniſhed with a rich armorie; which affords infinite waies of ſafe protection, and infinite monuments of victorie.

5. *Thy two breſts are as two young Kids that are twinnes, feeding among the Lillies.*

Thy two Teſtaments (which are thy two full and faire breſts, whereby thou nurſeſt all thy faithfull children) are as two twins of Kids: twins, for their excellent and perfect agreement one with another, in all reſemblances: of Kids, that are daintily fed among the ſweet flowers, for the pleaſant nouriſhment which they yeeld to all that ſucke thereof.

6. Vntill the day breake, and the ſhadowes flie away, I will goe into the Mountaines of Myrrh, and to the Mountaines of Incenſe.

Vntill the day of my gracious appearance ſhall ſhine forth, and vntill all theſe ſhadowes of ignorance, infidelitie, afflictions, bee vtterly and ſuddenly diſperſed, O my Spouſe, I will retire my ſelfe (in regard of my bodily preſence) into my delightfull and glorious reſt of heauen.

7. Thou art all faire, my Loue, and there is no ſpot in thee.

Thou art exceeding beautifull, O my Church, in all the parts of thee: for all thy ſinnes are done away, and thine iniquitie is couered, and loe, I preſent thee to my Father without ſpot, or wrinkle, or any ſuch deformitie.

8. Come with me from Lebanon, my Spouſe, euen with me from Lebanon, and looke from the top of Amanah, from the top of Shenir and Hermon, from the dens of the Lions, and from the mountaines of the Leopards.

And now (O thou which I profeſſe to haue maried to my ſelfe in truth and righteouſneſſe) thou ſhalt be gathered to me from all parts of the world; not onely from the confines of Iudea, where I planted and found thee, but from the remoteſt and moſt ſauage places of the Nations; out of the companie of Infidels, of cruell and bloudy perſecutors, who like Lions and Leopards haue tyrannizad ouer thee, and mercileſly torne thee in peeces.

9. My ſiſter, my Spouſe, thou haſt wounded my heart with one of thine eies: and with a chaine of thy necke.

Thou haſt vtterly rauiſht me from my ſelfe (O my ſiſter and Spouſe; for ſo thou art, both ioined to me in that ſpirituall vnion, and coheire with me of the ſame inheritance and glory) thou haſt quite rauiſht my heart with thy loue: euen one caſt of one of thine eies of faith, and one of the ornaments of thy ſanctification wherewith thou art decked by my Spirit, haue thus ſtricken mee with loue: how much more, when I ſhall haue a full ſight of thee, and all thy graces, ſhall I be affected towards thee!

10. My ſiſter, my Spouſe, how faire is thy loue! how much better is thy loue than wine, and the ſauour of thine ointments than all ſpices?

O how excellent, how precious, how delectable are thoſe loues of thine, O my ſiſter, my Spouſe! how farre ſurpaſſing all earthly delicates! and the ſauour of thoſe diuine vertues, wherewith thou art endued, more pleaſing to my ſent, than all the perfumes in the world!

11. Thy lips my Spouſe, drop as Hony combes: Hony and milke are vnder thy tongue, and the ſauour of thy garments is as the ſauour of Lebanon.

The gracious ſpeeches that proceed from thee, are as ſo many drops of the Hony-combe that fall from thy lips: and whether thou exhort, or confeſſe, or pray, or comfort, thy words are both ſweet and nouriſhing; and the ſauour of thy good works, and outward conuerſation, is to me as the ſmell of the wood of Lebanon to the ſenſe of man.

12. My ſiſter, my Spouſe, is as a Garden incloſed, as a Spring ſhut vp, and a Fountaine ſealed vp.

My ſiſter, my Spouſe, is as a Garden or Orchard full of all varietie of the heauenly Trees and flowers of grace; not lying careleſly open, either to the loue of ſtrangers, or to the rage of enemies, which like the wilde Bore out of the wood, might root vp and deſtroy her choice plants: but ſafely hedged and walled about, by my protection, and reſerued for my delight alone; ſhe is a Spring & Well of wholſome waters, from whom flow forth the pure ſtreames of my Word; but, both incloſed and ſealed vp: partly, that

shee may the better (by this closenesse) preserue her owne naturall taste and vigour, from the corruptions of the world; and partly, that shee may not be defiled and mudded by the prophane feet of the wicked.

13. *Thy plants are as an Orchard of Pomegranats with sweet fruits: as Cypers, Spikenard, euen Spikenard and Saffron, Calamus and Cinamon, with all the trees of Incense, Myrrh and Aloes, with all the chiefe spices.*

Thou art an Orchard, yea a Paradise, whose plants (which are thy faithfull children that grow vp in thee) are as Pomegranate Trees; the Apples whereof are esteemed, for the largenesse, colour and taste, aboue all other: or (if I would feed my other senses) the plentifull fruits of thy holy obedience (which thou yeeldest vnto mee) are for their smell, as some composition of Cypresse, Spikenard, Saffron, Sweet Cane, Cinamon, Incense, Myrrh, Aloes, and whatsoeuer else may be deuised, vnto the most perfect sent.

14. *O fountaine of the gardens, O well of liuing waters, and the springs of Lebanon.*

Thou art so a Spring in my Garden, that the streames which are deriued from thee, water all the gardens of my particular congregations, all the world ouer: thou art that Fountaine, from whose pure head issue all those liuing waters, which who so drinketh, shall neuer thirst againe; euen such cleare currents, as flow from the hill of Libanus, which like vnto another Iordan, water all the Israel of God.

The Church.

15. *Arise, O North, and come, O South, and blow on my garden, that the spices thereof may flow out: let my Well-beloued come to his garden, and eat his pleasant fruit.*

IF I bee a garden, as thou saiest (O my Sauiour) then arise, O all yee soueraigne winds of the Spirit of God, and breathe vpon this garden of my soule; that the sweet odours of these my plants may both bee increased, and may also bee dispersed afarre, and carried into the nostrils of my Well-beloued: and so let him come into his owne garden (which his owne hand hath digged, planted, watred) and accept of the fruit of that seruice and praise, which hee shall inable mee to bring forth to his Name.

CHAP. V.

CHRIST.

1. *I am come into my garden, my sister, my Spouse: I gathered my Myrrh with my spice; I ate my Hony with my Hony-combe, I dranke my wine with my milke: eat, O my friends: drinke, and make you merry, O Wel-beloued.*

BEhold, according to thy desire, I am come into my garden, O my sister, my Spouse; I haue receiued those fruits of thine obedience which thou offeredst vnto mee, with much ioy and pleasure. I haue accepted not onely of thy good works, but thy endeuours and purposes of holinesse, both which are as pleasant to me, as the Hony and the Hony-combe. I haue allowed of the cheerefulnesse of thy seruice, and the wholesomenesse of thy doctrine. And yee, O my friends, whether blessed Angels, or faithfull men, partake with me in this ioy arising from the faithfulnes of my Church: cheere vp and fill your selues, O my beloued, with the same Spirituall dainties wherewith I am refreshed.

The Church.

2. *I sleepe, but my heart waketh: it is the voyce of my Well-beloued that knocketh, saying,*

Open

Open vnto me, my ſiſter, my Loue, my Doue, my vndefiled: for mine head is full of dew, and my locks with the drops of the night.

WHen the world had caſt me into a ſecure ſleepe, or ſlumber rather (for my heart was not vtterly bereaued of a true faith in my Sauiour) euen in this darkneſſe of my minde, it pleaſed my gracious Redeemer not to neglect mee; he came to me, and knocked oft, and called importunately at the doore of my heart, by his word and chaſtiſements, and ſaid, Open the doore of thy ſoule, O my ſiſter, my deare, chaſte, comely, vnſpotted Church: let mee come in, and lodge and dwell with thee, in my graces; ſhut out the world, and receiue me with a more liuely act, and renouation of thy faith. For loe, I haue long waited patiently for this effect of thy loue, and haue endured all the iniuries both of the night, and weather of thy prouocations, that I might at laſt enioy thee.

3. *I haue put off my coat: how ſhall I put it on? I haue waſhed my feet: how ſhall I defile them?*

I anſwered him againe, pleading excuſes for my delay; Alas, Lord, I haue now, ſince I left my forward profeſſion of thee, auoided a great number of cares and ſorrowes: muſt I take them vp againe to follow thee? I haue liued cleane from the ſoile of theſe euills: and ſhall I now thruſt my ſelfe into danger of them?

4. *My Well-beloued put his hand from the hole of the doore; and my bowels yearned toward him.*

When my Sauiour heard this vnkinde anſwer of delay, he let his hand fall from the key-hole, which he had thus before without ſucceſſe laboured about; and withdrew himſelfe from ſolliciting me any more: whereupon my heart and bowels yearned within me for him, and for the remorſe of my ſo long foreſlowing his admittance vnto me.

5. *I roſe vp to open to my well-beloued, and my hands did drop downe Myrrh, and my fingers pure Myrrh vpon the handles of the Barres.*

And now I rouzed vp my drouſie heart (what I could) that I might in ſome cheerefull manner deſire to receiue ſo gracious a Sauiour: which when I but endeuoured, I found that he had left behinde him ſuch a plentifull bleſſing (as the monument of his late preſence) vpon the firſt motions of my heart, as that with the very touch of them I was both exceedingly refreſhed, and moued to further indignation at my ſelfe for delaying him.

6. *I opened to my Well-beloued: but my Well-beloued was gone and paſt; mine heart was gone when he did ſpeake: I ſought him, but I could not finde him; I called him, but he anſwered me not.*

I opened to my beloued Sauiour: but my Sauiour had now (in my feeling) withdrawne himſelfe, and hid his countenance from me, holding me ſhort of thoſe gracious offers and meanes which I had refuſed; and now I was almoſt paſt my ſelfe with deſpaire, to remember that ſweet inuitation of his, which I neglected: I ſought him therefore in my thoughts, in the outward vſe of his ordinances, and of my earneſt prayers; but he would not as yet be found of me, or let me finde that I was heard of him.

7. *The watch men that went about the City found me, they ſmote mee, and wounded me: the watch-men of the walls tooke away my vaile from me.*

Thoſe which ſhould haue regarded mee, and by their vigilancy haue ſecured mee from danger, proued mine aduerſaries: in ſtead of comforting me, they fell vpon me, and wounded me with their falſe doctrines, drawing me on into further errors, ſpoiling me of that purity and ſincerity of profeſſion, wherewith, as with ſome rich and modeſt vaile, I was formerly adorned, and couered.

8. *I*

8. *I charge you, O daughters of Ieruſalem, if you finde my Well-beloued, that you tell him I am ſicke of loue.*

I aduiſe you ſolemnly, O all yee that wiſh well to me (for I care not who knowes the vehemencie of my paſſion) if yon ſhall finde my Sauiours preſence in your ſelues before me, pray for the recouerie of his loue to mee; and bemoning my eſtate to him, tell him how I languiſh with the impatient deſire of his loue, and preſence, to bee reſtored vnto mee.

9. *O the faireſt among women, what is thy Well-beloued, more than another Well-beloued? what is thy Well-beloued, more than another louer, that thou doſt ſo charge vs?*

O thou which art the moſt happy, moſt gracious, and moſt glorious of all creatures, the choſen of the liuing God; what is thy Well-beloued whom thou ſeekeſt, aboue all other the ſonnes of men? what ſuch eminencie is there in him aboue all Saints and Angels: that thou art both ſo farre gone in affection to him? and doſt ſo vehemently adiure vs to ſpeake vnto him for thee?

10. *My Well-beloued is white and ruddy, the Standard-bearer of ten thouſand.*

My Well-beloued (if you know not) is of perfect beautie; in whoſe face is an exact mixture of the colours of the pureſt and healthfulleſt complexion of holineſſe: for hee hath not receiued the ſpirit by meaſure; and in him the Godheads dwels bodily; he is infinitely fairer than all the ſonnes of men; and for goodlineſſe of perſon may beare the Standard of comelineſſe and grace amongſt then thouſand.

11. *His head is as fine Gold, his locks curled, and blacke as a Rauen.*

The Dietie which dwelleth in him, is moſt pure and glorious: and that fulneſſe of grace which is communicated to his humane nature, is wonderouſly beautifull, and ſo ſets it forth, as the blacke curled locks doe a freſh and well-fauoured countenance.

12. *His eies are like Doues vpon the riuers of waters, which are waſht with Milke, and remaine in their fulneſſe.*

His iudgement of all things, and his reſpect to his Church (which are as his eies) are full of loue, and full of pietie, ſhining like vnto Doues waſhed in water, yea, in Milke, ſo as there is no ſpot, or blemiſh to be found in them: and they are withall ſo fully placed, as is both moſt comely and moſt expedient for the perfect ſight of the eſtate, and neceſſities of his ſeruants.

13. *His cheekes are as a bed of ſpices, and as ſweet Flowers, and his lips like Lillies dropping downe pure Myrrh.*

The manifeſtation of himſelfe to vs in his Word, is ſweet to our ſpirituall feeling, as an heape of ſpice, or thoſe flowers that are vſed to make the beſt perfuming ointments, are to the other ſenſes: his heauenly inſtructions and promiſes of his Goſpell are vnſpeakably comfortable, and plenteous, in the grace that is wrought by them.

14. *His hands as Rings of Gold ſet with the Chryſolite; his belly like white Iuory couered with Saphyres.*

His actions, and his inſtruments (which are his hands) are ſet forth with much port and maieſtie, as ſome precious ſtone beautifies the Ring wherein it is ſet: the ſecret counſels of his breſt, and the myſteries of his will, are moſt pure and holy, and full of excellent glorie.

15. *His legs are as pillars of Marble, ſet vpon ſockets of fine gold: his countenance, as Lebanon, excellent as the Cedars.*

All his proceedings are firme and ſtable; and withall, as Pillars of Marble ſet in ſockets

ſockets of tried gold; ſo as they are neither ſubiect to wauering, nor to any danger of infirmitie and corruption: the ſhew and cariage of his whole perſon, whereby hee makes himſelfe knowne to his choſen, is exceeding goodly and vpright, like to the ſtraight and loftie Cedars of Lebanon.

16. *His mouth is as ſweet things, and he is wholly delectable: this is my Wel-beloued, and this is my Louer, O daughters of Ieruſalem.*

His mouth, out of which proceedeth innumerable bleſſings and comfortable promiſes, is to my ſoule euen ſweetneſſe it ſelfe; yea (what ſpeake I of any one part?) as you haue heard in theſe particulars; hee is all ſweets: there is nothing but comfort in him; and there is no comfort but in him; and this (if he would know) is my Well-beloued; of ſo incomparable glory and worthineſſe, that ye may eaſily diſcerne him from all others.

Forraine Congregations.

17. *O the faireſt among women, whither is thy Well-beloued gone? whither is thy Well-beloued turned aſide, that we might ſeeke him with thee?*

SInce thy Well-beloued is ſo glorious, and amiable, (O thou which art for thy beautie worthy to bee the Spouſe of ſuch an husband) tell vs (for thou onely knoweſt it; and to ſeeke Chriſt without the Church, wee know is vaine) tell vs where this Sauiour of thine is to be ſought; that we (rauiſhed alſo with the report of his beautie) may ioine with thee in the ſame holy ſtudie of ſeeking after him.

Chap. VI.

1. *My Well-beloued is gone downe into his Garden to the beds of ſpices, to feed in the Gardens, and to gather Lillies.*

MY Well-beloued Sauiour (if you would know this alſo) is to be ſought and found in the particular aſſemblies of his people, which are his Garden of pleaſure, wherein are varieties of all the beds of renued ſoules; which both he hath planted, and dreſſed by his continuall care, and wherein he walketh for his delight; feeding and ſolacing himſelfe with thoſe fruits of righteouſneſſe and new obedience, which they are able to bring forth vnto him.

2. *I am my Well-beloueds, and my Well-beloued is mine. who feedeth among the Lillies.*

And now loe, whatſoeuer hath happened croſſe to mee, in my ſenſible fruition of him; in ſpight of all tentations, my beloued Sauiour is mine through faith; and I am his through his loue; and both of vs are by an inſeparable vnion knit together; whoſe coniunction and loue is moſt ſweet and happy: for all that are his, he feedeth continually with heauenly repaſt.

Christ.

3. *Thou art beautifull, my Loue, as Tirzah, comely as Ieruſalem, terrible as an armie with Banners.*

NOtwithſtanding this thy late blemiſh of neglecting mee, O my Church: yet ſtill in mine eies, through my grace, vpon this thy repentance, thou art beautifull, like vnto that neat and elegant Citie Tirzah, and that orderly building of Ieruſalem,

Ieruſalem, the glory of the world: and with this thy louelineſſe, thou art awfull vnto thine aduerſaries, through the power of thy cenſures, and the maieſtie of him that dwelleth in thee.

4. *Turne away thine eies from me, for they ouercome me: thine haire is like a flocke of Goats which looke downe from Gilead.*

Yea, ſuch beautie is in thee, that I am ouercome with the vehemencie of my affection to thee: turne away thine eies a while from beholding me; for the ſtrength of that faith, whereby they are fixed vpon mee, rauiſheth mee from my ſelfe with ioy. I doe therefore againe renew thy former praiſe; that thy gracious profeſſion, and all thy appendances and ornaments of expedient ceremonies, are ſo comely to behold, as it is to ſee a flocke of well-fed Goats graſing vpon the fruitfull hills of Gilead.

5. *Thy teeth are like a flocke of ſheepe which goe vp from the waſhing, which euery one bring out twins, and none is barren among them.*

Thy Teachers, that chew and prepare the heauenly food for thy ſoule, are of ſweet accordance one with another, hauing all one heart, and one tongue; and both themſelues are ſanctified and purged from their vncleanneſſe, and are fruitfull in their holy labours vnto others: ſo that their doctrine is neuer in vaine, but is ſtill anſwered with plentifull increaſe of ſoules to the Church.

6. *Thy Temples are within thy locks as a peece of a Pomegranate.*

That part of thy countenance which thou wilt haue ſeene (though dimly and ſparingly) is full of holy modeſtie and baſhfulneſſe; ſo bluſhing, that it ſeemeth like the colour of a broken peece of Pomegranate.

7. *There are threeſcore Queenes, and foureſcore Concubines, and of the Damſels, without number.*

Let there be neuer ſo great a number of people and nations, of Churches, and aſſemblies, which challenge my Name and Loue, and perhaps by their outward proſperitie, may ſeeme to plead much intereſt in me, and much worth in themſelues.

8. *But my Loue is alone, and my Vndefiled, ſhe is the onely daughter of her mother, and ſhee is deare to her that bare her: the Daughters haue ſeene her, and counted her bleſſed, euen the Queenes and the Concubines, and they haue praiſed her.*

Yet thou onely art alone my true and chaſte Spouſe, pure and vndefiled in the truth of thy doctrine, and the imputation of my holineſſe: thou art ſhe, whom that Ieruſalem which is aboue, (the mother of vs all) acknowledgeth for her onely true, and deare daughter. And this is not my commendation alone: but all thoſe forraine aſſemblies, which might ſeeme to bee Riuals with thee of this praiſe, doe applaud and bleſſe thee in this thine eſtate, and ſay; Bleſſed is this people, whoſe God is the Lord.

9. *Who is ſhee that looketh forth as the morning, faire as the Moone, pure as the Sunne, terrible as an armie with banners?*

And admiring thy goodlineſſe, ſhall ſay; Who is this that lookes out ſo freſhly as the morning new riſen; which from theſe weake beginnings is growne to ſuch high perfection, that now ſhee is as bright, and glorious, as the Sunne in his full ſtrength, and the Moone in a cleare skie; and withall is ſo dreadfull through the maieſtie of her countenance, and power of her cenſures, as ſome terrible armie, with enſignes diſplayed, is to a weake aduerſarie?

10. *I went downe to the dreſſed Orchard, to ſee the fruits of the valley, to ſee if the Vine budded, and if the Pomegranates flouriſhed.*

Thou complainedſt of my abſence, (O my Church:) there was no cauſe; I meant not to forſake

forſake thee; I did but onely walke downe into the well-dreſſed Orchard of thine aſſemblies, to recreate and ioy my ſelfe with the view of their forwardneſſe, to ſee the happy progreſſe of the humble in ſpirit, and the gracious beginnings of thoſe tender ſoules, which are newly conuerted vnto mee.

11. *I knew nothing, my ſoule ſet me as the chariots of my noble people.*

So earneſtly did I long to reuiſit thee, and to reſtore comfort vnto thee, that I haſted I knew not which way: and with inſenſible ſpeed I am come backe, as it were vpon the ſwifteſt chariots, or the wings of the wind.

12. *Returne, returne, O Shulamite: returne, returne, that I may behold thee: what ſhall you ſee in the Shulamite, but as the companie of an armie?*

Now therefore returne (O my Spouſe, the true daughter of Ieruſalem) returne to mee, returne to thy ſelfe, and to thy former feeling of my grace: returne, that both my ſelfe, and all the companie of Angels, may ſee and reioice in thee: and what ſhall yee ſee (O all yee hoaſts of heauen) what ſhall yee ſee in my Church? Euen ſuch an awfull grace and maieſtie, as is in a well-marſhalled army, ready to meet with the enemie.

Chap. VII.

1. *How beautifull are thy goings with ſhooes, O Princes daughter? the compaſſe of thy hips like iewels: the worke of the hand of a cunning workeman.*

HOw beautifull are thy feet, O daughter of the Higheſt; being ſhod with the preparation of the Goſpell of peace, and readily addreſſed to run the way of the commandements of thy God! thou art compaſſed about thy loines with the girdle of veritie; which is both precious for the matter of it, and cunningly framed by the skill of the ſpirit of truth.

2. *Thy nauell is as a round cup, that wanteth not liquor: thy bellie is as an heape of wheat, compaſſed about with Lillies.*

The nauell, whereby all thy ſpirituall conceptions receiue their nouriſhment, is full of all fruitfull ſupply, and neuer wants meanes of ſuſtenance, to feed them in thy wombe; which alſo is ſo plenteous in thy bleſſed increaſe, that it is as an heape of wheat, conſiſting of infinite pure graines, which conſort together with much ſweetneſſe and pleaſure.

3. *Thy two breſts are as two young Kids that are twinnes.*

Thy two Teſtaments (which are thy two full and comely breſts, by whoſe wholſome milke thou nouriſheſt all thy faithfull children, once borne into the light) are for their excellent and perfect agreement, and their amiable proportion, like two twinnes of Kids.

4. *Thy necke is like a Tower of Iuorie: thine eies are like artificiall pooles in a frequented gate: thy noſe is as the Tower of Lebanon, that looketh toward Damaſcus.*

Thoſe, who by their holy authoritie ſupport thy gouernment (which are as ſome ſtraight and ſtrong necke to beare vp thy head) are for their height and defence, like a Tower; for their order, pureneſſe and dignitie, like a Tower of Iuory: thy Teachers and Miniſters (which are thine eies) are like vnto ſome cleare and artificiall ponds of water, in a place of greateſt reſort; wherein all commers may ſee the faces of their conſciences; and whence they may plentifully draw the Waters of life. Thy noſe, by which all ſpirituall ſents are conuayed to thee, is perfectly compoſed, and featured like ſome curious

Turret,

Turret of that goodly houſe in Lebanon; ſo as thy iudgement, and power of diſcerning the ſpirits, is admirable for the order and excellencie thereof.

5. *Thine head vpon thee is as ſcarlet, and the buſh of thine head like purple: the King is tied in thy beames.*

The whole tyre of thine head (which are the ceremonies vſed by thee) are very graceſull, and of high eſtimation and price to all the beholders: and as for me, I am ſo enamoured of thee, that I am euen tied by my owne deſire, to a perpetuall preſence in thine holy aſſemblies.

6. *How faire art thou, and how pleaſant art thou, O my loue, in pleaſures!*

Oh how beautifull and louely art thou therefore (O my Church) in all thy parts and ornaments! how ſweet and pleaſant art thou (O my Loue) in whatſoeuer might giue me true contentment!

7. *This thy ſtature is like a Palme-tree, and thy breſts like cluſters.*

Thy whole frame is, for goodlineſſe and ſtraight growth, like vnto ſome tall Palme-tree; which the more it is depreſſed by the violence of perſecutions, riſeth the more; and the two breſts of thy Teſtaments are like two full iuicie cluſters, which yeeld comfortable and abundant refreſhing.

8. *I ſaid, I will goe vp into the Palme-tree; I will take hold of her boughs: thy breſts ſhall now be like the cluſters of the Vines, and the ſauour of thy noſe like Apples.*

Seeing then thou art my Palme-tree, I haue reſolued in my ſelfe to adioine my ſelfe to thee; to enioy thee, to gather thoſe ſweet fruits of thy graces, which thou yeeldeſt; and by my preſence alſo will cauſe thee to be more plentifull in all good workes, and doctrine; ſo as thou ſhalt afford abundance of heauenly liquor vnto all the thirſtie ſoules of thy children; and an acceptable verdure of holineſſe and obedience vnto me.

9. *And the roofe of thy mouth like good wine, which goeth ſtraight vp to my Wel-beloued, and cauſeth the lips of him that is aſleepe, to ſpeake.*

And the deliuerie of my Word, by the mouthes of my Miniſters, ſhall be as ſome excellent wine, which ſparkleth right vpward: being well accepted of that God, in whoſe name it is taught, and looketh moſt pleaſantly in the glaſſe, being no leſſe highly eſteemed of the receiuers: which is of ſuch wonderfull power, that it is able to put words both of repentance, and praiſe, into the lips of him that lies aſleepe in his ſinnes.

The Church.

10. *I am my Wel-beloueds, and his deſire is toward me.*

BEhold, ſuch as I am, I am not my owne; much leſſe am I any others: I am wholly my Sauiours: and now I ſee, and feele, whatſoeuer I had deſerued, that hee is mine alſo in all intire affection; who hath both choſen mee, and giuen himſelfe for mee.

11. *Come, my Wel-beloued, let vs goe into the fields, let vs lodge in the villages.*

Come therefore, O my deare Sauiour, let vs ioine together in our naturall care: let thy Spirit and my ſeruice be intent vpon thy Congregations here below on earth; and let vs ſtay in the place where our ſpirituall Husbandrie lieth.

12. *Let vs goe vp early in the morning to the Vines, and ſee if the Vine flouriſh, whether it hath diſcloſed the firſt Grapes, or whether the Pomegranats bloſſome: there will I giue thee my loue.*

Let

Let vs with all haſte and cheerfulneſſe viſit the fruitfull vines of our beleeuing children; and to our mutuall comfort, be witneſſes and partakers of all the ſignes and fruits of grace, of all thoſe good workes, and thankſgiuings, of thoſe holy endeuours and worthy practices, which they yeeld forth vnto vs: let vs iudge of their forwardneſſe, and commend it: whereupon it will eaſily appeare, that the conſummation of our happy mariage draweth neere, in which there ſhall be a perfect vnion betwixt vs.

13. *The Mandrakes haue giuen a ſmell, and in our gates are all ſweet things new and old; my Well-beloued, I haue kept them for thee.*

Behold: thy godly ſeruants, which not onely beare fruit themſelues, but are powerfull in the prouocation of others, preſent their beſt ſeruices vnto thee; and euen at our doores (not farre to ſeeke, not hard to procure) is offer made vnto thee, of all variety of fruit; whether from thy young Conuerts, or thy more ſetled Profeſſors: and all theſe I ſpend not lauiſhly; but in my louing care, duely reſerue them for thee, and for the ſolemne day of our full mariage.

Chap. VIII.

The Iewiſh Church.

1. *Oh that thou wereſt as my brother that ſucked the breſt of my mother! I would finde thee without; I would kiſſe thee, then they ſhould not deſpiſe me.*

OH that I might ſee thee (my Sauiour) clothed in fleſh! Oh that thou which art my euerlaſting Husband, mighteſt alſo be my Brother, in partaking the ſame humane nature with me; that ſo I finding thee below vpon earth, might familiarly entertaine thee, and conuerſe with thee, without reproach of the world; yea, might be exalted in thy glory!

2. *I will lead thee, and bring thee into my mothers houſe; there thou ſhalt teach me: I will cauſe thee to drinke ſpiced wine, and new of the Pomegranats.*

Then would I (though I be now pent vp in the limits of Iudæa) bring thee forth into the light and knowledge of the vniuerſall Church, whoſe daughter I am: and then and there, thou ſhouldſt teach me how perfectly to ſerue and worſhip thee, and I ſhall gladly entertaine thee with a royall feaſt of the beſt graces that are in my holieſt ſeruants; which I know thou wilt account better cheere, then all the ſpiced cups, and Pomegranate wines in the world.

3. *His left hand ſhall be vnder my head, and his right hand ſhall embrace me.*

Then ſhall I attaine to a nearer communion with him; and both his hands ſhall bee employed to ſuſtaine, and relieue me: yea, he ſhall comfort my head and my heart (my iudgement, and affections) with the liuely heat of his gracious embracements.

4. *I charge you, O daughters of Ieruſalem, that you ſtirre not vp, nor waken my Loue, vntill he pleaſe.*

I charge you (O all ye that profeſſe any friendſhip to me) I charge you deeply, as ye will auoid my vttermoſt cenſures; take heed how ye vex and diſquiet my mercifull Sauiour, and grieue his Spirit: and doe not dare, by the leaſt prouocation of him, to interrupt his peace.

Christ.

5. *Who is this that commeth out of the Wilderneſſe, leaning vpon her Well-beloued? I rai-*

ſed thee vp vnder an Apple-tree : there thy mother conceiued thee : there ſhe conceiued that bare thee.

WHo is this, that from the comfortleſſe deſerts of ignorance, of infidelity, of tribulations, aſcendeth thus vp into the glorious light and liberty of my choſen? relying her ſelfe wholly vpon her Sauiour, and ſolacing her ſelfe in him? Is it not my Church? It is ſhe, whom I haue loued, and acknowledged of old: for euen vnder the tree of offence, the forbidden fruit which thou taſtedſt to thy deſtruction, I raiſed thee vp againe from death; Euen there, thy firſt mother conceiued thee; while by faith ſhe laid hold on that bleſſed promiſe of the Goſpell, whereby ſhe and her beleeuing ſeed were reſtored.

The Iewiſh Church.

6. *Set me as a ſeale on thy heart, and as a ſignet on thine arme: for loue is ſtrong as death; Ielouſie is cruell as the Graue: the coales thereof are fiery coales, and a vehement flame.*

AND ſo haue thou mee ſtill (O my Sauiour) in a perpetuall and deare remembrance: keepe me ſure in thine heart, yea in thine armes, as that which thou holdeſt moſt precious: and let me neuer be remoued from thy loue; the leaſt ſhew and danger whereof I cannot endure: for this my ſpirituall loue is exceeding powerfull, and can no more be reſiſted then death it ſelfe: and the ielous zeale which I haue for thee and thy glory, conſumes me, euen like the Graue, and burnes me vp like vnto the coales of ſome moſt vehement and extreame fire.

7. *Much water cannot quench loue, neither can the flouds drowne it: if a man ſhould giue all the ſubſtance of his houſe for loue, they would greatly contemne it.*

Yea, more then any fire; for any flame yet may be quenched with water: but all the water of afflictions and terrors (yea, whole ſtreames of perſecutions) cannot quench this loue: and for all tempting offers of wealth, of pleaſures and honour, how eaſily are they all contemned for the loue of my Sauiour!

8. *We haue a little ſiſter, and ſhe hath no breſts: what ſhall we doe for our ſiſter when ſhe ſhall be ſpoken for?*

We haue a ſiſter (as thou knoweſt, O Sauiour) ordained through thy mercy, to the ſame grace with mee: the vncalled Church of the Gentiles; ſmall (as yet) of growth through the rareneſſe of her Conuerts, and deſtitute of the help of any outward miniſtery, whereby ſhee might either beare, or nouriſh children vnto thee: when ſhee growes vnto her maturity; and the myſtery of calling her vniuerſally to thee, ſhall be reuealed to the world, and her ſelfe; what courſe will it pleaſe thee to take with her?

CHRIST.

9. *If ſhe be a wall, we will build vpon her a ſiluer Palace: and if ſhe bee a doore, wee will keepe her in with boords of Cedar.*

IF ſhe ſhall continue firme and conſtant, in the expectation of her promiſes, and the profeſſion of that truth which ſhall be reuealed; we will beautifie and ſtrengthen her with further grace, and make her a pure and coſtly Palace, fit to entertaine my ſpirit: and if ſhe will giue free paſſage and good entrance, to my word and grace; we will make her ſure and ſafe from corruption, and reſerue her to immortality.

The Iewiſh Church.

10. *I am a wall, and my breſts are towers: then was I in his eyes as one that findeth peace.*

BEhold: that condition which thou requireſt in the Church of the Gentiles, thou findeſt in me; I am thus firme and conſtant in my expectation, in my profeſſion:

and

and that want thou findeſt in her of ability to nouriſh her Children, by the breſt of thy Word, is not in me; who haue abundance both of nouriſhment and defence: vpon which my confeſſion and plea, I found grace and peace in the eyes of my Sauiour; and receiued from him aſſurance of his euerlaſting loue to me.

CHRIST.

11. Salomon *had a Vine in Baalhamon: he gaue the Vineyard vnto keepers: eucry one bringeth for the fruit thereof a thouſand peeces of ſiluer.*

MY Church is my Vine, and I am the Owner and Husbandman: our thrift and profit thereof farre exceedeth the good husbandry of *Salomon:* he hath a rich Vineyard indeed in a moſt fruitfull ſoyle; but he lets it forth to the hands of others, as not being able to keepe and dreſſe it himſelfe: and therefore he is faine to be content with the greateſt part of the increaſe, not expecting the whole.

22. *But my Vineyard which is mine, is before mee: to thee* O Salomon *appertaineth a thouſand pieces of ſiluer, and two hundred to them that keepe the fruit thereof.*

But my Vine is euer before me, I am with it to the end of the world, I reſerue it in mine owne hands, and dreſſe it with mine owne labour: and therefore if thou (*O Salomon*) canſt receiue from thine, to the proportion of a thouſand, thy workmen and farmers will look for the fift part to come vnto their ſhare; wheras the gaine of my Vineyard ariſeth wholly, and onely vnto my ſelfe.

13. *O thou that dwelleſt in the gardens, the companions hearken vnto thy voice, cauſe me to heare it.*

Sith therefore ſuch is my care of thee, and ioy in thee (O my Church, which conſiſteſt of the particular aſſemblies of men profeſſing my Name) ſee thou be diligent in declaring my will, and giuing holy counſels to all thy fellow-members: ſpeake forth my praiſe in the great congregations (which all attend willingly vpon thee) and let me heare the voyce of thy conſtant and faithfull confeſſion of me before the world.

The Church.

14. *Oh my Well-beloued, flee away, and be like vnto the Roe, or to the yong Hart vpon the Mountaine of ſpices.*

I Will moſt gladly doe what thou commandeſt, O my Sauiour: but that I may performe it accordingly, be thou (which art, according to thy bodily preſence, in the higheſt heauens) euer preſent with me by thy Spirit, and haſten thy glorious comming, to my full Redemption.

FINIS.

EPISTLES.

IN

SIX DECADS.

By Ios. Hall.

London,
Printed for Thomas Pavier, Miles Flesher,
and *John Haviland*. 1624.

TO THE HIGH AND MIGHTY PRINCE, *HENRY*, PRINCE OF GREAT BRITAINE, Sonne and Heire Apparant *to our Soueraigne Lord*, IAMES, *King* of GREAT BRITAINE, &c.

All glory in eyther world.

MOst Gratious Prince:

IT is not from any conceit of ſuch worth in my labours, that they durſt looke ſo high. A lower patronage would haue ſerued an higher work. It were well if ought of mine could be worthy of popular eyes; Or if I could wring ought from my ſelfe not vnworthy of a iudicious Reader. I know, your Highneſſe wants neyther preſents, nor counſells: preſents from ſtrangers, counſells from your Teachers; neyther of them matchable by my weakneſſe: onely duty herein excuſeth me from preſumption. For, I thought it iniuſtice to deuote the fruit of my labours to any other hand beſide my Maſters: which alſo I knew to be as gracious, as mine is faithfull. Yet (ſince euen good affections cannot warrant too much vileneſſe in gifts to Princes) leſt, while my modeſty diſparages my worke, I ſhould hazard the acceptation; here ſhall your Grace finde variety, not without profit. I hate a Diuine that would but pleaſe; and, withall, thinke it impoſſible for a man to profit, that pleaſeth not. And if, while my

my ſtyle fixeth it ſelfe vpon others, any ſpirituall profit ſhall reflect vpon your Highneſſe, how happy am I! who ſhall euer thinke, I haue liued to purpoſe, if (by the beſt of my ſtudies) I ſhall haue done any good office to your ſoule. Further, (which theſe times account not the leaſt praiſe) your Grace ſhal herein perceiue a new faſhion of diſcourſe, by Epiſtles; new to our language, vſuall to others: and (as Nouelty is neuer without plea of vſe) more free, more familiar. Thus, wee doe but talke with our friends by our pen, and expreſſe our ſelues no whit leſſe eaſily; ſomewhat more digeſtedly.

Whatſoeuer it is, as it cannot bee good enough to deſerue that countenance; ſo, the countenance of ſuch Patronage ſhall make it worthy of reſpect from others. The God of Princes protect your perſon, perfect your graces, and giue you as much fauour in Heauen, as you haue honour on earth.

Your Graces
humbly-deuoted ſeruant,

Ios. Hall.

EPISTLES.

THE FIRST VOLVME, IN TVVO DECADS.

By Ios. Hall.

LONDON,
Printed for THOMAS PAVIER, MILES FLESHER, and *John Haviland*. 1624.

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   Exciting to Christian cheerfulneſſe.
9. To M. THO: BVRLZ.
   Against immoderat griefe for losse of friends.
10. To Master I. A.
    Against sorrow for worldly losses.

To Iacob VVadsvvorth lately reuolted, in *Spaine*.

Epist. I. *Expoſtulating for his departure, and perſwading his returne.*

HOw vnhappily is my ſtyle changed! Alas, that to a friend, to a brother, I muſt write as to an Apoſtate, to an aduerſary! Doth this ſeeme harſh? You haue turned it, by being turned your ſelfe. Once the ſame walls held vs in one louing Society; the ſame Dioceſſe, in one honourable function: Now, not one Land, and (which I lament) not one Church. You are gone, we ſtand and wonder. For a ſheepe, to ſtray through ſimplicity, is both ordinary and lamentable: but, for a Shepheard, is more rare, more ſcandalous. I dare not preſume ouer-much, vpon an appeale to a blinded conſcience. Thoſe that are newly come from a bright candle into a darke roome, are ſo much more blinde, as their light was greater; and the pureſt yuory turneth with fire into the deepeſt blacke. Tell vs yet by your old ingenuity, and by thoſe ſparkes of good which yet (I hope) lie couered vnder your cold aſhes, tell vs, what diuided you? Your motiues ſhall once be ſcanned before an higher barre. Shame not to haue the weake eyes of the world ſee that, which once your vndeceiueable Iudge ſhall ſee and cenſure. What ſaw you, what heard you anew, that might offer violence to a reſolued minde, and make it either to alter, or ſuſpend? If your reaſons be inuincible, informe vs, that we may follow you: but if (as they are) ſlight and feeble, returne you to vs: returne, and thinke it no ſhame to haue erred, iuſt ſhame to continue erring. What ſuch goodly beauty ſaw you in that painted, but ill-fauoured Strumpet, that ſhould thus bewitch you, ſo to forget your ſelfe, and contemne the chaſte loue of the Spouſe of your Sauiour? I ſaw her at the ſame time in her gayeſt dreſſe: Let my ſoule neuer proſper, if I could ſee any thing worthy to command affection. I ſaw, and ſcorned: you ſaw, and adored. Would God your adoration were as farre from ſuperſtition, as my ſcorne from impietie. That God iudge betwixt vs, whether herein erred: yea, let men iudge, that are not drunke with thoſe Babyloniſh dregs! How long might an indifferent eye looke vpon the comicall and mimicke actions in thoſe your myſteries that ſhould be ſacred, (your magical exorciſmes, your clericall ſhauings, your vncleanly vnctions, your croſſings, creepings, cenſings, ſprinklings, your coozning miracles, gariſh proceſſions, burning of noone-day, chriſtning of bels, marting of pardons, toſſing of beads, your ſuperſtitious hallowing of candles, waxe, aſhes, palmes, chriſme, garments, roſes, ſwords, water, ſalt, the Pontificall ſolemnities of your great Maſter, and whateuer your new mother hath, beſides, plauſible) before he ſhould ſee ought, in all theſe, worthy of any other entertainment, then contempt! Who can but diſdaine, that theſe things ſhould procure any wiſe proſelyte? Cannot your owne memory recount thoſe truly religious ſpirits, which hauing ſought *Rome* as reſolued Papiſts, haue left the world as holy Martyrs; dying for the deteſtation of that which they came to adore? Whence this? They heard and magnified that, which they now ſaw and abhorred. Their fire of zeale brought them to the flames of Martyrdome. Their innocent hopes promiſed them Religion: they found nothing but a pretence; promiſed deuotion, and behold, idolatry: they ſaw, hated, ſuffered, and now raigne; whiles you wilfully and vnbidden, will loſe your ſoule, where others meant to loſe, and haue found it. Your zeale dies, where theirs began to liue: you like to liue, where

where they would but dye. They ſhall comfort vs, for you: they ſhall once ſtand vp againſt you: While they would rather die in the heat of that fire, then liue in the darkneſſe of their errors; you rather die in the Egyptian darkneſſe of errors then liue in the pleaſant light of Truth: yea, I feare, rather in another fire, then this Light.

Alas! what ſhall we looke for of you? Too late repentance, or obſtinate error? Both miſerable. A *Spira*, or a *Staphylus*? Your friends, your ſelfe, ſhall wiſh you rather vnborne, then either.

O thou, which art the great Shepheard, great in power, great in mercy, which leaueſt the ninety and nine to reduce one, fetch home (if thy will bee) this thy forlorne charge: fetch him home, driue him home to thy Fold, though by ſhame, though by death. Let him once recouer thy Church, thou him, it is enough. Our common Mother I know not whether more pities your loſſe, or diſdaines thus to be robb'd of a ſon: not for the need of you; but her owne piety, her owne loue. For, how many troops of better informed ſoules hath ſhe euery day returning into her lap; now breathing from their late Antichriſtianiſme, and embracing her knees vpon their owne? She laments you, not for that ſhee feares ſhee ſhall miſſe you, but for that ſhee knowes you ſhall want her. See you her teares, and doe but pitty your ſelfe as much as ſhe you. And from your Mother, to deſcend to your Nurſe: Is this the fruit of ſuch education? Was not your youth ſpent in a ſociety of ſuch comely order, ſtrict gouernment, wiſe lawes, religious care (it was ours; yet let me praiſe it, to your ſhame) as may iuſtly challenge (after all bragges) either RHEMES or DOVVAY, or if your Ieſuits haue any other denne more cleanly, and more worthy of oſtentation? And could you come out, freſh and vnſeaſoned, from the middeſt of thoſe ſalt waues? Could all thoſe heauenly ſhowres fall beſide you; while you, like a *Gedeons* fleece, want moiſture? Shall none of thoſe diuine principles, which your youth ſeem'd to drinke in, check you in your new errors? Alas! how vnlike are you to your ſelfe, to your name? *Iacob* wreſtled with an Angell, and preuailed: you grapple but with a Ieſuit, and yeeld. *Iacob* ſupplanted his brother: and *Eſau* hath ſupplanted you. *Iacob* changed his name for a better by a valiant reſiſtance: you, by your cowardly yeelding, haue loſt your owne. *Iacob* ſtroue with God, for a bleſſing: I feare to ſay it, you againſt him, for a curſe; for, no common meaſure of hatred, or ordinary oppoſition, can ſerue a reuolter. Either you muſt be deſperately violent, or ſuſpected. The mighty One of Iſrael (for hee can doe it) raiſe you ſalne, returne you wandred, and giue you grace at laſt to ſhame the Deuill, to forſake your ſtepmother, to acknowledge your true Parent, to ſatisfie the world, to ſaue your owne ſoule. If otherwiſe, I will ſay of you, as *Ieremy* of his Iſraelites (if not rather with more indignation) *My ſoule ſhall weepe in ſecret for your reuolt, and mine eyes ſhall drop downe teares, becauſe one of the Lords flocke is caried away captiue.*

Emanuel Colledge in Cambridge.

To my Lord and Patrone, the Lord DENNY Baron of *Waltham*.

EPIST. II. *Of the contempt of the World.*

MY Lord: my tongue, my pen, & my heart, are all your ſeruants: when you cannot heare me through diſtãce, you muſt ſee me in my Letters. You are now in the Senate of the Kingdome, or in the concourſe of the city, or perhaps (though more rarely) in the royall face of the Court. All of them, places fit for your place. From all theſe, let me call off your minde to her home aboue; and, in the midſt of buſineſſe, ſhew you reſt:

reſt: If I may not rather commend, then admoniſh, and before-hand confeſſe my counſell ſuperfluous, becauſe your holy forwardneſſe hath preuented it. You can afford theſe, but halfe of your ſelfe: The better part is better beſtowed: Your ſoule is ſtill retired, and reſerued. You haue learned to vouchſafe theſe worldly things, vſe, without affection; and know to diſtinguiſh wiſely, betwixt a Stoicall dulneſſe, and a Chriſtian contempt: and haue long made the world, not your God, but your ſlaue. And in truth (that I may looſe my ſelfe into a bold and free diſcourſe) what other reſpect is it worthy of? I would adore it on my face, if I could ſee any Maieſty that might command veneration. Perhaps it loues me not ſo much, as to ſhew me his beſt. I haue ſought it enough: and haue ſeene what others haue doated on, and wondred at their madneſſe. So may I looke to ſee better things aboue, as I neuer could ſee ought here, but vanitie and vileneſſe.

What is fame, but ſmoake? and mettall, but droſſe? and pleaſure, but a pill in ſuger? Let ſome Gallants condemne this, as the voice of a Melancholike Scholler: I ſpeake that which they ſhall feele, and ſhall confeſſe. Though I neuer was ſo, I haue ſeen ſome as happy as the world could make them: and yet I neuer ſaw any more diſcontented. Their life hath bin neither longer, nor ſweeter, nor their heart lighter, nor their meales heartier, nor their nights quieter, nor their cares fewer, nor their complaints. Yea, we haue knowne ſome, that haue loſt their mirth when they haue found wealth; and at once haue ceaſed to be merry and poore. All theſe earthly delights, if they were ſound, yet how ſhort they are! and if they could bee long, yet how vnſound! If they were ſound, they are but as a good day betweene two agues, or a ſunne-ſhine betwixt two tempeſts. And if they were long, their honie is exceeded by their gall. This ground beares none but maples, hollow and fruitleſſe; or, like the banks of the dead Sea, a faire apple, which vnder a red ſide containes nothing but duſt. Euery flower in this garden either pricks, or ſmels ill. If it be ſweet, it hath thornes: and if it haue no thornes, it annoyes vs with an ill ſent. Goe then, ye wiſe idolatrous Paraſites, and erect ſhrines, and offer ſacrifices to your God, the World, and ſeek to pleaſe him with your baſe and ſeruile deuotions: it ſhall be long enough ere ſuch religion ſhall make you happy. You ſhall at laſt forſake thoſe altars, emptie and ſorrowfull. How eaſie is it for vs Chriſtians, thus to inſult ouer the worldling, that thinkes himſelfe worthy of enuie? How eaſie to turne off the world with a ſcornfull repulſe; and when it makes vs the Deuils profer, *All theſe will I giue thee*, to returne *Peters* anſwer, *Thy ſiluer and thy gold periſh with thee*? How eaſie to account none ſo miſerable, as thoſe that are rich with iniurie, and grow great by being conſcious of ſecret euils? Wealth and honor, when it comes vpon the beſt tearmes, is but vaine; but, when vpon ill conditions, burdenſome. When they are at the beſt, they are ſcarce friends: but, when at the worſt, tormentors. Alas, how ill agrees a gay coat, and a feſtred heart? What auailes an high title, with an hell in the ſoule? I admire the faith of *Moſes*: but, preſuppoſing his faith, I wonder not at his choice. He preferred the afflictions of *Iſrael*, to the pleaſures of *Ægypt*; and choſe rather to eate the Lamb, with ſowre hearbs, than all their fleſh-pots: for, how much better is it to be miſerable than guilty? and what compariſon is there betwixt ſorrow and ſinne? If it were poſſible let me rather be in hell without ſinne, than on earth wickedly glorious. But how much are we bound to God, that allowes vs earthly fauours, without this oppoſition! That God hath made you at once honourable and iuſt, and your life pleaſant and holy, and hath giuen you an high eſtate with a good heart; are fauours, that looke for thanks. Theſe muſt be acknowledged, not reſted in: They are yet higher thoughts that muſt perfect your contentment.

What God hath giuen you, is nothing to that he meanes to giue: He hath bin liberall; but he will be munificent. This is not ſo much as the taſte of a full cup. Faſten your eyes vpon your future glory, and ſee how meanly you ſhall eſteeme theſe earthly graces. Here, you command but a little pittance of mould (great indeed, to vs; little, to the whole:) there, whole heauen ſhall be yours. Here you command, but as a ſubiect: there you ſhall reigne as a King. Here, you are obſerued; but ſometimes with your

iuſt diſtaſte: there, you ſhall raigne with peace, and ioy. Here, you are noble among men; there, glorious amongſt Angels. Here, you want not honour; but you want not croſſes: there is nothing but felicity. Here, you haue ſome ſhort ioyes: there, is nothing but eternity. You are a ſtranger, here; there, at home. Here, Satan tempts you, and men vexe you: there, Saints and Angels ſhall applaud you, and God ſhall fill you with himſelfe. In a word, you are onely bleſſed here, for that you ſhall be.

Theſe are thoughts worthy of greatneſſe: which if we ſuffer eyther imployments or pleaſures to thruſt out of our doores, we doe wilfully make our ſelues comfortleſſe. Let theſe ſtill ſeaſon your mirth, and ſweeten your ſorrowes, and euer interpoſe themſelues betwixt you and the world. Theſe onely can make your life happy, and your death welcome.

To my Lord HAY, H. and P.

EP. III. *Of true Honour.*

MY Lord, it is ſafe to complaine of Nature where Grace is; and to magnifie Grace, where it is at once had, and affected. It is a fault of Nature, and not the leaſt, that as ſhe hath dimme eyes, ſo they are miſs-placed. She lookes ſtill, eyther forward or downeward; forward to the obiect ſhe deſires, or downeward to the meanes: neuer turnes her eyes eyther backward, to ſee what ſhee was; or vpward, to the cauſe of her good: whence, it is iuſt with God to with-hold what he would giue, or to curſe that which hee beſtowes; and to beſot carnall minds with outward things, in their value, in their deſire, in their vſe: whereas true wiſedome hath cleare eyes, and right ſet; and therefore ſees an inuiſible hand in all ſenſible euents, effecting all things, directing all things to their due end; ſees on whom to depend, whom to thanke. Earth is too low, and too baſe, to giue bounds vnto a ſpirituall ſight. No man then can truely know what belongs to wealth, or honour, but the gracious; eyther how to compaſſe them, or how to prize them, or how to vſe them. I care not how many thouſand wayes there are to ſeeming-honour, beſides this of vertue: they all (if more) ſtill lead to ſhame: or what plots are deuiſed to improue it; if they were as deepe as hell, yet their end is loſſe. As there is no counſell againſt God, ſo there is no honour without him. Hee inclines the hearts of Princes to fauour; the hearts of inferiours to applauſe. Without him, the hand cannot moue, to ſucceſſe; nor the tongue, to praiſe: And what is honour without theſe? In vaine doth the world frowne vpon the man, whom hee meanes to honour; or ſmile, where hee would diſgrace. Let mee then tell your Lordſhip, who are fauourites in the Court of heauen; euen whiles they wander on earth: yea, let the great King himſelfe tell you, *Theſe that honour mee, I will honour.* That men haue the grace to giue honour to God, is an high fauour: but becauſe men giue honour to God (as their dutie) that therefore God ſhould giue honour to men, is to giue, becauſe hee hath giuen. It is a fauour of God, that man is honoured of man like himſelfe: but that God alloweth of our endeuours as honour to himſelfe, is a greater fauour than that wherewith hee requites it.

This is the goodneſſe of our God; The man that ſerues him, honours him: and whoſoeuer honours him with his ſeruice is crowned with honour. I challenge all times, places, perſons: Who euer honoured God, and was neglected? Who hath wilfully diſhonoured him, and proſpered? Turne ouer all Records, and ſee how ſucceſſe euer bleſſed the iuſt, after many dangers, after many ſtormes of reſiſtance, and left their concluſion glorious;

glorious; how all godleſſe plots, in their looſe, haue at once deceiued, ſhamed, puniſhed their Author. I goe no further: Your owne breſt knowes, that your happy experience can herein iuſtifie God. The world hath noted you, for a follower of vertue; and hath ſeene how faſt Honour followed you: Whiles you ſought fauour with the God of heauen, he hath giuen you fauour with his Deputy on earth.

Gods former actions are patternes of his future: He teacheth you what he will doe, by what hee hath done. Vnleſſe your hand be weary of offering ſeruice, he cannot eyther pull in his hand from rewarding, or hold it out empty. Honour him ſtill, and God pawnes his honour, on not failing you. You cannot diſtruct him, whom your proofe hath found faithfull. And, whiles you ſettle your heart in this right courſe of true glory, laugh, in ſecret ſcorne, at the idle endeuours of thoſe men, whoſe policies would out-reach God, and ſeize vpon honour without his leaue. (God laughes at them in heauen, it is a ſafe and holy laughter that followes his.) And pity the prepoſterous courſes of them, which make religion but a foot-ſtoole to the ſeat of aduancement; which care for all things but heauen; which make the world their ſtanding marke, and doe not ſo much as roue at God. Many had ſped well, if they had begun well, and proceeded orderly.

A falſe method is the bane of many hopefull endeuours. God bids vs ſeeke firſt his Kingdome; and earthly things ſhall find vs vnſought. Fooliſh nature firſt ſeekes the world: and if ſhe light on God by the way, it is more then ſhe expects, deſires, cares for; and therefore failes of both, becauſe ſhee ſeekes neither aright. Many had beene great, if they had cared to be good; which now are croſſed in what they would, becauſe they willed not what they ought. If *Salomon* had made wealth his firſt ſuit, I doubt he had beene both poore and fooliſh: now, hee asked wiſedome, and gained greatneſſe: Becauſe he choſe well, he receiued what he asked not. O the bounty and fidelitie of our God! becauſe we would haue the beſt, he giues vs all: Earth ſhall wait vpon vs, becauſe we attend vpon heauen.

Goe on, my Lord, goe on happily, to loue religion, to practiſe it: let God alone with the reſt. Bee you a patterne of vertue; hee ſhall make you a Precedent of glory. Neuer man loſt ought by giuing it to God: that liberall hand returnes our gifts, with aduantage. Let men, let God ſee that you honour him; and they ſhall heare him proclaime before you, *Thus ſhall it be done to the man whom the King will honour.*

To M. *Newton*, Tutor to the Prince.

EPIST. IV. *Of Gratulation, for the hopes of our Prince; with an aduiſing apprecation.*

SIR, God hath called you to a great and happy charge: You haue the cuſtody of our common Treaſure: Neither is there any ſeruice comparable to this of yours; whether we regard God, or the world. Our labours oft-times beſtowed vpon many, ſcarce profit one: yours, beſtowed vpon one, redounds to the profit of many millions. This is a ſummary way of obliging all the world to you. I encourage you not in your care: you haue more comfort in the ſucceſſe of it, then all worlds can giue you. The very ſubiect of your pains would giue an hart to him that hath none. I rather congratulate with you our common happineſſe, & the hopes of poſterity, in that royall and bleſſed iſſue. You haue beſt cauſe to be the witnes of the rare forwardnes of our gracious Maſter:

and I haue ſeene enough, to make me thinke I can neuer bee enough thankfull to God for him. That Princes are fruitfull, is a great bleſſing: but, that their children are fruitfull in grace, and not more eminent in place than vertue, is the greateſt fauour God can doe to a State. The goodneſſe of a priuate man is his owne; of a Prince, the whole worlds. Their words are Maximes, their actions examples, their examples rules. When I compare them with their royall Father, (as I do oft and chearfully) I cannot ſay whether he be more happy in himſelfe, or in them. I ſee both in him, and them; I ſee and wonder, that God diſtributes to naturall Princes gifts proportionable to their greatneſſe. The wiſe Moderator of the world knowes what vſe is of their parts: hee knowes that the head muſt haue all the ſenſes that pertaine to the whole body: and how neceſſary it is, that inferiours ſhould admire them no leſſe for the excellency of their graces, then for the ſway of their authority. Whereupon it is, that hee giues heroicall qualities to Princes; and as he hath beſtowed vpon them his owne name, ſo alſo hee giues them ſpeciall ſtamps of his owne glorious Image. Amongſt all other vertues, what a comfort is it to ſee thoſe yeares, and thoſe ſpirits ſtoope ſo willingly to deuotion? Religion is growne too ſeuere a Miſtreſſe for young and high courages to attend. Very rare is that Nobility of blood, that doth not challenge liberty; and that liberty, that ends not in looſeneſſe. Loe, this example teacheth our Gallants, how well euen Maieſtie can ſtand with homage; Maieſty to men, with homage to God.

Farre be it from me, to doe that which my next clauſe ſhall condemne: but I think it ſafe to ſay, that ſeldome euer thoſe yeares haue promiſed, ſeldome haue performed ſo much. Onely God keepe two miſchiefes euer from within the ſmoake of his Court; *Flattery* and *Treachery*: The iniquity of times may make vs feare theſe; not his inclination.

For, whether as Engliſh, or as men, it hath beene euer familiar to vs, to fawne vpon Princes: Though, what doe I beſtow two names vpon one vice, but attired in two ſundry ſuits of euill? For, *Flatterie* is no other than gilded treaſon; nothing elſe but poyſon in gold: This euill is more tame; not leſſe dangerous. It had beene better for many great ones not to haue been, than to haue beene in their conceits more than men. This, *Flatterie* hath done; and what can it not? That other, *Treacherie*, ſpils the blood; this, the vertues of Princes. That takes them from others: this bereaues them of themſelues. That, in ſpight of the actors, doth but change their Crowne: this ſteales it from them for euer. Who can but wonder, that reads of ſome not vnwiſe Princes, ſo bewitched with the inchantments of their Paraſites, that they haue thought thoſelues Gods immortal, and haue ſuffered themſelues ſo ſtyled, ſo adored? Neither Temples nor Statues, nor Sacrifices haue ſeemed too much glory to the greatneſſe of their ſelfe-loue. Now none of al their actions could be either euill, or vnbeſeeming; nothing could proceed from them worthy of cenſure, vnworthy of admiration: Their very ſpots haue beene beauty, their humors iuſtice, their errors witty, their Paradoxes diuine, their exceſſes heroicall. O the damnable ſeruility of falſe mindes! which perſwade others of that which themſelues laugh to ſee beleeued. O the dangerous credulity of ſelfe-loue! which entertaines all aduantages if neuer ſo euill, neuer ſo impoſſible. How happy a ſeruice ſhall you do to this whole world of ours, if you ſhall ſtill ſettle in that princely minde a true apprehenſion of himſelfe; and ſhall teach him to take his owne height aright; and euen from his childhood to hate a Paraſite, as the worſt Traytor: To break thoſe falſe glaſſes, that would preſent him a face, not his owne: To applaud plain truth, and bend his browes vpon exceſſiue prayſes. Thus affected, hee may bid Vice doe her worſt. Thus ſhall he ſtriue with Vertue, whether ſhall more honour each other. Thus ſincere and ſolid glory ſhall euerywhere follow, and crowne him. Thus, when hee hath but his due, he ſhall haue ſo much, that he ſhall ſcorne to borrow the falſe colours of adulation. Goe on happily in this worthy and noble employment. The worke cannot but ſucceed, that is furthered with ſo many prayers.

To

To Sir THOMAS CHALLONER.

EP. V. *A report of ſome Obſeruations in my Trauell.*

SIR, beſides my hopes, not my deſires, I trauelled of late; for knowledge partly, and partly for health. There was nothing that made not my iourney pleaſant, ſaue the labour of the way: which yet was ſo ſweetly deceiued, by the ſociety of *Sir Edmund Bacon*, (a Gentleman truly honourable, beyond all titles) that I found ſmall cauſe to complaine. The Sea brookt not me, nor I it; an vnquiet element, made only for wonder & vſe, not for pleaſure. Alighted once from that woodden conueyance, and vncuen way, I bethought my ſelfe how fondly our life is committed to an vnſteady and reeling peece of wood, fickle winds, reſtleſſe waters; while wee may ſet foot on ſtedfaſt and conſtant earth. Loe, then euery thing taught me, euery thing delighted me; ſo ready are we to be affected with thoſe forrain pleaſures, which at home we ſhould ouer-look. I ſaw much, as one might in ſuch a ſpan of earth, in ſo few moneths. The time fauoured me: for, now newly had the key of peace opened thoſe parts which warre had before cloſed; cloſed (I ſay) to all Engliſh, ſaue either fugitiues or captiues. All ciuill occurrences (as what faire Cities, what ſtrange faſhions, entertainments, dangers, delights we found) are fit for other eares, and winter euenings. What I noted, as a Diuine within the ſphere of my profeſſion, my paper ſhall not ſpare in ſome part to report; and that to your ſelfe, which haue paſſed a longer way, with more happy fruit of obſeruation. Euen little ſtreames empty themſelues into great Riuers, and they againe into the Sea. Neither do I deſire to tell you what you know not: it ſhall be ſufficient that I relate ought which others ſhall thinke memorable.

Along our way, how many Churches ſaw we demoliſhed! Nothing left, but rude heaps, to tell the paſſenger, there hath beene both deuotion and hoſtility. O the miſerable foot-ſteps of warre, beſides bloodſhed, ruine, and deſolation! *Furie* hath done that there, which *Couetouſneſſe* would doe with vs; would doe, but ſhall not: The truth within, ſhall ſaue the wals without. And, to ſpeake truly (what-euer the vulgar exclaime) Idolatrie pull'd downe thoſe wals; not rage. If there had beene no Hollander to raze them, they ſhould haue ſalne alone, rather than hide ſo much impietie vnder their guilty roofe. Theſe are ſpectacles, not ſo much of cruelty, as iuſtice; Cruelty of man, Iuſtice of God. But (which I wondred at) Churches fall, and Ieſuits Colledges riſe, euerywhere. There is no city, where thoſe are not either rearing or built. Whence commeth this? Is it, for that deuotion is not ſo neceſſary as policy? Thoſe men (as we ſay of the Fox) fare beſt, when they are moſt curſed. None ſo much ſpighted of their owne; none ſo hated of all; none ſo oppoſed by ours: and yet theſe ill weeds grow. Whoſoeuer liues long, ſhall ſee them feared of their owne, which now hate them; ſhall ſee theſe ſeuen leane kine deuoure al the fat beaſts that feed on the medowes of *Tyber*. I prophecie, as *Pharaoh* dreamed: The euent ſhall iuſtifie my confidence.

At *Bruxelles* I ſay ſome Engliſh-women profeſſe themſelues *Veſtals*; with a thouſand rites, I know not whether more ridiculous, or magicall. Poore ſoules! they could not be fooles enough at home. It would haue made you to pitty, laugh, diſdain (I know not which more) to ſee by what cunning ſleights and faire pretences that weake ſexe was fetcht into a wilfull bondage; and (if thoſe two can agree) willingly conſtrained to ſerue a maſter whom they muſt and cannot obey: whom they neither may forſake for their vow, nor can pleaſe for their frailty. What followes hence? Late ſorrow, ſecret miſchiefe, miſery irremediable. Their forwardneſſe, for will-worſhip, ſhall condemne our coldneſſe for truth.

I talked there (in more boldneſſe perhaps then wiſedome) with *Coſterus* a famous Ieſuit; an old man, more teaſty then ſubtle, and more able to wrangle then ſatisfie. Our diſcourſe was long and roauing, and on his part full both of words and vehemency. He ſpake as at home; I as a ſtranger: yet ſo, as he ſaw me modeſtly peremptory. The particulars would ſwell my Letter too much: It is enough, that the Truth loſt leſſe then I gained. At *Gaunt* (a city that commands reuerence for age, and wonder for the greatneſſe) we fell vpon a *Cappucine* nouice, which wept bitterly, becauſe he was not allowed to be miſerable. His head had now felt the razor, his backe the rod: all that Laconicall diſcipline pleaſed him well; which another, being condemned to, would iuſtly account a torment. What hindred then? Piety to his mother, would not permit this which hee thought piety to God: He could not be a willing begger, vnleſſe his mother muſt beg vnwillingly. He was the onely heyre of his father, the onely ſtay of his mother: the comfort of her widowhood depended on this her orphane; who now naked muſt enter into the world of the *Cappucines*, as he came firſt into this; leauing his goods to the diuiſion of the fraternity: the leaſt part whereof ſhould haue beene hers, whoſe hee wiſhed all: Hence thoſe teares, that repulſe. I pitied his ill beſtowed zeale; and rather wiſhed, then durſt teach him more wiſedome. Theſe men for deuout, the Ieſuits for learned and pragmaticall, haue ingroſſed all opinion from other Orders. O hypocriſie! No *Cappucine* may take or touch ſiluer: for theſe are (you know) the quinteſſence of *Franciſcan* ſpirits. This mettall is as very an *Anathema* to theſe, as the wedge of gold to *Achan*; at the offer whereof he ſtarts backe, as *Moſes* from the ſerpent: yet he carries a boy with him, that takes and carries it; and neuer complaines of either mettall or meaſure. I ſaw and laughed at it; and by this open tricke of hypocriſie, ſuſpected more, more cloſe. How could I chuſe? while commonly the leaſt appeares of that which is; eſpecially of that which is loathſome in appearance, much more in nature. At *Namurs*, on a pleaſant and ſteepe hill-top, we found one that was tearmed a maried Hermite; approuing his wiſedome aboue his fellowes, that could make choice of ſo chearfull and ſociable a ſolitarineſſe. Whence, after a delightfull paſſage vp the ſweet Riuer *Moſa*, we viſited the populous and rich Clergy of *Leodium*. That great Citie might well be dichotomized into Cloyſters and Hoſpitals. If I might aduenture, I could here play the Criticke, after all the ruines of my neglected Philologie. Old monuments, and after them our *Lipſius*, call this people *Eburones*: I doubt whether it ſhould not rather be written *Ebriones*; yet without ſearch of any other Records, ſaue my owne eyes: while yet I would thoſe ſtreets were more moiſt with wine, then with blood; wherein no day, no night is not diſmall to ſome. No law, no Magiſtrate, layes hold on the knowne murderer, if himſelfe liſt: for three dayes after his fact, the gates are open, and iuſtice ſhut: priuate violence may purſue him, publike iuſtice cannot: whence, ſome of more hot temper carue themſelues of reuenge; others take-vp with a ſmall pecuniary ſatisfaction. O ENGLAND, thought I, happy for iuſtice, happy for ſecurity! There you ſhall find in euery corner a Maumet; at euery doore a Begger; in euery diſh a Prieſt. From thence we paſſed to the *Spa*, a village famous for her medicinall and minerall waters, compounded of Iron and Copperice; the vertue whereof yet the ſimple inhabitant aſcribes to their beneficiall Saint, whoſe heauy foot hath made an ill-ſhaped impreſſion in a ſtone of his * *Sauenir*: A water more wholeſome than pleaſant, and yet more famous than wholeſome. The wyld deſerts (on which it borders) are haunted with three kinds of ill cattell; Free-booters, Wolues, Witches: although theſe two laſt are oft-times one. For that ſauage *Ardenna* is reputed to yeeld many of thoſe monſters, whom the Greekes call λυκανθρωπους; they, *Lougarous*; we (if you will) Witch-wolues; Witches that haue put on the ſhape of thoſe cruell beaſts. We ſaw a boy there, whoſe halfe-face was deuoured by one of them neere the village: yet ſo, as that the eare was rather cut then birten off. Not many dayes before our comming, at *Limburgh* was executed one of thoſe miſcreants, who confeſſed on the wheele to haue deuoured two and forty children in that forme. It would aske a large volume, to ſcan this probleme of *Lycanthropie*. The reaſons, wherewith their relation furniſht

* The name of the vpper Well of the Spa.

furniſht me on both parts, would make an epiſtle tedious. This in ſhort I reſolued; a ſubſtantiall change, is aboue the reach of all infernall powers, proper to the ſame hand that created the ſubſtance of both: Herein the Deuill playes the double Sophiſter; yea, the Sorcerer with Sorcerers. He both deludes the witches conceit, and the beholders eies.

One thing I may not omit, without ſinfull ouer-ſight; A ſhort, but memorable Storie, which the *Grephier* of that towne (though of different religion) reported to more eares then ours. When the laſt Inquiſition tyrannized in thoſe parts, and helpt to ſpend the Faggots of *Ardenna*; one of the reſt, a confident Confeſſour, being ledde farre to his ſtake, ſung Pſalmes along the way, in a heauenly courage and victorious triumph: the cruell Officer enuying his laſt mirth, and grieuing to ſee him merrier then his tormentors, commanded him ſilence: He ſings ſtill, as deſirous to improue his laſt breath to the beſt. The view of his approaching glory, bred his ioy; his ioy breakes forth into a chearfull confeſſion: The enraged Sheriffe cauſes his tongue, drawne forth to the length, to be cut off neere the roots. Bloody wretch! It had beene good muſicke to haue heard his ſhreekes: but, to heare his muſick was torment. The poore Martyr dies in ſilence, reſts in peace. Not many moneths after, our butcherly Officer hath a ſonne borne with his tongue hanging downe vpon his chinne, like a Deere after long chaſe; which neuer could be gathered vp within the bounds of his lips. O the diuine hand, full of iuſtice, full of reuenge! Goe now, *Lipſius*, and write the new miracles of thy Goddeſſe; and confirme ſuperſtition by ſtrange euents. Iudge you that haue ſeene, if euer the Chappel of *Halle* or *Zichem* haue yeelded ought more notable. We meet euery-where Pilgrims to thoſe his Ladyes: two Ladies ſhall I call them, or one Lady in two ſhrines? If two, why doe they worſhip but one? If but one, why doth ſhee that cure at *Zichem*, which at *Halle* ſhe could not? O what pitie it is, that ſo high a wit ſhould in the laſt act be ſubiect to dotage! All the maſculine brood of that braine we cheriſhed, and (if need were) admired: but theſe his ſilly Virgins, the feeble iſſue of diſtempered age, who can abide? one of his darlings, at *Louan*, told me from his owne mouth, that the elder of theſe two daughters was by him in ten dayes got, conceiued, borne, chriſtned. I beleeued, and wondred not. Theſe acts of ſuperſtition haue an inuiſible father, and mid-wife: beſides that it is not for an Elephant to goe three yeares with a Mouſe. It was told me in the ſhop of his *Moretus*, not without ſome indignation, that our King, when he had well viewed the booke, and read ſome paſſages, threw it to the ground, with this cenſure; *Damnation to him that made it, and to him that beleeues it.* Whether a true ſtory, or one of their Legends, I enquire not: I am ſure, that ſentence did not ſo much diſcontent them, as it ioyed me. Let me tell you yet, ere I take off my pen, two wonders more, which I ſaw in that wonder of Cities, *Antwerp*; one, a ſolemne Maſſe in a ſhambles, and that on Gods day; while the houſe was full of meat, of butchers, of buyers; ſome kneeling, others bargaining, moſt talking, all buſie. It was ſtrange to ſee one houſe ſacred to God, and the belly; and how thoſe two ſeruices agreed: The Prieſt did eat fleſh, the butchers ſold fleſh, in one roofe, at one inſtant. The butcher killed, and ſold it by peeces; the Prieſt did ſacrifice, and orally deuoure it whole: whether was the more butcher? The like we might haue ſeene at *Malines*. The other, an Engliſhman, ſo madly deuout, that he had wilfully mur'd vp himſelfe as an *Anachoret*; the worſt of al priſoners. There ſate he pent vp, for his further merit, halfe hunger-ſtarued for the charity of the Citizens. It was worth ſeeing, how manly hee could bite-in his ſecret want, and diſſemble his ouer-late repentance. I cannot commend his mortification, if he wiſh to be in heauen, yea in purgatory, to bee deliuered from thence: I durſt not pitty him; becauſe his durance was willing, and (as he hoped) meritorious: but, ſuch incouragement as he had from me, ſuch thanke ſhall he haue from God; who in ſtead of an *Euge*, which he lookes for, ſhall angerly challenge him, with *Who required this?* I leaue him now, in his owne fetters; you, to your worthy and honourable employments.

Pardon me this length. *Loquacitie* is the naturall fault of *Trauellers*: while I profit any, I may well be forgiuen.

To

Hiſtoire et miracles, &c. Que le 8. iour du mois de Septembre au dict an. 1603. eſtant Feſte de la Natiuité de noſtre Dame, le nombre de Pelerins a eſté enuiron 20000 p 35. Virgo Hallenſis.

Mechlinia.

One *Goodwin* a Kentiſhman.

To Sir DAVID MVRRAY.

EPIST. VI. *Concerning the Miracles of our time.*

INdeed the world abounds with miracles. Theſe, while they fill the mouthes of many, ſway the faith of ſome, and make all men wonder. Our nature is greedy of news; which it will rather faine then want. Certainly, ere long, miracles will be no wonders, for their frequence. I had thought, our age had had too many gray hayres, and with time experience, and with experience craft, to haue deſcried a Iuggler: but now I ſee by the ſimplicity, it declines to its ſecond childhood. The two Lipſian Ladies, the charmes of *Bluntſtones* boy, and *Garnets* ſtraw, what a noiſe haue they made! I onely wonder how *Faux* and *Catesby* eſcaped the honour of Saints, and priuiledge of miracles. Herein you aske my ſentence; more ſeaſonably then you hoped. For I meant to haue wrote a iuſt volume of this ſubiect, and furniſht my ſelfe accordingly in that Region of wonders; but that I feared to ſurcharge the nice ſtomacke of our time, with too much. Neither would my length haue ought auailed you; whoſe thoughts are ſo taken vp with ſo high & ſeruiceable cares, that they can giue no leiſure to an ouer-long diſcourſe. May it pleaſe you therefore to receiue in ſhort, what I haue deliberately reſolued in my ſelfe, and thinke I can make good to others.

I haue noted foure ranks of commonly-named miracles: from which, if you make a iuſt ſubduction, how few of our wonders ſhall remaine either to beleeſe or admiration? The firſt meerely reported, not ſeene to be done; the next ſeeming to bee done, but counterfaited; the third, truly done, but not true miracles; the laſt, truly miraculous, but by Satan. The firſt of theſe are bred of lies, and nouriſhed by credulity: The mouth of Fame is full of ſuch blaſts. For theſe, if I liſted a while to rake in the *Legends* and booke of *Conformities*, an ingenuous Papiſt could not but bluſh, an indifferent Reader could not but lay his hand on his ſpleene, and wonder as much that any man could bee ſo impudent to broach ſuch reports, or any ſo ſimple to beleeue them; as the credulous multitude wonders that any ſhould be ſo powerfull to effect them. But I ſeeke neither their ſhame, nor others laughter. I dare ſay, not the *Talmud*, not the *Alcoran*, hath more impoſſible tales, more ridiculous lies. Yea, to this head, *Canus* himſelfe (a famous Papiſt) dares referre many of thoſe ancient miracles reported and (by all likelihood) beleeued of *Bede* and *Gregory*. The next are bred of fraud and cozenage, nouriſhed by ſuperſtition. Who knowes not, how the famous Kentiſh Idoll moued her eyes, and hands, by thoſe ſecret gimmers, which now euery Puppet-play can imitate? How Saint *Wilfreds* needle opened to the penitent, and cloſed it ſelfe to the guilty? How our Lady ſheds the teares of a bleeding Vine? and doth many of her daily feats, as *Bel* did of old eat vp his banquet, or as *Picens* the Eremite faſted forty dayes. But theſe two euery honeſt Papiſt will confeſſe, with voluntary ſhame and griefe; and grant that it may grow a diſputable queſtion whether Mountebanks or Prieſts are the greater cozeners. *Viues*, beyond his wont, vehemently, termes them execrable and Satanicall impoſtors. The third are true works of God vnder a falſe title: God giues them their being, men their name: vniuſt, becauſe aboue their nature; wherein the Philoſopher and the ſuperſtitiouſly-ignorant, are contrarily extreame: while the one ſeekes out naturall cauſes of Gods immediate and metaphyſicall workes; the other aſcribes ordinary effects to ſupernaturall cauſes. If the violence of a diſeaſe ceaſe, after a vow made to our Lady; if a ſouldier, armed with this vow ſcape gun-ſhot; a captiue priſon; a woman trauelling, death; the vulgar (and I would they alone) cry out, A miracle. One Load-ſtone hath more

The Rood of grace at *Boxley-Abbey.*

more wonder in it, than a thouſand ſuch euents. Euery thing drawes a baſe minde to admiration. *Franceſco del Campo* (one of the Arch-Dukes Quiryes) told vs not without importunate deuotion, that in that fatall field of *Newport*, his vow to their Virgin helpt him to ſwim ouer a large water, when the oares of his arms had neuer before tried any waues. A dogge hath done more, without acknowledgement of any Saint. Feare giues ſudden inſtincts of skill, euen without precept. Their owne *Coſterus* durſt ſay, that the cure of a diſeaſe is no miracle: His reaſon, becauſe it may be done by the power of Nature, albe in a longer time. * Yeeld this, and what haue *Lipſius* his two Ladies done? wherefore ſerues all this clamor, from the two hils? I aſſented not; neither will be herein thus much their enemy: For, as well the manner of doing, as the matter, makes a miracle. If *Peters* handkerchiefe, or ſhadow, heale a diſeaſe, it is miraculous, though it might haue beene done by a potion. Many of their recoueries (doubtleſſe) haue bin wrought through the ſtrength of Nature in the Patiẽt; not of vertue in the Saint. How many ſick men haue mended, with their phyſicke in their pocket? Though many other alſo (I doubt not) of thoſe cures haue fallen into the fourth head; which indeed is more knotty, and require a deeper diſcourſe. Wherein, if I ſhall euince theſe two things, I ſhall (I hope) ſatisfie my Reader, and cleare the Truth: One, that miracles are wrought by Satan, the other, that thoſe which the Romiſh Church boaſteth, are of this nature, of this author. I contend not of words: wee take miracles in *Auguſtines* large ſenſe; wherein is little difference betwixt a thing maruellous and miraculous; ſuch as the Spirit of God in either inſtrument cals δυνάμεις and גבורות. Perhaps it would bee more proper to ſay, that God workes theſe miracles by Satan: for, as in the naturall and voluntary motions of wicked men; ſo in the ſupernaturall acts of euill ſpirits (as they are acts) there is more then a meere permiſſion. Satan, by his tempeſt, bereaues *Iob* of his children; yet *Iob*, looking higher, ſaith, *The Lord hath taken*. No ſophiſtry can elude this proofe of *Moſes*; that a Prophet or dreamer may giue a true ſigne or wonder, and yet ſay, *Let vs go after ſtrange Gods*: nor that of our Sauior, who foretels of falſe chriſts, falſe Prophets that ſhall giue σημεῖα μεγαλα καὶ τέρατα; ſignes and wonders, and thoſe great. There are ſome too great, I grant, for the hand of all infernall powers: by which, our Sauiour inuincibly proues the truth of his deity: Theſe neuer graced falſhood, neither admit any precedent from our times. As to the reſt ſo frequent and common; for me, I could not beleeue the Church of *Rome* were Antichriſtian, if it had not boaſted of theſe wonders. All the knot lies then in the application of this to *Rome*, and our imaginary Lady: How ſhall it appeare, that their miracles are of this kind? *Ludouicus Viues* giues ſix notes to diſtinguiſh Gods miracles from Satans: *Lipſius* three: Both of them too many, as might eaſily be diſcouered by diſcuſſing of particulars. It is not ſo much the greatneſſe of the work, not the beleefe of witneſſes, nor the quality nor manner of the action, nor truth of eſſence, that can deſcry the immediate hand which worketh in our miracles. That alone is the true and golden rule, which *Iuſtin Martyr* (if at leaſt that booke be his) preſcribes in his *Queſtions* and *Anſwers*; How ſhall it bee knowne that our miracles are beter than the Heathens, although the euent countenance both alike? *Reſp. Ex fide & cultu veri Dei*: Miracles muſt be iudged by the doctrine which they confirme; not the doctrine by the miracles. The Dreamer, or Prophet, muſt bee eſteemed, not by the euent of his wonder, but by the ſubſtance & ſcope of his teaching. The Romaniſts argue prepoſterouſly, while they would proue the truth of their Church by miracles; wheras they ſhold proue their miracles by the truth. To ſay nothing of the faſhion of their cures, that one is preſcribed to come to our Lady rather on a Friday, as* *Henry Loyez*; another, to waſh nine dayes in the water of MONTAGV, as *Leonard Stocqueau*; another to eat a peece of the Oake where the image ſtood, as * *Magdaleine* the widow of *Bruxelles*. All which, if they ſauor not ſtrong of magicall receits, let the indifferent iudge. Surely, either there is no ſorcery, or this is it. All ſhall be plaine, if the doctrine confirmed by their miracles be once diſcuſſed: for, if that be diuine truth, we doe vniuſtly impugne theſe workes as diabolicall; if falſhood, they doe blaſphemouſly proclaime them for diuine. Theſe works tend all chiefly to this double doctrine; that the bleſſed

*En l'an mil ſix cents & trois y furent cõpertz & trouuez cinque potences & iambes de bois de perſonnes boyteuſes y apportées au ſeul eſpace de quatre ou cinque meis. Hiſtoire & miracles, c. 12. p. 34.

or { אות / מופת }

Deut. 13. 1.

By the faith and worſhip of the true God.

*Pag. 7.

* Hiſtoire & miracles de noſtre Dame. Pag. 73. Pag. 103.

blessed Virgin is to be inuoked, for her mediation; That God and Saints are to be adored in and by images; Positions that would require a volume, and such as are liberally disputed by others: whereof one is against Scripture; the other (which in these cases values no lesse) besides it. One deifies the Virgin; the other a stocke or stone. It matters not what subtle distinctions their learned Doctors make betwixt mediatiō of Redemption, and Intercession, Δυλεία and Λατρεία, the Saint and the Image: We know, their common people, whose deuotion enriches those shrines (by confession of their owne Writers) climbe the hill of *Zichem* with this conceit, that *Mary* is their Sauioresse; that the stocke is their Goddesse: which vnlesse it be true, how doe their wonders teach them lies! and therefore how from God? But, to take the first at best (for the second is so grosse, that were not the second Commandement by Papists purposely razed out of their Primiers, children and carters would condemne it) it cannot bee denyed, that all the substance of prayer is in the heart; the vocall sound is but a complement, and as an outward case wherein our thoughts are sheathed. That power cannot know the praier which knowes not the heart: either then the Virgin is God, for that shee knowes the heart; or to know the heart is not proper to God: or to know the heart, and so our prayers, is falsely ascribed to the Virgin: and therfore these wonders, which teach men thus to honor her, are Doctors of lies; so, not of God. There cannot be any discourse wherein it is more easie to bee tedious. To end; If prayers were but in words, and Saints did meddle with all particularities of earthly things, yet blessed *Mary* should bee a God, if shee could at once attend all her suters. One sollicits her at *Halle*, another at *Scherpenheuuel*, another at *Luca*, at our *Walsingham* another; one in *Europe*, another in *Asia*; or perhaps another is one of her new Clients in *America*. Ten thousand deuout Suppliants are at once prostrate before her seuerall shrines. If she cannot heare all, why pray they? If she can, what can God doe more? Certainly (as the matter is vsed) there cannot be greater wrong offered to those heauenly spirits, then by our importunate superstitions to be thrust into Gods Throne; and to haue forced vpon them the honors of their Maker. There is no contradiction in heauen: a Saint cannot allow that an Angell forbids. *See thou doe it not*, was the voyce of an Angell: if all the miraculous blockes in the world shall speake contrary, wee know whom to beleeue. The old rule was, * Μαείαν μηδεὶς προσκυνείτω: Either that rule is deuillish, or this practice. And if this practice bee ill, God deliuer mee from the immediate author of these miracles. Change but one Idoll for another, and what differ the wonders of *Apollos* Temples, from those of these Chappels? We reuerence (as we ought) the memory of that holy and happy Virgin: We hate those that dishonour her; we hate those that deifie her. Curſed be all honour that is stolne from God.

This short satisfaction I giue, in a long question; such as I dare rest in; and resolue that all popish miracles are either falsely reported, or falsly done, or falsely miraculous, or falsely ascribed to heauen.

Examen Pacifique de la doctrine des Huguenots. O sauuereſſe sauue moy. Manuel of French praiers, printed at *Liege*, by approbation and authority of *Anton. Gheuatt.* Inquisitor, &c.

* Let no man worship the Virgin *Mary*.

To Mr. William Bedell at *Venice*.

Ep. VII. *Lamenting the death of our late Diuines, and exciting to their imitation.*

WE haue heard, how full of trouble, and danger, the *Alpes* were to you; and did at once both pity your difficulties, and reioyce in your safety. Since your departure from vs, *Reynolds* is departed from the world. Alas, how many worthy Lights haue our eyes seene shining and extinguisht? How many losses haue we liued to see the Church

Church ſuſtaine, and lament; of her children, of her pillers; our owne, and forraine; I ſpeake not of thoſe, which (being excellent) would needs be obſcure: whom nothing but their owne ſecrecy depriued of the honour of our teares. There are, beſides, too many whom the world noted and admired; euen ſince the time that our common mother acknowledged vs for her ſonnes. Our *Fulke* led the way; that profound, ready, and reſolute Doctor, the hammer of hereticks, the champion of Truth: whom your younger rimes haue heard oft diſputing acutely and powerfully. Next him, followed that honour of our Schooles, and Angell of our Church, learned *Whitakers*; than whom our age ſaw nothing more memorable: what clearneſſe of iudgement, what ſweetneſſe of ſtyle, what grauity of perſon, what grace of cariage was in that man? Who euer ſaw him without reuerence? or heard him without wonder? Soone after, left the world that famous and illuminate Doctor, *Francis Iunius*, the glory of *Leiden*, the other hope of the Church, the Oracle of Textuall and Schoole-Diuinity, rich in languages, ſubtle in diſtinguiſhing, and in argument invincible: and his companion in labours, *Lu. Trelcatius*, would needs be his companion in ioyes; who had doubled our ſorrow and loſſe, but that he recompenced it with a ſonne like himſelfe. Soone after, fell old reuerend *Beza*; a long fixed ſtarre in this firmament of the Church: who, after many excellent monuments of learning and fidelity, liued to proue vpon his aduerſaries, that hee was not dead at their day. Neyther may I, without iniury, omit that worthy payre of our late Diuines, *Greenham* and *Perkins*: whereof the one excelled in experimentall diuinitie, & knew well how to ſtay a weake conſcience, how to raiſe a fallen, how to ſtrike a remorſleſſe: The other, in a diſtinct iudgement, and a rare dexterity in clearing the obſcure ſubtleties of the Schoole, and eaſie explication of the moſt perplex diſcourſes. Doctor *Reynolds* is the laſt; not in worth, but in the time of his loſſe. Hee alone was a well furniſht library, full of all faculties, of all ſtudies, of all learning: the memory, the reading of that man were neer to a miracle. Theſe are gone, amongſt many more, whom the Church mournes for in ſecret: would God her loſſe could be as eaſily ſupplied, as lamented. Her ſorrow is for thoſe that are paſt; her remainder of ioy in thoſe that remaine; her hope in the next age. I pray God the cauſes of her hope, and ioy, may be equivalent to thoſe of her griefe.

What ſhould this worke in vs, but an imitation, yea (that word is not too bigge for you) an emulation of their worthineſſe? It is no pride, for a man to wiſh himſelfe ſpiritually better then he dare hope to reach: nay, I am deceiued, if it be not true humility. For what doth this argue him, but low in his conceit, high in his deſires only? Or if ſo; happy is the ambition of grace, and power of ſincere ſeruiceableneſſe to God. Let vs wiſh and affect this, while the world layes plots for greatneſſe: Let me not proſper, if I beſtow enuy on them. He is great, that is good: and no man, me-thinkes, is happy on earth, to him that hath grace for ſubſtance, and learning for ornament. If you know it not, the Church (our mother) lookes for much at your hands: ſhe knowes how rich our common father hath left you: ſhe notes your graces, your opportunities, your imployments: ſhe thinks you are gone ſo farre, like a good Merchant, for no ſmall gaine; and lookes you ſhall come home well laded. And for vent of your preſent commodities (tho our chiefe hope of ſucceſſe be cut off with that vnhoped peace) yet what can hinder your priuate trafficke for God? I hope (and who doth not?) that this blow will leaue in your noble *Venetians* a perpetuall ſcarre; and that their late irreſolution ſhall make them euer capable of all better counſell; and haue his worke (like ſome great Eclipſe many yeares after. How happy were it for *Venice*, if as ſhe is euery yeare maried to the Sea, ſo ſhe were once throughly eſpouſed to Chriſt! In the meane time, let me perſwade you to gratifie vs at home with the publication of that your exquiſit Polemicall diſcourſe; whereto our conference with M. *Alablaſter* gaue ſo happy an occaſion: You ſhall hereby cleare many truths, and ſatisfie all Readers: yea, I doubt not, but an aduerſary (not too peruerſe) ſhall acknowledge the Truths victory and yours. It was wholſome counſell of a Father, that in the time of an hereſie euery man ſhould write. Perhaps, you complain of the inundations of *Francford*: How many haue been diſcouraged

raged from benefiting the world, be this conceit of multitude! Indeed we all write; and while we write, cry out of number. How well might many be spared, euen of those that complaine of too many? whose importunate babling cloyes the world, without vse.

To my Lord, the Earle of *Essex*.

Ep. VIII. *Aduice for his Trauels.*

MY Lord, both my dutie and promise make my Letters your debt; and, if neither of these, my thirst of your good. You shall neuer but need good counsell; most in trauell: Then are both our dangers greater, and our hopes.

I need not to tell you the eyes of the world are much vpon you, for your owne sake, for your fathers: onely let your eyes be vpon it againe, to obserue it, to satisfie it, and in some cases to contemn it. As your graces, so your weaknesses, will be the sooner spied, by how much you are more noted. The higher any building is, the more it requires exquisit proportion: which in some low and rude piles, is needlesse. If your vertues shall be eminent like your fathers, you cannot so hide your selfe, but the world will see you, and force vpon you applause & admiration, in spight of modesty: but if you shall come short in these, your fathers perfection shall be your blemish. Thinke, now, that more eyes are vpon you, then at home: of forrainers, of your owne; theirs to obserue, ours to expect. For, now we account you in the Schoole of wisedome: whence if you returne not better, you shall worse; with the losse of your time, of our hopes. For, I know not how naturall it is to vs, to looke for alteration in trauell; and, with the change of aire and land, to presuppose a change in the person. Now you are (through both your yeeres and trauell) in the forge of your hopes. We all looke (not without desire and apprecation) in what shape you will come forth. Thinke it not enough, that you see, or can say you haue seene strange things of nature, or euent: it is a vaine and dead trauell, that rests in the eye, or the tongue. All is but lost, vnlesse your busie mind shall, from the body that it sees, draw forth some quintessence of obseruation, wherewith to informe, & inrich it selfe. There is nothing can quite the cost and labour of trauell, but the gaine of wisedome. How many haue we seene and pitied, which haue brought nothing from forrain countries, but mishapen clothes, or exoticall gestures, or new games, or affected lispings, or the diseases of the place, or (which is worst) the vices? These men haue at once wandred from their countrie, and from themselues: and some of them (too easie to instance) haue left God behind them; or perhaps, instead of him, haue after a loose and filthy life, brought home some idle Puppet in a box, whereon to spend their deuotion. Let their wracke warne you: and let their follies be entertained by you, with more detestation then pittie. I know your Honour too well to feare you: your young yeares haue beene so graciously preuented with soueraigne antidotes of truth and holy instruction, that this infection despaires of preuailing. Your very blood giues you argument of safety: yet good counsell is not vnseasonable, euen where danger is not suspected. For Gods sake, my Lord, whatsoeuer you gaine, lose nothing of the truth; remit nothing of your loue and pietie to God; of your fauour and zeale to religion. As sure as there is a God, you were trained vp in the true knowledge of him. If either Angell, or Deuill, or Iesuit should suggest the contrary, send him away with defiance. There you see and heare euery day, the true mother and the fained, striuing and pleading for the liuing child. The true Prince of peace hath past sentence from heauen, on our side. Doe not you stoope so much as to a doubt, or motion of irresolution.

Aban-

Abandon thoſe from your table and ſalt, whom your owne and others experience ſhall deſcry dangerous: Thoſe Serpents are full of inſinuations: But, of all, thoſe of your owne country; which are ſo much the more pernicious, by how much they haue more colour of priuiledge of intireneſſe. Religion is the greateſt care: aduices for cariage, and improuement of trauell, challenge the next place. I need not counſell you to keepe your ſtate with affability; and ſo to menage your ſelfe, as that your courteſie may be more viſible then your greatneſſe. Nature hath taught you this; and hath ſecretly propagated it from your father: who by his ſweetneſſe of diſpoſition, wonne as many hearts, as by his valour and munificence. I rather tell you, that a good nature hath betrayed many; who looking for that in others, which they found in themſelues, haue at laſt complained of their owne credulity, and others deceit. Truſt not ſtrangers too much, with your counſell, with your perſon: and in your greateſt familiarities, haue an eye to their common diſpoſition, and infirmities. Thoſe natures wherewith you conuerſe, are ſubiect to diſpleaſure, and violent in purſuit of ſmall indignities. Yeſterday heard I named, from no vnfaithfull report, a French Courtier, that in ſingle combat hath ſent 18 ſoules from the field to their place: yet he euer as the patient in the quarrell; and for this mentioned with more than excuſe: I cenſure not how iuſtly. This is others care: Onely hence I argue the rifeneſſe of vnkindneſſe taken, and purſued. You ſhall ſee, that the ſoyle is not ſo diuers, as the inclination of perſons; who in all Climates, though they differ in particulars, yet ſtill agree too well in common faults. The Italian deepe, cloſe, and crafty; the French raſh; the German dull. One not forward to offer wrongs; but apprehenſiue of a ſmall wrong offered: another, prone eyther to take, or giue them; but not vneaſie to remit: another, long in conceiuing, long in retaining. What doe I exemplifie? There are long Catalogues of peculiar vices, that haunt ſpeciall places; which, if they were not notoriouſly infamous, my charity would ſerue me to particularize. It were pity there ſhould be fewer vertues, locall and proper. There are good vſes to be made of others enormities; if no more, by them to correct our owne: who loaths vice in another is in good forwardneſſe to leaue it in himſelfe. The view of the publike calamities, and diſorders of other Churches, ſhall beſt teach you thankfulneſſe for the better ſtate of ours: But better vſe of their vertues; by how much it is more excellent to know what we ſhould doe, than what ſhould not. You muſt now looke vpon all things, not with the eye of a ſtranger only, but of a Philoſopher, but of a Chriſtian; which accounts all loſſe, that is not reduced to practice. It is a great praiſe, that you are wiſer by the contemplation of forraigne things; but much greater, that you are better.

That you haue ſeene Cities, and Courts, and *Alpes*, and Riuers, can neuer yeeld you ſo ſound comfort, as that you haue lookt ſeriouſly into your ſelfe. In vaine doe we affect all forraign knowledge, if we be not throughly acquainted at home. Thinke much, and ſay little, eſpecially in occaſions of diſpraiſe: wherein, both a little is enough, and oft-times any thing is too much. You cannot inquire too much: that which in vs inferiors would be cenſured for dangerous curioſity, in your Greatnes ſhall be conſtrued as a commendable deſire of knowledge. Aske ſtill after men of greateſt parts and reputation: and where you finde Fame no lyer, note and reſpect them. Make choyce of thoſe for conuerſation, which either in preſent, or in hope are eminent: and when you meet with excellencies in any faculty, leaue not without ſome gaine of knowledge. What are others graces to you, if you onely admire them; not imitate, not appropriate them? Lo, your equals in time grow vp happily in the Colledge (ſo I may terme it) of our yong and hopefull Court, which you haue left; and aboue all, that gratious Preſident of worthineſſe and perfection: whom while in all other things you ſerue, you may without reproofe emulate for learning, vertue, piety. My ſelfe am witneſſe of their progreſſe; which I doe ioyfully gratulate to the ſucceeding age. Beware, leſt their diligence ſhall out-ſtrip you, and vpbraid you with that ancient check of going far and faring worſe. I am bold and buſie in counſelling: you abound with better monitors; and the beſt you cary about, I hope, in your owne boſome. Though theſe

ſhould be needleſſe, yet they argue my humble affection, and diſcharge my duty. My prayers are better than my counſels; both of them hearty and vnfained for your good. God guide and returne you ſafe, from a iourney not more happy and proſperous than I wiſh it.

To Sir ROBERT DRVRY, and his LADY.

EPIST. IX. *Concerning my Remoueall from them.*

WIth how vnwilling a heart I leaue you, hee knowes that ſearches the heart: Neyther durſt I goe, but that I ſenſibly ſee his hand pulling mee from you. Indeed, deſire of competency betrayed me, at firſt; and drew mine eyes to look aſide: but, when I bent them vpon the place, and ſaw the number and the need of the people, together with their hunger and applauſe, meeting with the circumſtances of Gods ſtrange conueyance of this offer to me; I ſaw, that was but as the Fowlers feather, to make me ſtoope: and, contemning that reſpect of my ſelfe, I ſincerely acknowledged higher motiues of my yeelding; and reſolued I might not reſiſt. You are deare to me, as a charge to a Paſtor; If my paines to you haue not proued it, ſuſpect mee: Yet I leaue you. God calls me to a greater worke: I muſt follow him. It were more eaſe to me, to liue ſecretly hidden in that quiet obſcurity, as *Saul* amongſt the ſtuffe, then to be drawne out to the eye of the world, to act ſo high a part before a thouſand witneſſes. In this point, if I ſeeme to neglect you, blame me not; I muſt neglect and forget my ſelfe. I can but labour, whereſoeuer I am. God knowes how willingly I doe that, whether there or here. I ſhall digge, and delue, and plant, in what ground ſoeuer my Maſter ſets me. If hee take me to a larger field, complaine you not of loſſe, while the Church may gaine. But, you are mine owne Charge; No wiſe father neglects his owne, in compaſſion of the greater need of others: yet conſider, that euen carefull Parents, when the Prince commands, leaue their families, and goe to warfare. What if God hath called me to heauen; would you haue grudged my departure? Imagine I am there, where I ſhall bee; although the caſe be not to you altogether ſo hopeleſſe: for, now I may heare of you, viſit you, renue my holy counſels, and be mutually comforted from you; there, none of theſe. He, that will once tranſpoſe me from earth to heauen, hath now choſen to tranſpoſe me from one peece of earth to another: what is here worthy of your ſorrow, worthy of complaint? That ſhould be for my own good: this ſhall be for the good of many. If your experience haue taught you, that my labors doe promiſe profit; obtaine of your ſelfe to deny your ſelfe ſo much, as to reioyce that the loſſe of a few ſhould be the aduantage of many ſoules. Tho, why doe I ſpeake of loſſe? I ſpeake that as your feare, not my owne: and your affection cauſeth that feare, rather then the occaſion.

The God of the Harueſt ſhall ſend you a Labourer, more able, as carefull: That is my prayer, and hope, and ſhall be my ioy. I dare not leaue but in this expectation, this aſſurance. What-euer become of me, it ſhall be my greateſt comfort to heare you commend your change; and to ſee your happy progreſſe in thoſe waies I haue both ſhewed you, and beaten. So ſhall we meet in the end, and neuer part.

Written

VVritten to Mr. *J. B.* and Dedicated to my Father, Mr. *J. Hall.*

EP. X. *Againſt the feare of Death.*

YOu complaine, that you feare death: He is no man that doth not. Beſides the paine, Nature ſhrinks at the thought of parting. If you would learn the remedy, know the cauſe; for that ſhe is ignorant and faithleſſe. Shee would not be cowardly, if ſhe were not fooliſh. Our feare is from doubt, and our doubt is from vnbeleefe: and whence is our vnbeleefe, but chiefly frō ignorance? She knowes not what good is elſewhere: ſhe beleeues not her part in it. Get once true knowledge & true faith, your feare ſhal vaniſh alone. Aſſurance of heauenly things, makes vs willing to part with earthly. He cannot contemn this life, that knowes not the other. If you would deſpiſe earth therfore, think of heauen. If you would haue death eaſie, thinke of that glorious life that followes it. Certainly, if we can endure paine, for health; much more ſhould we abide a few pangs for glory. Thinke how fondly we feare a vanquiſht enemy. Loe, Chriſt hath triumpht ouer Death: he bleedeth and gaſpeth vnder vs: and yet we tremble. It is enough to vs, that Chriſt dyed: neyther would he haue dyed, but that we might dye with ſafety and pleaſure.

Thinke that death is neceſſarily annexed to nature: We are for a time, on condition that we ſhall not be; wee receiue life, but vpon the termes of re-deliuery. Neceſſity makes ſome things eaſie; as it vſually makes eaſie things difficult. It is a fond iniuſtice to imbrace the couenant, and ſhrinke at the condition.

Thinke, there is but one common rode to all fleſh: There are no by-paths of any fairer or nearer way; no, not for Princes. Euen company abateth miſeries: and the commonneſſe of an euill makes it leſſe fearefull. What worlds of men are gone before vs; yea, how many thouſands out of one field? How many Crownes and Scepters lye piled vp at the gates of Death, which their owners haue left there, as ſpoiles to the conqueror? Haue we been at ſo many graues, & ſo oft ſeene our ſelues dye in our friends; and doe we ſhrinke when our courſe commeth? Imagine you alone were exempted from the common law of mankind, or were condemned to *Methuſalahs* age; aſſure your ſelfe, death is not now ſo fearefull, as your life would then be weariſome.

Thinke not ſo much what Death is, as from whom he comes, and for what. We receiue euen homely meſſengers from great perſons; not without reſpect to their maſters: And what matters it who he be, ſo he bring vs good newes? What newes can be better than this, That God ſends for you, to take poſſeſſion of a Kingdome? Let them feare Death, which know him but as a purſuiuant ſent from hell; whom their conſcience accuſeth of a life wilfully filthy; and bindes-ouer ſecretly to condemnation: We know whither we are going, and whom we haue beleeued: Let vs paſſe on cheerfully, through theſe blacke gates vnto our glory.

Laſtly, know that our improuidence onely addes terror vnto death. Thinke of death, and you ſhall not feare it. Doe you not ſee, that euen Beares and Tygres ſeem not terrible to thoſe that liue with them? How haue we ſeene their keepers ſport with them, when the beholders durſt ſcarce truſt their chaine? Be acquainted with Death: though he looke grimme vpon you at firſt, you ſhall finde him (yea, you ſhall make him) a good companion. Familiarity cannot ſtand with feare. Theſe are receits enow. Too much ſtore doth rather ouer-whelme than ſatisfie. Take but theſe, and I dare promiſe you ſecurity.

EPISTLES.

THE SECOND DECAD.

By Ios. Hall.

London,
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and *John Haviland*. 1624.

THE SECOND DECAD.

To Sir Robert Darcy.

Ep. I. *The eſtate of a true, but weake Chriſtian.*

IF you aske how I fare: Sometimes, no man better; and, if the fault were not mine owne, Alwayes. Not that I can command health, and bid the world ſmile when I liſt. How poſſible is it for a man to be happy without theſe; yea, in ſpight of them? Theſe things can neyther augment, nor impaire thoſe comforts that come from aboue. What vſe, what ſight is there of the ſtarres, when the Sunne ſhines? Then onely can I finde my ſelfe happy, when (ouer-looking theſe earthly things) I can fetch my ioy from heauen. I tell him that knowes it, the contentments that earth can afford her beſt Fauourites, are weake, imperfect, changeable, momentany; and ſuch, as euer end in complaint. Wee ſorrow that wee had them; and, while wee haue them, we dare not truſt them: Thoſe from aboue are full, and conſtant. What an heauen doe I feele in my ſelfe, when (after many trauerſes of meditation) I find in my hart, a feeling poſſeſſion of my God! When I can walke, and conuerſe with the God of heauen, not without an openneſſe of heart, and familiarity: When my ſoule hath caught faſt and ſenſible hold of my Sauiour; and either pulls him downe to it ſelfe, or rather lifts vp it ſelfe to him; and can and dare ſecretly auouch, I know whom I haue beleeued: When I can looke vpon all this inferior creation, with the eies of a ſtranger, & am tranſported to my home in my thoughts; ſolacing my ſelfe in the view & meditation of my future glory, and that preſent of the Saints: When I ſee wherefore I was made, and my conſcience tells me I haue done that for which I came; done it, not ſo as I can boaſt, but ſo as it is accepted; while my weakneſſes are pardoned, and my acts meaſured by my deſires, and my deſires by their ſincerity: Laſtly, when I can finde my ſelfe (vpon holy reſolution) made firme and ſquare, fit to entertaine all euents; the good with moderate regard, the euill with courage and patience, both with thankes; ſtrongly ſetled to good purpoſes, conſtant and cheerfull in deuotion; and, in a word, ready for God, yea full of God. Sometimes I can be thus, and pity the poore and miſerable proſperity of the godleſſe; and laugh at their moneths of vanity, and ſorrow at my owne: But then againe (for why ſhould I ſhame to confeſſe it?) the world thruſts it ſelfe betwixt me and heauen; and, by his darke and indigeſted parts, eclipſeth that light which ſhined to my ſoule. Now, a ſenſleſſe dulneſſe ouertakes me, and beſots me; my luſt to deuotion is little, my ioy none at all: Gods face is hid, and I am troubled. Then I begin to compare my ſelfe with others, and thinke, Are all men thus blockiſh and earthen? or, am I alone worſe

worſe than the reſt, and ſingular in my wretchednesſe? Now I cary my carcaſſe vp and downe careleſly, and (as dead bodies are rubbed, without heat) I doe in vaine force vpon my ſelfe delights, which others laugh at: I endeuor my wonted worke, but without an heart; there is nothing is not tedious to me, no not my ſelfe.

Thus I am, till I fingle my ſelfe out alone, to him that alone can reviue me: I reaſon with my ſelfe, and confer with him; I chide my ſelfe, and intreat him: and, after ſome ſpirituall ſpeeches interchanged, I renue my familiarity with him; and he the tokens of his loue to me. Lo, then I liue againe, and applaud my ſelfe in this happineſſe, and wiſh it might euer continue, and thinke baſely of the world in compariſon of it. Thus I hold on, riſing and falling; neither know, whether I ſhould more praiſe God for thus much fruition of him, or blame my ſelfe for my inconſtancy in good; more reioyce, that ſomtimes I am well, or grieue that I am not ſo alwayes. I ſtriue, and wiſh, rather then hope, for better. This is our warfare; we may not looke to triumph alwayes; we muſt ſmart ſomtimes, and complaine; and then againe reioyce that we can complaine; and grieue that we can reioyce no more, and that we can grieue no more. Our hope is, if we be patient, we ſhall once be conſtant.

To Sir Edmvnd Bacon.

Epist. II. *Of the benefit of retiredneſſe and ſecrecie.*

SVſpect (if you can) that, becauſe now many cold windes blow betwixt vs, my affection can be cooler to you. True loue is like a ſtrong ſtreame, which the further it is from the head, runnes with more violence. The thoughts of thoſe pleaſures I was wont to finde in your preſence, were neuer ſo delightfull, as now when I am barred from renuing them. I wiſh me with you; yea (if I could or might wiſh to change) I ſhould wiſh me your ſelfe. To liue hidden, was neuer but ſafe, and pleaſant; but now, ſo much better, as the world is worſe. It is a happineſſe, not to be a witnes of the miſchiefe of the times; which it is hard to ſee, and be guiltleſſe. Your philoſophicall Cell is a ſafe ſhelter from tumults, from vices, from diſcontentments. Beſides that liuely, honeſt, and manly pleaſure, which ariſes from the gaine of knowledge in the deepe myſteries of Nature; how eaſie is it in that place to liue free from the common cares, from the infection of common euils! Whether the Spaniard gaine or ſaue by his peace, and how hee keepes it; and whether it were ſafer for the States to lay downe armes, and be at once ſtill and free; Whether the Emperors truce with the Turke were honorable and ſeaſonable; and whether Venice haue wonne or loſt by her late iarres; are thoughts that dare not looke in at thoſe doores. Who is enuyed, and who pitied at Court; Who buyes hopes and kindneſſe deareſt; who layes ſecret mynes to blow vp another, that himſelfe may ſucceed, can neuer trouble you: Theſe cares dare not enter into that Sanctuary of peace. Thence you can ſee how all that liue publike are toſſed in theſe waues, and pity them. For, great places haue ſeldome ſafe and eaſie entrances: and (which is worſt) great charges can hardly be plauſibly wielded, without ſome indirect policies. Alas! their priuiledges cannot counteruaile their toyle. Weary dayes, and reſtleſſe nights, ſhort lifes and long cares, weake bodies and vnquiet mindes, attend lightly on greatneſſe. Eyther Clients breake their ſleepe in the morning, or the intention of their minde driues it off from the firſt watch. Eyther ſuits or complaints thruſt themſelues into their recreations; and packets of Letters interrupt their meales. It is euer Terme with them, without Vacation. Their buſineſſes admit no night, no holiday: Loe, your priuacy frees you from all this, and what euer other glorious miſery. There you may

ſleepe,

ſleep, and eat, & honeſtly diſport, & enioy your ſelfe, and command both your praiſes and others. And, whiles you are happy, you liue out of the reach of enuy; vnleſſe my ſelf ſend that gueſt thither: which I ſhould iuſtly condemne as the fault of my loue. No man offers to vndermine you, none to diſgrace you: you could not want theſe inconueniences abroad. Yea, let a man liue in the open world, but as a looker on, he ſhall bee ſure not to want abundance of vexations. An ill mind holds it an eaſie torment, to liue in continuall ſight of euill; if not rather a pleaſure: but, to the well-diſpoſed, it is next to Hell. Certainly, to liue among Toads and Serpents, is a Paradiſe to this. One ieſts pleaſantly with his Maker: another makes himſelfe ſport with Scripture. One fills his mouth with oathes of ſound: another ſcoffes at the religious. One ſpeakes villanie; another laughes at it; a third defends it. One makes himſelfe a Swine, another a Deuil: Who (that is not all earth) can endure this? who cannot wiſh himſelfe rather a deſolate Hermite, or a cloſe priſoner? Euery euill we ſee, doth either vex, or infect vs. Your retiredneſſe auoids this; yet ſo, as it equally eſcapes all the euils of ſolitarineſſe. You are full of friends; whoſe ſociety, intermixed with your cloſeneſſe, makes you to want little of publike. The Deſert is too wilde, the Citie too populous: the Country is onely fit for reſt. I know, there want not ſome obſcure corners, ſo haunted with dulneſſe, that as they yeeld no outward vnquietneſſe, ſo no inward contentment. Yours is none of thoſe; but ſuch as ſtriues rather with the pleaſure of it, to requite the ſolitarineſſe. The Court is for honour, the City for gaine, the Countrey for quietneſſe; a bleſſing that need not (in the iudgement of the wiſeſt) yeeld to the other two. Yea, how many haue wee knowne, that hauing nothing but a coat of thatch to hide them from heauen, yet haue pittied the carefull pompe of the mighty? how much more may thoſe which haue full hands and quiet hearts, pitty them both? I do not ſo much praiſe you in this, as wonder at you. I know many vpon whom the conſcience of their wants forces a neceſſary obſcurity; who if they can ſteale a vertue out of neceſſity, it is well: but, I no where know ſo excellent parts ſhrouded in ſuch willing ſecrecy. The world knowes you, and wants you; and yet you are voluntarily hid. Loue your ſelfe ſtill; and make much of this ſhadow, vntill our common mother call you forth to her neceſſary ſeruice, and charge you to neglect your ſelfe, to pleaſure her. Which once done, you know where to find peace. Whether others applaud you, I am ſure, you ſhall your ſelfe: and I ſhall ſtill magnifie you, and (what I can) imitate you.

To Mr. Iohn Whiting.

Ep. III. *An Apologeticall diſcourſe of the mariage of Eccleſiaſticall perſons.*

I Know not whether this quarrell be worthy of an anſwer, or rather of a ſilent ſcorne; or if an anſwer, whether merry or ſerious. I doe not willingly ſuffer my pen to wade into queſtions: yet this argument ſeemes ſhallow enough for an Epiſtle. If I free not this truth, let me bee puniſhed with a diuorce. Some idle table-talke cals vs to plead for our wiues. Perhaps ſome Gallants grudge vs one, who can bee content to allow themſelues more. If they thought wiues curſes, they would afford them vs. Our mariage is cenſured (I ſpeake boldly) of none but them which neuer knew to liue chaſtly in mariage; who neuer knew that * Canoniſts true diſtinction of Virginity. What care we for their cenſure, where God approues? But ſome perhaps maintaine it out of iudgement: Bid them make much of that which *Paul* tels them, is *a doctrine of deuils*. Were it not for this opinion, the Church of Rome would want one euident brand of her Antichriſtianiſme. Let their ſhauelings ſpeake for themſelues; vpon whom their vnlawfull

* *Bartol. Brixienſis.* virg. { Carnit; / Mentis. Cauſ. 35. q. 5. C. Tunc ſaluabitur. Mulier ſuã virginitatẽ bene ſeruat, ſi ideo nubat vt filios pariat ad iuſtitiam. Profitentur cõtinentiam corporũ, in incontinentiam debacchantur animorum. De Rom. Cler. Saluianus.

vnlawfull Vow hath forced a wilfull and impossible necessity. I leaue them to scan the old rule of *In turpi voto mvta decretvm*; if they had not rather, *Cautè si non castè.* Euen moderate Papists will grant vs free, because not bound by Vow; no, not so farre as those old Germans, *pro posse & nosse.* Or what care we, if they grant it not? while we hold vs firme to that sure rule of *Basil* the great; * *He that forbids what God inioynes, or inioynes what God forbids, let him be accursed.* I passe not what I heare men, or Angels say, while I heare God say, *Let him be the husband of one wife.* That one word shall confirme me against the barking of all impure mouthes. He that made mariage, sayes, it is honourable: what care we for the dishonour of those that corrupt it? yea, that which nature noteth with shame, God mentions with honour, [a] τιμιος ὁ γαμος; [b] *Gregory* with the title of *opus castum*; *Paphnutius*, of σωφροσυνη, chastity. But if God should be Iudge of this controuersie, it were soone at an end; who in the time euen of that legall strictnesse, allowed wedlocke to the Ministers of his Sanctuary. Let Cardinall *Panormitan* be heard speake. [c] *Continency* (saith he) *in Clergymen, is neither of the substance of their order, nor appointed by any law of God.* And *Gratian*, out of *Augustine*, yet more. [d] *Their mariage* (saith he) *is neither forbidden by Legall, nor Euangelicall, nor Apostolike authority.*

God neuer impосed this law of Continence: who then? [e] The Church. As if a good spouse would gaine-say what her husband willeth. But how well? Heare, O ye Papists, the iudgement of your owne Cardinall; and confesse your mouthes stopped. [f] *But I beleeue* (saith he) *it were for the good and safety of many soules, & would bee an wholesome law, that those which would, might marry; for that, as experience teacheth vs, a contrary effect followes vpon that law of Continency; since at this day they liue not spiritually, neither are cleane, but are defiled with vnlawfull copulation, to their great sinne: whereas with their owne wife it might be chastity.* Is this a Cardinall, thinke you, or a Huguenot? But if this red hat be not worthy of respect; let a Pope himselfe speake out of *Peters* chaire. *Pius* the second, as learned as hath sit in that roome this thousand yeares; [g] *Mariage* (saith he) *vpon great reason was taken from the Clergy; but vpon greater reason is to bee restored.* What need we other Iudge? How iust this law is, you see; see now how ancient: For some doctrines haue nothing to plead for them, but Time. Age hath beene an old refuge for Falshood. *Tertullians* rule is true; *That which is first, is truest.* What the ancient Iewish Prelates did, *Moses* is cleare. What did the Apostles? Doth not [h] *Paul* tell vs, that both the rest of the Apostles, and the brethren of the Lord, and *Cephas*, had wiues, and (which is more) caried them still along in their trauels? For that childish elusion of [i] ἀ'δελφὰς γυναῖκας who can abide, but to laugh at? Doth not [k] *Clemens* of *Alexandria* (a Father not of more antiquity, than credit, tell vs, that *Peter*, *Philip*, and *Paul* himselfe, were maried? And this last (though vnlikest) how is it confirmed by *Ignatius*, in his Epistle to the *Philadelphians*? Yea, their own Cardinall, learned [l] *Caietane*, doth both auouch and euince it. This was their practice: what was their Constitution? Looke in these Canons which the Romish Church fathers vpon the Apostles, and *Franciscus Turrian* their Iesuit sweats to defend it in a whole Volume: There you find, Canon. 5. enacted, that [m] *no Bishop, Presbyter, Deacon, shall forsake his wife* (προφάσει εὐλαβείας) *in pretense of Religion, vpon paine of deposition.* It would moue laughter, to see how the Iesuits gnaw vpon this bone, and sucke-in nothing but the blood of their owne iawes; [n] while the sixt generall Councell auerres and proclaimes this sense truly Apostolicall, in spight of all contradiction.

Follow the times now, and descend lower; what did the ages succeeding? Search Records: What-euer some palpably-foisted Epistles of Popes insinuate, they maried

* Qui vetat quod Deus præcepit, aut præcipit quod Deus vetuit, maledictus habeatur ab omnib⁹ qui amant Dominum. In Moralib. ſum. cap. 14.

[a] Heb. 13. *The Mariage bed is honourable.*

[b] Nō quia peccatum sit conjugibus cōmiscere: hoc enim opus castū non habet culpam in conjuge, &c. Greg. in Psal. Pœnit.

σωφροσύνην ἢ ἐγκράτειαν ἢ ἁγνείαν νομίμων γυναικὸς συνάλλαγμα. Socr. Hist. Eccl.

[c] Continentia non est in clericis secularibus de substantia ordinis, nec de jure divino. Pā.

[d] Copula sacerdotalis nec legali, nec Euāgelica, nec Apostolica authoritate prohibetur. 26. q 2. c. sors ex Aug.

* *Onely* ex statuto Ecclesiæ. Durand. 4. Dist. 37. q. 1. Thom. in 2. 2. q. 88. art. 11.

[f] Sed credo pro bono & salute esse animarum (quod esset salubre statutū) ut volentes possint contrahere; quia experientia docente, cōtrarius prorsus effectus sequitur ex illa lege continentiæ; cùm hodie non viuant spiritualiter, nec sint mundi, sed maculantur illicito coitu cum eorum grauissimo peccato, ubi cum propri uxore esset castitas. Panormit. de Cler. conjug. cap. Cùm olim.

[g] Sacerdotibus magna ratione sublatas nuptias, majore restituendas videri: *In the Record of* Platina *himselfe*, In vita Pii 2.

[h] Μὴ οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν γυναῖκα περιάγειν, &c. 1 Cor. 9. 5. &c.

[i] Rhemists reade it, *a woman, a sister.*

[k] *Clemens.* citatus etiam ab *Euseb.* l. 3. c. 13. *Petrum* cùm uxorem suam ad mortem duci cerneret, hortatum & consolatum his verbis, μέμνησο τοῦ αὐτῇ τοῦ Κυρίου.

[l] Illud ad Philip. συζυγα γνησιε.

[m] Ἐπίσκοπος, ἢ πρεσβύτερος, ἢ διάκονος, τὸν ἑαυτοῦ γυναῖκα μὴ ἐκβαλέτω (non ejiciat) προφάσει εὐλαβείας: Ἐὰν δὲ ἐκβάλῃ, ἀφοριζέσθω· ἐπιμένουσα δὲ καθαιρεῖσθω. Can. Apost. 5.

[n] Constant. 6. l. 3. Can. Quoniam. Canon Apostolicæ ἀκριβείας. Nos, sequentes veterem Canonem Apostolicæ ἀκριβείας, & constitutiones sacrorum virorum, legales nuptias amodò valere volumus, &c.

without

without ſcruple of any contrary iniunction. Many of thoſe Ancients admired Virginitie, but impoſed it not. Amongſt the reſt, [o] *Origen* (though himſelfe a wilfull Eunuch) is faine to perſwade the ſonnes of Clergy men, not to be proud of their parentage. After this, when the Fathers of the *Nicene* Councell went about to enact a law of Continency, *Socrates* the Hiſtorian expreſſes it thus: [p] *It ſeemeth good* (ſaith he) *to the Biſhops to bring in a new law into the Church.* It was then new, and they but would haue brought it in; therefore before, it was not: where we know how *Paphnutius*, himſelfe a Virgin, famous for holineſſe, famous for miracles, riſing (ἐξαναστὰς) cryed aloud, that they ought not to lay this (βαρὺν ζυγὸν) heauy yoke, vpon men of the Church. His arguments wan aſſent. He ſpake and preuailed. So this liberty was ſtill continued and affirmed. If this be not plaine enough, [q] holy *Athanaſius*, a witneſſe paſt exception, ſhall ſerue for a thouſand hiſtories till his Age.

[r] *Many Biſhops* (ſaith he) *haue not maried; and contrarily Monkes haue been fathers of children: as contrarily, you ſee Biſhops the Fathers of children, and Monkes that haue not ſought poſterity.* Would you yet haue inſtances of the former, and the next Age? Here you haue [s] *Numidicus* the Martyr, a maried Presbyter; [t] *Cheremon* of *Nilus*, a maried Biſhop; [u] *Demetrianus* Biſhop of *Antioch*, whoſe ſon *Domnus* ſucceeded *Paulus Samoſatenus*; *Philoromus* and *Phileas* BB. of the Thmuites; *Gabinius* brother of *Eutichianus* BB. of *Rome*; the father of *Nazianzene*, *Baſil*, and the other [x] *Gregory*, *Hilarius*, and that good *Spiridion* Biſhop of *Cyprus*, of whom *Sozomen* giues ſo direct teſtimony. To omit others, what ſhould I ſpeak of many Biſhops of *Rome*, whoſe ſonnes not ſpurious, as now-adaies, but (as Pope *Vrban* himſelfe witneſſes) [z] lawfully begot in wedlock, followed their fathers in the Pontificial chaire. [a] The reaſon wherof, that Pope himſelf ingenuouſly rendreth; for that *mariage was euerywhere lawfull to the Clergy before the prohibition* (which muſt needs be late) *& in the Eaſterne Church to this day is allowed.* What need we more teſtimonies, or more examples? What euer [b] *Heliodorus*, B. of *Trica* (a man fitter for a wantō loue-ſtory than a Church-cōtrouerſie) brought into the Church of *Theſſalia*, *Socrates* thus flatly writes of thoſe Biſhops of his time: [c] *For many of them in the place and function of Biſhops, beget children of their lawfull wiues.* This was practiſed: See what was decreed in that ſixt general [d] Councel of *Conſtantinople*, to this purpoſe, to the confuſion of all replyers. If any Proteſtant Church in Chriſtendome can make a more peremptory, more full and abſolute, more cautelous decree, for the mariage of Eccleſiaſticall perſons, let me be condemned as faithleſſe: A place, I grant, miſerably handled by our Aduerſaries; and becauſe they cannot blemiſh it enough, indignely torne out of the *Councels*. What dare not impudency doe? * Againſt all euidences of Greeke Copies, againſt their own *Gratian*, againſt pleas of antiquity. This is the readieſt way; Whom they cannot anſwer, to burne; what they cannot ſhift off, to blot out; and to cut the knot which they cannot vntie. The Romaniſts of the next age were ſomewhat more equall: who, ſeeing themſelues preſſed with ſo flat a Decree, confirmed by authority of Emperours, as would abide no denyall, began to diſtinguiſh vpon the point; limiting this liberty onely to the Eaſterne Church, and granting that all the Clergy of the Eaſt might marry, not theirs. So Pope *Steuen* the ſecond freely confeſſes:

[o] Quia Chriſtianis parentibus enutriti ſunt, &c. maximè nati fuerint ex patribus ſacerdotali ſede dignificatis, i. Epiſcopatus presbyteratus, aut diaconatus, ne glorietur. *Orig. Tract.* 8. in *Matth.*

[p] Viſum erat epiſcopis legē novam introducere in Eccleſiam. Socr. l. 1. c. 8.

* Signa per *Paphnutium* nō minus quā dudum per Apoſtolos fiebant. *Ruffin.* l. c. 4. *Paphnutius*, miraculis & pietate clarus, obtinuit in Nicena Synodo habendum pro caſtitate cum propria uxore concubitum. Socr. l. 1. c. 8.

[q] In epiſt. ad *Dracont.*

[r] Multi ex epiſcopis matrimonia non inferunt; Monachi contrà parentes liberorū facti ſunt: quē admodū viciſſim Epiſcopos filiorum patres, & Monachos generis poteſtatem nō quæſiviſſe animadvertas. *Athana.* Epiſtola ad *Diacontium.*

[s] *Numidicus* presbyter, qui uxorē conterematam & adhęrentem lateri lætus aſpexit. *Cyprian* l. 4. ep. 10. [t] Ex *Dionyſio Euſeb.* l. 6. c. 41. [u] *Euſeb.* l. 7. c. 29. *Euſeb.* l. 8. c. 9. *Gregorius* verò apud *Nazianzum* oppidum in locum patris ſui Epiſcopus ſubrogatus. *Ruffin.* l. 2. c. 9. [x] *Gregor. Niſſen.* frater *Baſilii*, teſte *Nicephoro*, uxoratus, uxorem & liberos habuit: ſed non propterea fuit in rebus & exercitiis divinis inferior vel deterior. *Sozom.* [z] De legitimis conjugiis nati. [a] Cùm ergo ex ſacerdotibus nati in ſummos Pontifices legantur eſſe promoti, non ſunt intelligendi de fornicatione, ſed de legitimis connubiis nati; quæ ſacerdotibus ubique ante prohibitionem licita erant, in Orientali Eccleſia uſque hodie eis licere probantur. Diſt. 56. *Cenoman.* [b] *The Author of the Æthiopicke Hiſtory.* [c] Nam non pauci illorum, dum epiſcopatum gerunt, etiam liberos ex uxore legitima procreant. *Socrates lib* 5. *cap.* 21. [d] *The words of that Councell are thus truly tranſlated by Chemnitius*: Quoniam in Romana Eccleſia, loco canonis ſeu decreti, traditum eſſe cognovimus, ut ii qui digni habendi ſunt ordinatione diaconi vel presbyteri, profiteantur ſe deinceps cum uxoribus ſuis non congreſſuros; nos ſequentes veterem canonem, Apoſtolicæ, ſinceræ, exquiſitæ & ordinatæ conſtitutionis, legitimas ſacrorum virorum cohabitationes conjugales etiam ex hodierno die in poſterum valere ratas & firmas eſſe volumus; nullo modo eorum cum uxoribus propriis conjunctionem ſeu copulationem diſſolventes. Itaque ſi quis dignus inveniatur, &c. is minimè prohibendus eſt ad hunc gradum aſcendere, ideo quòd cum legitima uxore cohabiter. Nec tempore ordinationis ſuæ ab eo poſtuletur, ſeu cogatur ut abſtinere velit aut debeat legitimo congreſſu cum propriâ uxore. * Citat à *Nilo* Theſſalonicenſi.

[c] *The tradition* (ſaith he) *of the Eaſterne Churches is otherwiſe than that of the Romane Church. For, their Prieſts, Deacons, or Subdeacons are maried; but in this Church or the Weſterne, no one of the Clergy, from the Subdeacon to the Biſhop, hath leaue to marry.*

Liberally; but not enough: and if he yeeld this, why not more? Shall that be lawfull in the Eaſt, which in the Weſt is not? Doe the Goſpels, or lawes of equity alter according to the foure corners of the world? Doth God make difference betwixt *Greece* and *England*? If it be lawfull, why not euery where? If vnlawfull, why is it done any where? So then you ſee, we differ not from the Church in this; but from the Romiſh Church: But this ſacred Councel doth not only vniuerſally approue this practice (with paine of depoſition to the gaine-ſayers) but auouches it for a Decree Apoſtolical. Iudge now whether this one authority be not enough to weigh down an hundred petty conuenticles, and many legions (if there had beene many) of priuate contradictions. Thus, for ſeuen hundred yeares, you find nothing but open freedome: All the ſcuffling aroſe in the eight Age; wherein yet this violent impoſition found many and learned Aduerſaries, and durſt not be obtruded at once. Loe, euen then, *Gregory* the third, writing to the Biſhops of *Bauaria*, giues this disjunct charge; [f] *Let none keepe an harlot or a concubine: but either let him liue chaſtely, or marry a wife, whom it ſhall not be lawfull for him to forſake:* According to that rule of Clerks, cited from [g] *Iſidore*, and renewed in the [h] Councell of *Mentz*, to the perpetuall ſhame of our iugling aduerſaries. Nothing can argue guiltineſſe ſo much, as vniuſt expurgations. [i] *Iſidore* ſaith, *Let them containe, or let them marry but one:* They cite him, *Let them containe*; and leaue out the reſt: ſomewhat worſe than the Deuill cited Scripture. But, I might haue ſpared all this labour of writing, could I perſwade whoſoeuer either doubts, or denies this, to reade ouer that one Epiſtle which [k] *Huldericus* BB. of *Auſpurge* wrote learnedly, and vehemently, to Pope *Nicholas* the firſt, in this ſubiect: which if it doe not anſwer all cauils, and ſatisfie all Readers, and conuince all (not wilfull) aduerſaries, let me be caſt, in ſo iuſt a cauſe. There you ſhall ſee, how iuſt, how expedient, how ancient this liberty is; together with the feeble and iniurious grounds of forced Continency: Reade it, and ſee whether you can deſire a bettter Aduocate. After him (ſo ſtrongly did he plead, and ſo happily) for two hundred yeares more, this freedome ſtill bleſſed thoſe parts; yet, not without extreame oppoſition. Hiſtories are witneſſes of the buſie, and not vnlearned combats of thoſe times, in this argument. But now, when the body of Antichriſtianiſme began to be compleat, and to ſtand vp in his abſolute ſhape, after a thouſand yeares from Chriſt; this liberty, which before wauered vnder *Nicolas* 1, now by the hands of *Leo* 9, *Nicolas* 2, and that brand of hell, *Gregory* 7, was vtterly ruined, wiues debarred, ſingle life vrged: [l] A good turne for whoremaſters (ſaith *Auentine*) who now for one wife might ſix hundred Bed-fellowes.

But, how approued of the better ſort appeares (beſides that the Churches did ring of him each where for Antichriſt) in that at the [m] Councell of *Wormes* the French and German Biſhops depoſed this *Gregory*, in this name (amongſt other quarrels) for [n] ſeparating man and wife. Violence did this; not reaſon: neither was Gods will here queſtioned, but the Popes wilfulneſſe. What broyles hereon enſued, let [o] *Auentine* witneſſe.

The bickerings of our Engliſh Clergy, with their *Dunſtanes*, about this time, are memorable in our own Hiſtories, which teach vs how late, how repiningly, how vniuſtly, they ſtooped vnder this yoake. I had rather ſend my Reader to *Bale* and *Fox*, then abridge their Monuments, to enlarge mine owne.

I haue (I hope) fetcht this truth farre enough; and deduced it low enough through many Ages, to the midſt of the rage of Antichriſtian tyranny. There left our liberty; there began their bondage. Our liberty is happily renewed with the Goſpel: what God,

[e] Aliter ſe Orientalium habet traditio Eccleſiarũ: aliter nujus ſanctæ Romanæ Eccleſiæ. Nam eorum ſacerdotes, diaconi, aut ſubdiaconi, matrimonio copulãtur: Iſtius autẽ Eccleſiæ vel occidentaliũ nullus ſacerdotum à ſubdiacono vſq; ad epiſcopum, licentiam habet conjugũ ſortiendi. diſt. 31

[f] Nemo habeat ſcortã aut concubinã alat: ſed aut caſtè vivat, aut vxorẽ ducat; quã repudiare fas non eſto.

[g] Diſt. 23.

[h] Anno 813.

[i] Clerici caſtimoniam inviolati corporis perpetuò conſervare ſtudeant; aut certè unius matrimonii vinculo fœderenter. *Iſid. reg. cleric.*

[k] *Whether* Huldericus, *or (as he is ſomewhere intituled)* Volusianus, *I enquire not: the matter admits of no doubt.* Huldericus *Epiſcopus* Auguſtæ. *Anno* 860. Æneas Syl. *in ſua Germ. Hedim Eccl. hiſt. l.* 8. *c.* 2. Fox *in Acts and Monu. hath it fully tranſlated.*

[l] *Auentinus* l. 5. Gratum ſcortatoribus, quibus pro vna uxore ſexcentas jam mulierculas inire licebat.

[m] Ann 1076.

[n] Maritos ab uxoribus ſeparat.

[o] Ex interdicto ſacerdotũ conjugio, graviſſima ſeditio gregem Chriſti perculit: nec unquam talis lues populum Chriſti afflixit. *Auent.* l. 5. *Henric. Hunting de Anſelmo* l. 7 de Anno 1100, in Synodo Londinenſi; Prohibuit ſacerdotibus uxores, ante non prohibitas. Anſelme *(ſaith that* Hiſtorian) *was the firſt that forbade mariage to the Clergie of* England *(and this was about the yeare of our Lord* 1080.) *Till then euer free.* Item Fabianus libertos ait fuiſſe ſacerdotes per Annos 1080.

what

what his Church hath euer allowed, wee doe enioy. Wherein we are not alone: The *Greeke* Church, as large for extent as the *Roman* (and, in some parts of it, better for their soundnesse) doe thus; and thus haue euer done.

Let Papists and Atheists say what they will: it is safe erring with God and his purer Church.

To my sister, Mrs. BRINSLEY.

EPIST. IV. *Of the sorrow not to be repented of.*

IT is seldome seene, that a silent griefe speeds wel: for either a man must haue strong hands of resolution to strangle it in his bosome; or else it driues him to some secret mischiefe: whereas sorrow reuealed, is halfe remedied, and euer abates in the vttering. Your griefe was wisely disclosed; and shall be as strangely answered. I am glad of your sorrow; and should weepe for you, if you did not thus mourne. Your sorrow is, that you cannot enough grieue for your sinnes. Let me tell you, that the Angels themselues sing at this lamentation; neither doth the earth afford any so sweet musicke in the eares of God. This heauinesse is the way to ioy. Worldly sorrow is worthy of pity, because it leadeth to death: but this deserues nothing but enuy and gratulation. If those teares were common, hell would not so enlarge it selfe. Neuer sinne, repented of, was punished: and neuer any thus mourned, and repented not. Loe, you haue done that, which you grieue you haue not done. That good God, whose act is his will, accounts of our will as our deed. If he required sorrow proportionable to the hainousnesse of our sins, there were no end of mourning. Now, his mercy regards not so much the measure, as the truth of it; and accounts vs to haue that which wee complaine to want. I neuer knew any truly penitēt, which in the depth of his remorse, was afraid of sorrowing too much; nor any vnrepentant, which wisht to sorrow more. Yea, let me tell you, that this sorrow is better, and more, then that deepe heauinesse for sinne, which you desire. Many haue been vexed with an extreame remorse for some sinne, from the gripes of a galled conscience, which yet neuer came where true repentance grew; in whom the conscience playes at once the accuser, witnesse, Iudge, tormentor: but an earnest griefe, for the want of griefe, was neuer found in any but a gracious heart. You are happy, and complaine. Tell me, I beseech you; This sorrow which you mourne to want, is it a grace of the spirit of God, or not? If not, why doe you sorrow to want it? If it be, oh how happy is it to grieue for want of grace! The God of all truth and blessednesse hath said, *Blessed are those that hunger and thirst after righteousnesse*; and, with the same breath, *Blessed are they that mourne: for, they shall be comforted.* You say, you mourne; Christ saith, you are blessed: you say, you mourne; Christ saith, you shall be comforted. Either now distrust your Sauiour, or else confesse your happinesse, & with patience expect his promised consolation. What doe you feare? You see others stand like strong Oakes, vnshaken, vnremoued: you are but a reed, a feeble plant, tossed and bowed with euery wind, and with much agitation bruised; Loe, you are in tender and fauourable hands, that neuer brake any, whom their sinnes bruised; neuer bruised any, whom temptations haue bowed. You are but flax; and your best is not a flame, but an obscure smoake of grace: Loe, here his spirit is as a soft wind, not as cold water; he will kindle, will neuer quench you. The sorrow you want, is his gift: Take heed lest while you vex your selfe with dislike of the measure, you grudge at the giuer. Beggers may not chuse. This portion he hath vouchsafed to giue you; if you haue any, it is more then he was bound to

beſtow: yet you ſay, What, no more? as if you tooke it vnkindly, that hee is no more liberall. Euen theſe holy diſcontentments are dangerous. Deſire more (ſo much as you can) but repine not, when you doe not attaine. Deſire; but ſo as you be free from impatience, free from vnthankfulneſſe. Thoſe that haue tryed, can ſay how difficult it is to complaine, with due reſeruation of thankes. Neither know I whether is worſe, To long for good things impatiently, or not at all to deſire them. The fault of your ſorrow is rather in your conceit, then in it ſelfe. And, if indeed you mourne not enough, ſtay but Gods leiſure, and your eyes ſhall runne ouer with teares. How many doe you ſee ſport with their ſinnes, yea brag of them? How many that ſhould die for want of paſtime, if they might not ſin freely, and more freely talke of it? What a Saint are you to theſe, that can droop vnder the memory of the frailty of youth, and neuer thinke you haue ſpent enow teares! Yet ſo I encourage you in what you haue, as one that perſwades you not to deſiſt from ſuing for more. It is good to be couetous of grace, and to haue our deſires herein enlarged with our receits. Weepe ſtill, and ſtill deſire to weepe: but let your teares be as the raine in a ſunne-ſhine; comfortable and hopefull: and let not your longing ſauour of murmur, or diſtruſt. Theſe teares are reſerued; this hunger ſhall be ſatisfied; this ſorrow ſhall bee comforted: There is nothing betwixt God and you, but time. Preſcribe not to his wiſedome: haſten not his mercy. His grace is enough for you: his glory ſhall be more then enough.

To M. Hvgh Cholmley.

Ep. V. *Concerning the Metaphraſe of the Pſalmes.*

FEare not my immoderate ſtudies. I haue a body that controls me enough in theſe courſes; my friends need not. There is nothing whereof I could ſooner ſurfet, if I durſt neglect my body to ſatisfie my mind: But whiles I affect knowledge, my weakneſſe checkes me, and ſayes, *Better a little learning then no health.* I yeeld, and patiently abide my ſelfe debarred of my choſen felicity. The little I can get, I am no niggard of: neither am I more deſirous to gather, then willing to impart. The full handed are commonly moſt ſparing. We veſſels, that haue any empty roome, anſwer the leaſt knock, with a hollow noyſe: you, that are full, ſound not. If we pardon your cloſeneſſe, you may well bear with our profuſiō. If there be any wrong, it is to our ſelues, that we vtter what wee ſhould lay vp. It is a pardonable fault, to do leſſe good to our ſelues, that wee may doe more to others. Amongſt other endeauours, I haue boldly vndertaken the holy Metres of *Dauid*; how happily, iudge you by what you ſee. There is none of all my labours ſo open to all cenſures; none whereof I would ſo willingly heare the verdit of the wiſe and iudicious. Perhaps, ſome thinke the verſe harſh; whoſe nice eare regards roundneſſe more then ſenſe. I embrace ſmoothneſſe, but affect it not. This is the leaſt good quality of a verſe; that intends any thing but muſicall delight. Others may blame the difficulty of the tunes: whoſe humour cannot be pleaſed without a greater offence. For, to ſay truth, I neuer could ſee good verſe written in the wonted meaſures. I euer thought them moſt eaſie, and leaſt Poeticall. This fault (if any) will light vpon the negligence of our people; which endure not to take paines for any fit variety. The French and Dutch haue giuen vs worthy examples of diligence, and exquiſitneſſe in this kind. Neither our eares nor voyces are leſſe tunable. Here is nothing wanting, but will to learne. What is this, but to eate the corne out of the eare, becauſe we will not abide the labour to grinde, and knead it? If the queſtion bee, whether our verſe

muſt

must descend to them; or they ascend to it; wise moderation I thinke would determine it most equall, that each part should remit somewhat, and both meet in the midst. Thus I haue endeauored to doe, with sincere intent of their good, rather then my own applause. For it had beene easie to haue reached to an higher straine: but I durst not; whether for the graue Maiesty of the subiect, or benefit of the simplest reader. You shal still note, that I haue laboured to keepe *Dauids* entire sense, with numbers neither lofty nor slubbered: which mean is so much more difficult to find, as the businesse is more sacred, and the liberty lesse. Many great wits haue vndertaken this task; which yet haue either not effected it, or haue smothered it in their priuate deskes, and denied it the common light. Amongst the rest, were those two rare spirits of the *Sidnyes*; to whom, Poesie was as naturall as it is affected of others: and our worthy friend, *M. Syluester*, hath shewed me, how happily he hath sometimes turned from his *Bartas*, to the sweet singer of *Israel*. It could not be, that in such abundant plenty of Poesie, this work should haue past vnattempted: would God I might liue to see it perfected; either by my own hand, or a better. In the meane time, let me expect your impartiall sentence, both concerning the forme, and sense. Lay aside your loue, for a while; which too oft blindes iudgement. And as it vses to be done in most equall proceedings of iustice, shut me out of doores while my verse is discussed: yea, let me receiue not your censure onely, but others by you: this once (as you loue mee) play both the Informer and the Iudge. Whether you allow it, you shall encourage me; or correct, you shall amend me. Either your starres, or your spits, (that I may vse *Origens* notes) shall bee welcome to my margent. It shall be happy for vs, if God shall make our poore labours any way seruiceable to his Name and Church.

{ Asteriscus
{ Verus.

To M. *Samuel Sotheby.*

Ep. VI. *A Preface to his Relation of the Russian affaires.*

TRauell perfiteth wisedome; and obseruation giues perfection to trauell: without which, a man may please his eyes, not feed his braine; and after much earth measured, shall returne with a weary body, and an empty minde. Home is more safe, more pleasant, but lesse fruitfull of experience: But, to a mind not working and discursiue, all heauens, all earths are alike. And, as the end of trauell is obseruation; so, the end of obseruation is the enforming of others: for, what is our knowledge if smothered in our selues, so as it is not knowne to more? Such secret delight can content none but an enuious nature. You haue breathed many and cold ayres, gone farre, seene much, heard more, obserued all. These two yeares you haue spent in imitation of *Nabuchadnezzars* seuen; conuersing with such creatures as *Paul* fought with at *Ephesus*. Alas! what a face, yea what a backe of a Church haue you seene? what manners? what people? Amongst whom, ignorant superstition striues with close Atheisme, treachery with cruelty, one Deuill with another; while Truth and Vertue doe not so much as giue any chalenge of resistance. Returning once to our *England* after this experience, I imagine you doubted whether you were on earth, or in heauen. Now then (if you will heare me, whom you were wont) as you haue obserued what you haue seene, and written what you haue obserued; so, publish what you haue written: It shall bee a gratefull labour, to vs, to posterity. I am deceiued, if the fickleneese of the *Russian* state, haue not yeelded more memorable matter of history then any other in our age, or perhaps many centuries of our predecessors. How shall I think, but that God sent you thither before these broiles,

to be the witneſſe, the regiſter of ſo famous mutations? He loues to haue thoſe iuſt euils which hee doth in one part of the world, knowne to the whole, and thoſe euils, which men doe in the night of their ſecrecy, brought forth into the Theater of the World; that the euill of mens ſinne being compared with the euill of his puniſhment, may iuſtifie his proceedings, and condemne theirs. Your worke ſhall thus honor him; beſides your ſecond ſeruice, in the benefit of the Church. For, whiles you diſcourſe of the open tyranny of that Ruffian *Nero*, *Iohn Baſilius*; the more ſecret, no leſſe bloody plots of *Boris*; the ill ſucceſſe of a ſtolne Crowne, tho ſet vpon the head of an harmeleſſe Sonne; the bold attempts and miſerable end of a falſe, yet aſpiring chalenge; the perfidiouſneſſe of a ſeruile people, vnworthy of better gouernors; the miſcariage of wicked gouernors, vnworthy of better ſubiects; the vniuſt vſurpations of men, iuſt (tho late) reuenges of God, cruelty rewarded with blood, wrong claimes with ouerthrow, treachery with bondage; the Reader, with ſome ſecret horror, ſhall draw-in delight, and with delight inſtruction: Neither know I any Relation whence hee ſhall take out a more eaſie leſſon of iuſtice, of loyalty, of thankfulneſſe.

But aboue all, let the world ſee and commiſerate the hard eſtate of that worthy and noble Secretary, *Buchinski*. Poore gentleman! his diſtreſſe recals euer to my thoughts *Æſops* Storke, taken amongſt the Cranes: He now nouriſhes his haire, vnder the diſpleaſure of a forraine Prince; At once in durance and baniſhment. He ſerued an ill maſter; but, with an honeſt heart, with cleane hands. The maſters iniuſtice doth no more infect a good ſeruant, then the truth of the ſeruant can iuſtifie his ill maſter. A bad worke-man may vſe a good inſtrument: and oft-times a cleane napkin wipeth a foule mouth. It ioyes me yet to thinke, that his piety, as it euer held friendſhip in heauen, ſo now it wins him friends in this our other world: Lo, euen from our Iland vnexpected deliuerance takes a long flight, and bleſſeth him beyond hope; yea rather, from heauen, by vs. That God, whom he ſerues, will bee knowne to thoſe rude and ſcarce humane Chriſtians, for a protector of innocence, a fauourer of truth, a rewarder of piety. The mercy of our gracious King, the compaſſion of an honourable Councellor, the loue of a true friend, and (which wrought all, and ſet all on worke) the grace of our good God, ſhall now looſe thoſe bonds, and giue a glad welcome to his liberty, and a willing farewell to his diſtreſſe. He ſhall (I hope) liue to acknowledge this; in the meane time, I doe for him. Thoſe Ruſſian affaires are not more worthy of your records, then your loue to this friend is worthy of mine. For neither could this large ſea drowne or quench it, nor time and abſence (which are wont to breed a lingring conſumption of friendſhip) abate the heat of that affection which his kindneſſe bred, religion nouriſhed. Both rareneſſe, and worth ſhall commend this true-loue; which (to ſay true) hath been now long out of faſhion. Neuer times yeelded more loue; but, not more ſubtle. For, euery man loues himſelfe in another, loues the eſtate in the perſon: Hope of aduantage is the loadſtone that drawes the iron hearts of men; not vertue, not deſert. No age afforded more Paraſites, fewer friends: The moſt are friendly in ſight, ſeruiceable in expectation, hollow in loue, truſtleſſe in experience. Yet now, *Buchinski*, ſee and confeſſe thou haſt found one friend, which hath made thee many: on whom while thou beſtowedſt much fauour, thou haſt loſt none. I cannot but thinke how welcome, Liberty (which tho late, yet now at laſt hath lookt backe vpon him) ſhall bee to the Cell of his affliction; when, ſmiling vpon him, ſhe ſhall lead him by the hand, and (like another Angell) open the iron gates of his miſerable captiuity, and (from thoſe hard *Preſtanes* and ſauage *Chriſtians*) cary him by the hayre of the head, into this paradiſe of God. In the meane time, I haue written to him as I could, in a knowne language, with an vnknowne hand; that my poore Letters of gratulation might ſerue as humble attendants to greater.

For your worke, I wiſh it but ſuch glad entertainment, as the profit, yea the delight of it deſerues; and feare nothing, but that this long delay of publication will make it ſcarce newes. We are all growne *Athenians*, and account a ſtrange report like to a fiſh and a gueſt. Thoſe eyes and hands ſtaid it, which might doe it beſt. I cannot blame you,

you, if you thinke it more honored by the ſtay of his gracious peruſall, then it could be by the earthly acceptation of the world. Euen the caſt garments of Princes are precious. Others haue in part preuented you; whoſe labours, to yours, are but as an *Eccho* to a long period: by whom, we heare the laſt ſound of theſe ſtirres, ignorant of the beginning. They giue vs but a taſte in their hand: you lead vs to the open fountaine. Let the Reader giue you but as much thanke, as you giue him ſatisfaction; you ſhall deſire no more.

Finally, God giue vs as much good vſe, as knowledge of his iudgements; the world, helpe of your labourss; your ſelfe, incouragement; *Buchinski*, liberty.

To *Staniſlaus Buchinski*, late Secretary to *Demetrius* Emp. of *Ruſsia*.

EPIST. VII. *Of the comfort of Impriſonment.*

THe knowledge, that the eye giues of the face alone, is ſhallow, vncertaine, imperfect. For what is it, to ſee the vtmoſt skin, or fauour of the viſage; changeable with diſeaſe, changeable with paſſion? The eare (me thinkes) doth both moſt clearly diſcloſe the minds of others, and knit them faſter to ours: which, as it is the ſenſe of diſcipline, ſo of friendſhip, commanding it euen to the abſent, and in the preſent cheriſhing it. This thing we haue lately proued in your ſelfe, moſt noble *Staniſlaus*: neerer examples we might haue had; better we could not. How many, how excellent things haue we heard of you, from our common friend, though moſt yours, which haue eaſily wonne our beleefe, our affections! How oft, how honorable mention hath he made of your name! How frequently, how feruently haue we wiſht you, both ſafety and liberty! And now, loe where ſhe comes, as the Greeks ſay, ἀπομαχανᾶς and viſits her forlorne Client. Although I would not doubt to ſay, that this outward durance of the body, hath ſeemed more harſh to the beholders, then to your ſelfe, a wiſe man (which is more) a Chriſtian; whoſe free ſoule, in the greateſt ſtraits of the outward man, flies ouer Seas and Lands whither it liſteth; neither can, by any diſtance of place, nor ſwelling of waues, nor height of mountaines, nor violence of enemies, nor ſtrong bars, nor walls, nor guards, be reſtrained from what place it ſelfe hath choſen. Loe, that enioyes God, enioyes it ſelfe and his friends; and ſo feeds it ſelfe with the pleaſure of enioying them, that it eaſily either forgets or contemnes all other things. It is no Paradoxe, to ſay that, *A wiſe Chriſtian cannot be impriſoned, cannot be baniſhed*: He is euer at home, euer free. For, both his liberty is within him, and his home is vniuerſall. And what is it, I beſeech you (for you haue tried) that makes a priſon? Is it ſtraitneſſe of walls? Then you haue as many fellowes, as there are men. For, how is the ſoule of euery man pent within theſe clay wals of the body, more cloſe, more obſcure! whence ſhee may looke oft, through the grates of her buſie thoughts; but, is neuer releaſed in ſubſtance, till that God, who gaue vs our *Mittimus* into this Gaole, giue vs our Deliuery, with *Returne yee ſonnes of Adam*: Thus either all men are priſoners, or you are none. Is it reſtraint? How many (eſpecially of that other ſex in thoſe your Eaſterne parts) chamber vp themſelues, for ſtate; ſo as they neither ſee the Sunne, nor others them? How many ſuperſtitious men, for deuotion; how many obſcure *Aglai*, for eaſe and careleſneſſe, keepe themſelues in their owne cottage, in their owne village; and neuer walke forth ſo much as to the neighbour townes? And what is your *Ruſsia* to all her inhabitants, but a large priſon, a wide Galley? yea, what other is the world to vs? How can hee complaine

of ſtraitneſſe, or reſtraint, that roues ouer all the world, and beyond it? Tyranny may part the ſoule from the body; cannot confine it to the body. That which others doe for eaſe, deuotion, ſtate, you doe for neceſſity: why not as willingly, ſince you muſt doe it? Do but imagine the other cauſe: and your caſe is the ſame with theirs which both haue choſen, and delight to keepe cloſe; yet hating the name of priſoners, while they embrace the condition. But, why doe I perſwade you, not to miſlike that, which I pray you may forſake? I had rather you ſhould bee no priſoner at all, then to bee a cheerfull priſoner vpon neceſſity. If the doores be open, my perſwaſion ſhall not hold you in. Rather our prayers ſhall open thoſe doores, and fetch you forth into this common liberty of men; which alſo hath not a little (though an inferior) contentment. For, how pleaſant is it to theſe ſenſes, by which we men are wont to be led, to ſee and bee ſeene, to ſpeake to our friends, and heare them ſpeake to vs; to touch and kiſſe the deare hands of our Parents, and with them at laſt to haue our eyes cloſed? Either this ſhall befall you; or what hopes, what paines (I adde no more) hath this your carefull friend loſt? and we, what wiſhes, what conſultations? It ſhall be; I dare hope, yea beleeue it: Onely thou our good God giue ſuch end, as thou haſt done entrance into this buſineſſe; and ſo diſpoſe of theſe likely endeauors, that whom we loue and honor abſent, we may at laſt in preſence ſee and embrace.

To my father in law, *M. G. VVenyffe.*

EP. VIII. *Exciting to Chriſtian cheerefulneſſe.*

YOu complaine of dulneſſe; a common diſeaſe, and incident to the beſt mindes, and ſuch as can moſt contemne vanities. For; the true Worldling hunts after nothing but mirth; neither cares how lawleſſe his ſport be, ſo it be pleaſant: hee faines to himſelfe falſe delights, when he wants: and if he can paſſe the time, and chaſe away *Melancholie*, he thinkes his day ſpent happily. And thus it muſt needs be; while the world is his god, his deuotion can bee but his pleaſure: whereas the mortified ſoule, hath learned to ſcorne theſe friuolous and ſinfull ioyes; and affects either ſolid delights, or none; and had rather be dull for want of mirth, then tranſported with wanton pleaſures. When the world, like an important Minſtrell, thruſts it ſelfe into his chamber, and offers him muſicke, vnſought; if he vouchſafe it the hearing, it is the higheſt fauour he dare, or can yeeld: He rewards it not, he commends it not: Yea, hee ſecretly lothes thoſe harſh and iarring notes, and reiects them. For, he finds a better conſort within, betwixt God and himſelfe, when he hath a little tuned his heart with meditation. To ſpeake fully, the World is like an ill foole in a Play: the Chriſtian is a iudicious ſpectator, which thinkes thoſe ieſts too groſſe to be laught at; and therefore entertaines that with ſcorne, which others with applauſe. Yet in truth, we ſinne, if wee reioyce not: there is not more error in falſe mirth, then in vniuſt heauineſſe. If worldlings offend, that they laugh, when they ſhould mourne; we ſhall offend no leſſe, if we droop in cauſe of cheerefulneſſe. Shall we enuy, or ſcorne, to ſee one ioy in red and white droſſe, another in a vaine title; one in a dainty diſh, another in a ieſt; one in a book, another in a friend; one in a Kite, another in a Dogge; whiles wee enioy the God of Heauen, and are ſorrowfull? What dull metall is this we are made of? We haue the fountaine of ioy, and yet complaine of heauineſſe. Is there any ioy, without God? Certainly,

Certainly, if ioy be good, and all goodneſſe bee from him; whence ſhould ioy ariſe, but from him? And if hee be the author of ioy; how are we Chriſtians, and reioyce not? What? do we freeze in the fire, and ſtarue at a feaſt? Haue we a good conſcience, and yet pine and hang down the head? When God hath made vs happy, doe we make our ſelues miſerable? When I aske my heart *Dauids* queſtion, I know not whether I bee more angry or aſhamed at the anſwer; *Why art thou ſad my ſoule?* My body, my purſe, my fame, my friends; or perhaps none of theſe: onely I am ſad, becauſe I am. And what if all theſe? what if more? when I come to my better wits, Haue I a father, an aduocate, a comforter, a manſion in heauen? If both earth and hell conſpired to afflict me, my ſorrow cannot counteruaile the cauſes of my ioy. Now I can challenge all aduerſaries; and either defie all miſeries, or bid all croſſes, yea death it ſelfe, welcome. Yet God doth not abridge vs of theſe earthly ſolaces, which dare weigh with our diſcontentments, and ſometimes depreſſe the balance. His greater light doth not extinguiſh the leſſe. If God had not thought them bleſſings, hee had not beſtowed them: and how are they bleſſings, if they delight vs not? Bookes, friends, wine, oyle, health, reputation, competencie, may giue occaſions, but not bounds, to our reioycings. We may not make them Gods riualls, but his ſpokes-men. In themſelues they are nothing; but in God worth our ioy. Theſe may be vſed; yet ſo as they may bee abſent without diſtraction. Let theſe goe; ſo God alone be preſent with vs, it is enough: He were not God, if he were not All-ſufficient. We haue him, I ſpeake boldly; Wee haue him in feeling, in faith, in pledges, and earneſt; yea, in poſſeſſion. Why doe we not enioy him? why doe we not ſhake-off that ſenſeleſſe drowſineſſe, which makes our liues vnpleaſant; and leaue-ouer all heauineſſe to thoſe that want God; to thoſe that either know him not, or know him diſpleaſed?

To M. *W. R.* Dedic. to M. *Thomas Burlz.*

Ep. IX. *Conſolations of immoderate griefe for the death of friends.*

WHile the ſtreame of ſorrow runs full, I know how vaine it is to oppoſe counſell. Paſsions muſt haue leaſure to digeſt. Wiſdome doth not more moderate them, then time. At firſt, it was beſt to mourne with you, and to mitigate your ſorrow, by bearing part; wherein, would God my burden could be your eaſe. Euery thing elſe is leſſe, when it is diuided; And then is beſt, after teares, to giue counſell: yet, in theſe thoughts I am not a little ſtraited. Before you haue digeſted griefe, aduice comes too early; too late, when you haue digeſted it. Before, it was vnſeaſonable; after, would be ſuperfluous. Before, it could not benefit you: after, it may hurt you, by rubbing-vp a skinned ſore a-freſh. It is as hard to chooſe the ſeaſon for counſell, as to giue it: and that ſeaſon is, after the firſt digeſtion of ſorrow; before the laſt. If my Letters then meet with the beſt opportunitie, they ſhall pleaſe me, and profit you: If not, yet I deſerue pardon, that I wiſhed ſo. You had but two Iewels, which you held precious; a Wife, and a Sonne: One was your ſelfe diuided; the other, your ſelfe multiplyed: You haue loſt both, and well-neere at once. The loſſe of one cauſed the other, and both of them your iuſt griefe. Such loſſes, when they come ſingle, afflict vs; but, when double, aſtoniſh vs; and tho they giue aduantage of reſpite, would almoſt ouerwhelme the beſt patient. Lo, now is the tryall of your manhood, yea, of your Chriſtianitie: You are now in the liſts, ſet vpon by two of Gods fierce afflictions; ſhow now what patience you haue, what fortitude. Wherefore haue you gathered, and laid vp all this time,

time,but for this brunt? Now bring forth all your holy ſtore to light, and to vſe; and approue to vs in this difficultie, that you haue all this vvhile beene a Chriſtian in earneſt. I know,theſe euents haue not ſurpriſed you on a ſudden: you haue ſuſpected they might come; you haue put-caſes if they ſhould come. Things that are hazardous, may be doubted: but certaine things are, and muſt be expected. Prouidence abates griefe,and diſcountenances a croſſe. Or, if your affection were ſo ſtrong, that you durſt not fore-thinke your loſſe; take it equally but as it falls. A wiſe man and a Chriſtian knowes death ſo fatall to Nature, ſo ordinarie in euent, ſo gainefull in the iſſue,that I vvonder he can for this either feare or grieue. Doth God onely lend vs one another,and doe we grudge when he calls for his owne? So I haue ſeene ill debters, that borrow vvith prayers, keepe vvith thankes,repay vvith enmitie. We miſtake our tenure: vve take that for gift,vvhich God intends for loane; Wee are tenants at will, and thinke our ſelues owners. Your vvife and child are dead: Well, they haue done that for vvhich they came.

If they could not haue dyed,it had been worthy of vvonder; not at all, that they are dead. If this condition vvere proper onely to our families, and friends, or yet to our climate alone; how vnhappie ſhould we ſeeme to our neighbours,to our ſelues! Now it is common, let vs mourne that vve are men. Lo, all Princes and Monarchs daunce vvith vs in the ſame ring: yea,what ſpeake I of earth? The God of Nature, the Sauiour of men, hath trod the ſame ſteps of death? And doe we thinke much to follow him? How many ſeruants haue vvee knowne, that haue thruſt themſelues betwixt their Maſter and death; vvhich haue dyed,that their Maſter might not dye: and ſhall vve repine to die vvith ours? How truely may vve ſay of this our *Dauid,Thou art worth ten thouſand of vs*; yea,vvorth a world of Angels: yet he died, and dyed for vs. Who would liue, that knowes his Sauiour died? who can be a Chriſtian, and vvould not be like him? Who can be like him,that vvould not die after him? Thinke of this, and iudge whether all the vvorld can hire vs not to die. I neede not aske you,vvhether you loued thoſe whom you haue loſt: Could you loue them, and not wiſh they might be happy? Could they be happy, and not dye? In truth, nature knowes vvhat ſhee vvould haue; Wee can neither abide our friends miſerable in their ſtay, nor happie in their departure: We loue our ſelues ſo vvell, that wee cannot be content they ſhould gaine by our loſſe. The excuſe of our ſorrow is, that you mourne for your ſelfe. True:but compare theſe two,and ſee whether your loſſe or their gaine be greater. For, if their aduantage exceed your loſſe; take heed, leſt while you bewray your loue in mourning for them,it appeare that you loue but your ſelfe in them. They are gone to their preferment,and you lament: your loue is iniurious. If they were vaniſhed to nothing, I could not blame you, tho you tooke vp *Rachels* lamentation: But now, you know they are in ſurer hands then your owne: you know,that hee hath taken them, which hath vndertaken to keepe them, to bring them againe: You know it is but a ſleepe, which is miſcalled *Death*; and that they ſhall, they muſt awake, as ſure as they lie downe; and wake more freſh,more glorious,then when you ſhut their eyes. What doe we with Chriſtianitie,if we beleeue not this? and if we doe beleeue it, why doe we mourne as the hopeleſſe?But the matter,perhaps,is not ſo heauy as the circumſtance: Your croſſes came ſudden,and thicke; You could not breathe from your firſt loſſe,ere you felt a worſe. As if hee knew not this, that ſent both: As if he did it not on purpoſe. His proceedings ſeeme harſh; are moſt wiſe, moſt iuſt. It is our fault, that they ſeeme otherwiſe then they are. Doe we thinke, wee could carue better for our ſelues? O the mad inſolence of Nature, that dares controll, where ſhee ſhould wonder! Preſumptuous clay! that will be checking the Porter. Is his wiſdome, himſelfe? Is he,in himſelfe, infinite? is his Decree out of his wiſdome; and doe we murmur? Doe wee, fooliſh wormes, turne againe when he treads vpon vs? What? doe you repine at that which was good for you, yea beſt? That is beſt for vs which God ſeeth beſt: and that he ſeeth beſt,which he doth. This is Gods doing. Kiſſe his rod in ſilence, and giue glory to the hand that rules it. His will is the rule of his actions; and his

good-

goodneſſe, of his will. Things are good to vs, becauſe he wils them: He wils them, becauſe they are good to himſelfe. It is your glory that he intends, in your ſo great affliction. It is no praiſe to wade ouer a ſhallow Ford, but to cut the ſwelling waues of the Deepe, commends both our ſtrength and skill. It is no victory, to conquer an eaſie and weake croſſe. Theſe maine euils haue crownes anſwerable to their difficultie: Wreſtle once and goe away with a bleſſing. Bee patient in this loſſe, and you ſhall once triumph in your gaine. Let God haue them with cheerefulneſſe, and you ſhall enioy God with them in glory.

To Mr *I. A.* Merchant.

EP. X. *Againſt ſorrow for worldly loſſes.*

IT is fitter for me to begin with chiding, then with aduice: what meanes this weake diſtruſt? Goe on, & I ſhal doubt vvhether I vvrite to a Chriſtian. You haue loſt your heart, together with your vvealth; How can I but feare, leſt this Mammon was your God? Hence vvas Gods iealouſie in remouing it; and hence your immoderate teares for loſing it. If thus; God had not loued you, if hee had not made you poore. To ſome, it is an aduantage to leeſe: you could not haue been at once thus rich, and good. Now, heauen is open to you, which vvas ſhut before; and could neuer haue giuen you entrance, with that load of iniquitie. If you be wiſe in menaging your affliction, you haue changed the world for God, a little droſſe for heauen. Let me euer loſe thus, and ſmart when I complaine.

But you might haue at once retained both. The ſtomach, that is purged, muſt be content to part with ſome good nouriſhment, that it may deliuer it ſelfe of more euill humors. God ſaw (that knowes it) you could not hold him ſo ſtrongly, while one of your hands was ſo faſtned vpon the world. You ſee, many make themſelues wilfully poore: vvhy cannot you be content God ſhould impoueriſh you? If God had willed their pouertie, he vvould haue commanded it: If he had not vvilled yours, he vvould not haue effected it. It is a ſhame for a Chriſtian, to ſee an Heathen Philoſopher laugh at his owne ſhipwracke; while himſelfe howles out, as if all his felicity vvere imbarked vvith his ſubſtance. How ſhould wee ſcorne, to thinke that an Heathen man ſhould laugh either at our ignorance, or impotence? ignorance, if wee thought too highly of earthly things; impotence, if vve ouer-loued them. The feare of ſome euils is vvorſe then the ſenſe. To ſpeake ingenuouſly; I could neuer ſee, vvherein pouertie deſerued ſo hard a conceit. It takes away the delicacie of fare, ſoftneſſe of lodging, gayneſſe of attire, and perhaps brings vvith it contempt: this is the vvorſt, and all. View it now on the better ſide: Lo, their quiet ſecurity, ſound ſleepes, ſharpe appetite, free merriment; no feares, no cares, no ſuſpition, no diſtempers of exceſſe, no diſcontentment. If I were Iudge, my tongue ſhould be vniuſt, if pouertie went away vveeping. I cannot ſee, how the euils it brings, can compare with thoſe which it remoues; how the diſcommodities ſhould match the bleſſings of a meane eſtate. What are thoſe you haue loſt, but falſe friends, miſerable comforters? Elſe they had not left you. Oh ſlight & fickle ſtay, that windes could bereaue you of! If your care could goe with them, here vvere no damage: and, if it goe not with them, it is your fault. Grieue more for your fault, then for your loſſe. If your negligence, your riotous miſ-ſpence had empaired your eſtate, then Satan had impoueriſht you; now vvould I haue added to your griefe, for your ſinne, not for your affliction: But now, ſince vvindes and vvaters haue done it as the officers of their Maker; vvhy ſhould you not ſay vvith mee, as I with *Iob, The*

Lord

Lord hath taken? Vſe your loſſe well, and you ſhall find that God hath croſſed you with a bleſſing. And if it were worſe then the world eſteemes it, yet thinke not what you feele, but what you deſerue: You are a ſtranger to your ſelfe, if you confeſſe not, that God fauours you in this whip. If he had ſtripped you of better things, and ſcourged you with worſe, you ſhould ſtill haue acknowledged a mercifull iuſtice: If you now repine at an eaſie correction, you are worthy of ſeuerity. Beware the next, if you grudge and ſwell at this. It is next to nothing which you ſuffer: what can bee further from vs, then theſe goods of outward eſtate? You need not abate either health, or mirth, for their ſakes. If you doe now draw the affliction neerer then he which ſent it, and make a forraine euill domeſticall; if while God viſits your eſtate, you fetch it home to your body, to your minde; thanke your ſelfe that you will needs be miſerable: But if you loue not to fare ill; take croſſes as they are ſent, and goe lightly away with an eaſie burden.

EPISTLES.

THE SECOND VOLVME.

Containing

TWO DECADS.

By Ios. Hall.

London,
Printed for Thomas Pavier, Miles Flesher,
and *John Haviland*. 1624.

time,but for this brunt? Now bring forth all your holy ſtore to light, and to vſe; and approue to vs in this difficultie, that you haue all this vvhile beene a Chriſtian in earneſt. I know,theſe euents haue not ſurpriſed you on a ſudden: you haue ſuſpected they might come; you haue put-caſes if they ſhould come. Things that are hazardous, may be doubted: but certaine things are, and muſt be expected. Prouidence abates griefe,and diſcountenances a croſſe. Or, if your affection were ſo ſtrong, that you durſt not fore-thinke your loſſe; take it equally but as it falls. A wiſe man and a Chriſtian knowes death ſo fatall to Nature, ſo ordinarie in euent, ſo gainefull in the iſſue,that I vvonder he can for this either feare or grieue. Doth God onely lend vs one another,and doe we grudge when he calls for his owne? So I haue ſeene ill debters, that borrow vvith prayers, keepe vvith thankes,repay vvith enmitie. We miſtake our tenure: vve take that for gift,vvhich God intends for loane; Wee are tenants at will, and thinke our ſelues owners. Your vvife and child are dead: Well, they haue done that for vvhich they came.

If they could not haue dyed,it had been worthy of vvonder; not at all, that they are dead. If this condition vvere proper onely to our families, and friends, or yet to our climate alone; how vnhappie ſhould we ſeeme to our neighbours,to our ſelues? Now it is common, let vs mourne that vve are men. Lo, all Princes and M[illegible] daunce vvith vs in the ſame ring: yea,what ſpeake I of earth? The God [illegible] the Sauiour of men, hath trod the ſame ſteps of death? And doe we thi[illegible] follow him? How many ſeruants haue vvee knowne, that haue thruſt t[illegible] twixt their Maſter and death; vvhich haue dyed,that their Maſter migh[illegible] ſhall vve repine to die vvith ours? How truely may vve ſay of this our *D*[illegible] *worth ten thouſand of vs*; yea,vvorth a world of Angels: yet he died, and[illegible] Who would liue, that knowes his Sauiour died? who can be a Chriſtian, [illegible] not be like him? Who can be like him,that vvould not die after him? Think[illegible] and iudge whether all the vvorld can hire vs not to die. I neede not aske you,vv[illegible] you loued thoſe whom you haue loſt: Could you loue them, and not wiſh they might be happy? Could they be happy, and not dye? In truth, nature knowes vvhat ſhee vvould haue; Wee can neither abide our friends miſerable in their ſtay, nor happie in their departure: We loue our ſelues ſo vvell, that wee cannot be content they ſhould gaine by our loſſe. The excuſe of our ſorrow is, that you mourne for your ſelfe. True: but compare theſe two,and ſee whether your loſſe or their gaine be greater. For, if their aduantage exceed your loſſe; take heed, leſt while you bewray your loue in mourning for them,it appeare that you loue but your ſelfe in them. They are gone to their preferment,and you lament: your loue is iniurious. If they were vaniſhed to nothing, I could not blame you, tho you tooke vp *Rachels* lamentation: But now, you know they are in ſurer hands then your owne: you know,that hee hath taken them, which hath vndertaken to keepe them, to bring them againe: You know it is but a ſleepe, which is miſcalled *Death*; and that they ſhall, they muſt awake, as ſure as they lie downe; and wake more freſh,more glorious,then when you ſhut their eyes. What doe we with Chriſtianitie,if we beleeue not this? and if we doe beleeue it, why doe we mourne as the hopeleſſe? But the matter, perhaps,is not ſo heauy as the circumſtance: Your croſſes came ſudden,and thicke; You could not breathe from your firſt loſſe,ere you felt a worſe. As if hee knew not this, that ſent both: As if he did it not on purpoſe. His proceedings ſeeme harſh; are moſt wiſe, moſt iuſt. It is our fault, that they ſeeme otherwiſe then they are. Doe we thinke, wee could carue better for our ſelues? O the mad inſolence of Nature, that dares controll, where ſhee ſhould wonder! Preſumptuous clay! that will be checking the Porter. Is his wiſdome, himſelfe? Is he,in himſelfe, infinite? is his Decree out of his wiſdome; and doe we murmur? Doe wee, fooliſh wormes, turne againe when he treads vpon vs? What? doe you repine at that which was good for you, yea beſt? That is beſt for vs which God ſeeth beſt: and that he ſeeth beſt,which he doth. This is Gods doing. Kiſſe his rod in ſilence, and giue glory to the hand that rules it. His will is the rule of his actions; and his

good-

goodneſſe, of his will. Things are good to vs, becauſe he wils them: He wils them, becauſe they are good to himſelfe. It is your glory that he intends, in your ſo great affliction. It is no praiſe to wade ouer a ſhallow Ford, but to cut the ſwelling waues of the Deepe, commends both our ſtrength and skill. It is no victory, to conquer an eaſie and weake croſſe. Theſe maine euils haue crownes anſwerable to their difficultie: Wreſtle once and goe away with a bleſſing. Bee patient in this loſſe, and you ſhall once triumph in your gaine. Let God haue them with cheerefulneſſe, and you ſhall enioy God with them in glory.

To Mr *F. A.* Merchant.

Ep. X. *Againſt ſorrow for worldly loſſes.*

IT is fitter for me to begin with chiding, then with aduice: what meanes this weake diſtruſt? Goe on, & I ſhal doubt vvhether I vvrite to a Chriſtian. You haue loſt your heart, together with your vvealth; How can I but feare, leſt this Mammon was your God? Hence vvas Gods iealouſie in remouing it; and hence your immoderate teares for loſing it. If thus; God had not loued you, if hee had not made you poore. To ſome, it is an aduantage to leeſe: you could not haue been at once thus rich, and good. Now, heauen is open to you, which vvas ſhut before; and could neuer haue giuen you entrance, with that load of iniquitie. If you be wiſe in menaging your affliction, you haue changed the world for God, a little droſſe for heauen. Let me euer loſe thus, and ſmart when I complaine.

But you might haue at once retained both. The ſtomach, that is purged, muſt be content to part with ſome good nouriſhment, that it may deliuer it ſelfe of more euill humors. God ſaw (that knowes it) you could not hold him ſo ſtrongly, while one of your hands was ſo faſtned vpon the world. You ſee, many make themſelues wilfully poore: vvhy cannot you be content God ſhould impoueriſh you? If God had willed their pouertie, he vvould haue commanded it: If he had not vvilled yours, he vvould not haue effected it. It is a ſhame for a Chriſtian, to ſee an Heathen Philoſopher laugh at his owne ſhipwracke; while himſelfe howles out, as if all his felicity vvere imbarked vvith his ſubſtance. How ſhould wee ſcorne, to thinke that an Heathen man ſhould laugh either at our ignorance, or impotence? ignorance, if wee thought too highly of earthly things; impotence, if vve ouer-loued them. The feare of ſome euils is vvorſe then the ſenſe. To ſpeake ingenuouſly; I could neuer ſee, vvherein pouertie deſerued ſo hard a conceit. It takes away the delicacie of fare, ſoftneſſe of lodging, gayneſſe of attire, and perhaps brings vvith it contempt: this is the vvorſt, and all. View it now on the better ſide: Lo, their quiet ſecurity, ſound ſleepes, ſharpe appetite, free merriment; no feares, no cares, no ſuſpition, no diſtempers of exceſſe, no diſcontentment. If I were Iudge, my tongue ſhould be vniuſt, if pouertie went away vveeping. I cannot ſee, how the euils it brings, can compare with thoſe which it remoues; how the diſcommodities ſhould match the bleſſings of a meane eſtate. What are thoſe you haue loſt, but falſe friends, miſerable comforters? Elſe they had not left you. Oh ſlight & fickle ſtay, that windes could bereaue you of! If your care could goe with them, here vvere no damage: and, if it goe not with them, it is your fault. Grieue more for your fault, then for your loſſe. If your negligence, your riotous miſ-ſpence had empaired your eſtate, then Satan had impoueriſht you; now vvould I haue added to your griefe, for your ſinne, not for your affliction: But now, ſince vvindes and vvaters haue done it as the officers of their Maker; vvhy ſhould you not ſay vvith mee, as I with *Iob, The Lord*

Lord hath taken? Vſe your loſſe well, and you ſhall find that God hath croſſed you with a bleſſing. And if it were worſe then the world eſteemes it, yet thinke not what you feele, but what you deſerue: You are a ſtranger to your ſelfe, if you confeſſe not, that God fauours you in this whip. If he had ſtripped you of better things, and ſcourged you with worſe, you ſhould ſtill haue acknowledged a mercifull iuſtice: If you now repine at an eaſie correction, you are worthy of ſeuerity. Beware the next, if you grudge and ſwell at this. It is next to nothing which you ſuffer: what can bee further from vs, then theſe goods of outward eſtate? You need not abate either health, or mirth, for their ſakes. If you doe now draw the affliction neerer then he which ſent it, and make a forraine euill domeſticall; if while God viſits your eſtate, you fetch it home to your body, to your minde; thanke your ſelfe that you will needs be miſerable: But if you loue not to fare ill; take croſſes as they are ſent, and goe lightly away with an eaſie burden.

EPISTLES.

THE SECOND VOLVME.

Containing

TWO DECADS.

By Ios. Hall.

LONDON,
Printed for THOMAS PAVIER, MILES FLESHER,
and *John Haviland*. 1624.

TO THE SAME MOST GRATIOVS PATRONAGE OF THE HIGH AND MIGHTY PRINCE, HENRY, PRINCE OF *GREAT BRITAINE*: HIS Highneſſes VNVVORTHY SERVANT humbly proſtrates himſelfe, and his ſecond Labour.

With continuall Apprecations of all Happineſſe.

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To Mr *Smith*, and Mr *Rob.* Ring-leaders of the late Separation at *Amsterdam.*

EP. I. *Setting forth their iniury done to the Church, the iniuſtice of their cauſe, and fearfulneſſe of their offence: Cenſuring and aduiſing them.*

WEe heare of your ſeparation, and mourne; yet not ſo much for you, as for your vvrong: you could not doe a greater iniury to your mother, then to fly from her. Say ſhee were poore, ragged, weake; ſay ſhe were deformed; yet ſhee is not infectious: Or if ſhee vvere, yet ſhe is yours. This were cauſe enough for you, to lament her, to pray for her, to labour for her redreſſe, not to auoid her: This vnnaturalneſſe is ſhamefull; and more hainous in you, who are reported not parties in this euill, but authors. Your flight is not ſo much, as your miſ-guidance. Plead not: this fault is paſt excuſe. If wee all ſhould follow you, this vvere the vvay, of a Church (as you plead) imperfect, to make no Church; and of a remedie, to make a diſeaſe. Still the fruit of our charitie to you, is, beſides our griefe, pitie. Your zeale of truth hath miſ-led you, and you others: A zeale, if honeſt, yet blind-folded, and led by ſelfe-will. Oh that you loued Peace, but halfe ſo well as Truth: then, this breach had neuer beene: and you that are yet brethren, had beene ſtill companions. *Goe out of Babylon*, you ſay; The voice not of Schiſme, but of holineſſe. Know you vvhere you are? Looke about you, I beſeech you, looke behinde you; and ſee if wee haue not left it vpon our backs. Shee her ſelfe feeles, and ſees that ſhee is abandoned: and complaines to all the world, that we haue not onely forſaken, but ſpoiled her; and yet you ſay, *Come out of Babylon.* And except you will bee willingly blinde, you may ſee the heapes of her Altars, the aſhes of her Idols, the ruines of her monuments, the condemnation of her errours, the reuenge of her abominations. And are wee yet in *Babylon?* Is *Babylon* yet amongſt vs? Where are the maine buildings of that accurſed Citie; thoſe high and proud Towers of their vniuerſall Hierarchie, infallible iudgement, diſpenſation vvith the Lawes of God, and ſinnes of men; diſpoſition of Kingdomes, depoſition of Princes, parting ſtakes vvith God in our conuerſion, through freedom of vvil; in our ſaluation, through the merit of our vvorks? Where are thoſe rotten heapes (rotten, not through age, but corruption) of tranſubſtantiating of bread, adoring of Images, multitude of Sacraments, power of Indulgences, neceſsitie of Confeſsions, profit of Pilgrimages, conſtrained and approued Ignorance, vnknowne

deuotions? Where are those deepe vaults (if not mynes) of Penances and Purgatories, and whatsoeuer hath beene deuised by those Popelings, whether profitable or glorious, against the Lord, and his Christ? Are they not all raced, and buried in the dust? Hath not the Maiestie of her Gods, like as was done to *Mithra*, and *Serapis*, beene long agone offered to the publique laughter of the vulgar? What is this but to goe, yea to runne (if not to fly) out of *Babylon*? But (as euery man is an hearty Patron of his owne actions, and it is a desperate cause that hath no plea) you alledge our consorting in Ceremonies, and say still we tarry in the suburbs. Grant that these were as ill, as an enemy can make them, or can pretend them: You are deceiued, if you thinke the walles of *Babylon* stand vpon Ceremonies. Substantiall errors are both her foundation, and frame. These rituall obseruations are not so much as Tile and Reede, rather like to some Fane vpon the roofe; for ornament, more then vse: Not parts of the building, but not necessarie appendances. If you take them otherwise, you wrong the Church; if thus, and yet depart, you wrong it and your selfe: As if you would haue perswaded righteous *Lot* not to stay in *Zoar*, because it was so neere *Sodome*. I feare, if you had seene the money-changers in the Temple, how euer you would haue prayed, or taught there: Christ did it, not forsaking the place, but scourging the offenders: And this is the valour of Christian teachers: To oppose abuses, not to runne away from them: Where shall you not thus finde *Babylon*? Would you haue runne from *Geneua*, because of her wafers? Or from *Corinth*, for her disordered loue-feasts? Either runne out of the world, or your flight is in vaine. If experience of change teach you not, that you shall finde your *Babylon* euery where, returne not. Compare the place you haue left, with that you haue chosen; let not feare of seeming to repent ouer-soone, make you partiall. Loe, there a common harbour of all opinions, of all heresies; if not a mixture. Here you drew in the free and cleare aire of the Gospel, without that odious composition of *Iudaisme*, *Arrianisme*, *Anabaptisme*: There you liue in the stench of these and more. You are vnworthy of pitie, if you will approue your misery. Say if you can, that the Church of *England* (if shee were not yours) is not an heauen to *Amsterdam*. How is it then, that our gnats are harder to swallow, then their camels? and that whiles all Christendome magnifies our happinesse, and applauds it; your handfull alone, so detests our enormities, that you despise our graces? See whether in this you make not God a loser. The thanke of all his fauours is lost, because you want more: and in the meane time, who gaines by this sequestration, but *Rome* and *Hell*? How doe they insult in this aduantage, that our mothers owne children condemne her for vncleane, that we are dayly weakened by our diuisions, that the rude multitude hath so palpable a motiue to distrust vs? Sure, you intended it not: but, if you had been their hired Agent, you could not haue done our enemies greater seruice. The God of heauen open your eyes, that you may see the vniustice of that zeale which hath transported you; and turne your heart to an endeuour of all Christian satisfaction: Otherwise, your soules shall finde too late, that it had beene a thousand times better to swallow a Ceremonie, then to rend a Church: yea, that euen whoredomes and murders shall abide an easier answer then separation. I haue done, if onely I haue aduised you of that fearfull threatning of the Wise-man: *The eye that mocketh his father, and despiseth the gouernment of his mother, the Rauens of the valley shall picke it out, and the yong Eagles eate it.*

To Sir ANDREW ASTELEY.

EP. II. *A discourse of our due preparation for death, and the meanes to sweeten it to vs.*

SInce I saw you, I saw my father die: How boldly and merrily did hee passe thorow the gates of death, as if they had had no terrour, but much pleasure! Oh that I could as easily imitate, as not forget him! We know, wee must tread the same way; how happy, if with the same minde? Our life, as it giues way to death, so must make way for it: It will be, though we will not: it will not bee happy, without our will, without our preparation. It is the best and longest lesson, to learne how to die; and of surest vse: which alone if we take not out, it were better not to haue liued. Oh vaine studies of men, how to walke thorough *Rome* streets al day in the shade, how to square cirles, how to salue vp the celestiall motions, how to correct mis-written copies, to fetch vp old words from forgetfulnesse, and a thousand other like points of idle skill; whiles the maine care of life and death is neglected! There is an Art of this, infallible, eternall both in truth, and vse: for though the meanes bee diuers, yet the last act is still the same, and the disposition of the soule need not be other: it is all one whether a feuer bring it, or a sword; wherein yet, after long profession of other sciences, I am still (why should I shame to confesse?) a learner; and shall be (I hope) whilest I am: yet it shall not repent vs, as diligent schollers repeat their parts vnto each other, to be more perfect; so mutually to recall some of our rules of well-dying: The first whereof is a conscionable life: The next, a right apprehension of life, and death: I tread in the beaten path: doe you follow me. To liue holily, is the way to die safely, happily. If death be terrible, yet innocence is bold, and will neither feare it selfe, nor let vs feare; where contrariwise wickednesse is cowardly, and cannot abide either any glimpse of light, or shew of danger. Hope doth not more draw out eyes forward, then conscience turnes them backward, and forces vs to looke behinde vs; affrighting vs euen with our past euils. Besides the paine of death, euery sinne is a new Fury to torment the soule, and to make it loth to part. How can it chuse, when it sees on the one side, what euill it hath done; on the other, vvhat euill it must suffer? It vvas a cleare heart (what else could doe it?) that gaue so bold a forehead to that holy Bishop, who durst on his death-bed professe, I haue so liued, as I neither feare to die, nor shame to liue. What care we when be found, if well-doing? What care we how suddenly, vvhen our preparation is perpetuall? What care we how violently, vvhen so many inward friends (such are our good actions) giue vs secret comfort? There is no good Steward, but is glad of his Audit; his straight accounts desire nothing more then a discharge: onely the doubtfull and vntrustie feares of his reckoning. Neither onely doth the vvant of integritie make vs timorous, but of wisedome, in that our ignorance cannot equally value, either the life which vve leaue, or the death vve expect. Wee haue long conuersed vvith this life, and yet are vnacquainted: how should wee then know that death we neuer saw? or that life vvhich followes that death?

These cottages haue been ruinous, and wee haue not thought of their fall: our vvay hath beene deepe, and we haue not looked for our rest. Shew mee euer any man that knew vvhat life vvas, and vvas loth to leaue it. I vvill shew you a prisoner that would dwell in his Goale, a slaue that likes to be chained to his Galley. What is there here, but darknesse of ignorance, discomfort of euents, impotency of bodie, vexation of conscience, distemper of passions, complaint of estate, feares and sense of euill, hopes and doubts of good, ambitious rackings, couetous toyles, enuious vnderminings,

irkesome disappointments, weary sacieties, restlesse desires, and many worlds of discontentments in this one? What wonder is it that we would liue? We laugh at their choice that are in loue with the deformed; and what a face is this we dote vpon? See if sinnes, and cares, and crosses haue not (like a filthy Morphew) ouer-spread it, and made it loathsome to all iudicious eyes. I maruell then, that any wise men could be other but Stoicks, and could haue any conceit of life, but contemptuous; not more for the misery of it, while it lasteth, then for the not lasting: we may loue it, wee cannot hold it. What a shadow of a smoake, what a dreame of a shadow is this, wee affect? Wise *Salomon* sayes, there is a time to be borne, and a time to dye: you doe not heare him say, a time to liue. What is more flitting then time? Yet life is not long enough to be worthy of the title of time. Death borders vpon our birth, and our cradle stands in our graue. We lament the losse of our parents: how soone shall our sonnes bewaile ours? Loe, I that write this, and you that reade it; how long are we here? It were well, if the world were as our tent, yea as our Inne; if not to lodge, yet to bait in: but now it is onely our thorow-fare, one generation passeth, another commeth; none stayeth. If this earth were a Paradise, and this which we call our life were sweet as the ioyes aboue, yet how should this fickleness of it coole our delight? Grant it absolute; who can esteeme a vanishing pleasure? How much more now, when the drammes of our honey are lost in pounds of gall; when our contentments are as farre from sincerity as continuance? Yet the true apprehension of life (though ioyned with contempt) is not enough to settle vs, if either we be ignorant of death, or ill perswaded: for if life haue not worth enough to allure vs, yet death hath horror enough to affright vs. Hee that would die cheerefully, must know death his friend: what is hee but the faithfull officer of our Maker, who euer smiles or frownes with his Master; neither can either shew or nourish enmitie, where God fauours: when he comes fiercely; and puls a man by the throat, and summons him to Hell, who can but tremble? The messenger is terrible; but the message worse: hence haue risen the miserable despaires, and furious raging of the ill conscience, that findes no peace within, lesse without. But when he comes sweetly, not as an executioner, but as a guide to glory, and profers his seruice, and shewes our happinesse, and opens the doore to our heauen; how worthy is he of entertainment? how worthy of gratulation? But his salutation is painfull, if courteous, what then? The Physician heales vs, not without paine; and yet wee reward him. It is vnthankfulnesse to complaine, where the answer of profit is excessiue. Death paineth: how long? how much? with what proportion to the sequell of ioy? O death, if thy pangs be grieuous, yet thy rest is sweet. The constant expectation that hath possessed that rest, hath already swallowed those pangs, and makes the Christian at once wholly dead to his paine, wholly aliue to his glory. The soule hath not leysure to care for her suffering, that beholds her crowne; which if shee were conioyned to fetch thorow the flames of hell, her faith would not sticke at the condition.

Thus in briefe, he that liues Christianly, shall dye boldly; he that findes his life
short and miserable, shall dye willingly; hee that knowes death,
and fore-sees glory, shall die cheerefully
and desirously.

To

To M. *Samuel Burton*, Arch-deacon of *Gloceſter*.

EP. III. *A diſcourſe of the tryall and choice of the true Religion.*

Sir: This Diſcourſe inioyned by you, I ſend to your cenſure, to your diſpoſing; but to the vſe of others. Vpon your charge I haue written it for the wauering. If it ſeeme worthy, communicate it; elſe it is but a daſh of your pen. I feare onely the breuitie: a Volume were too little for this Subiect. It is not more yours, then the Author. Farewell.

WE doe not more affect varietie in all other things, then wee abhorre it in Religion. Euen thoſe which haue held the greateſt falſhoods, hold that there is but one truth. I neuer read of more then one Hereticke, that held all Hereſies true; neither did his opinion ſeeme more incredible, then the relation of it. God can neither be multiplyed, nor Chriſt diuided: if his coat might bee parted, his bodie was intire. For that then all ſides chalenge Truth, and but one can poſſeſſe it; let vs ſee who haue found it, who enioy it.

There are not many Religions that ſtriue for it, tho many opinions. Euery Hereſie, albe fundamentall, makes not a Religion. We ſay not, The Religion of *Arrians*, *Neſtorians*, *Sabellians*, *Macedonians*, but the ſect or hereſie. No opinion challenges this name in our vſuall ſpeech, (for I diſcuſſe not the proprietie) but that which, ariſing from many differences, hath ſetled it ſelfe in the world, vpon her owne principles, not without an vniuerſall diuiſion. Such may ſoone be counted: Tho it is true, there are by ſo much too many, as there are more then one. Fiue religions then there are by this rule, vpon earth; which ſtand in competition for truth, *Iewiſh*, *Turkiſh*, *Greekiſh*, *Popiſh*, *Reformed*; whereof each pleads for it ſelfe, with diſgrace of the other. The plaine Reader doubts, how he may ſit Iudge, in ſo high a plea: God hath put this perſon vpon him; while he chargeth him to try the ſpirits; to retaine the good, reiect the euill: If ſtill he plead with *Moſes*, inſufficiencie; let him but attend, God ſhall decide the caſe in his ſilence, without difficultie. The Iew hath little to ſay for himſelfe, but impudent denials of our Chriſt, of their Prophecies: whoſe very refuſall of him, more ſtrongly proues him the true Meſsias; neither could he be iuſtified to be that Sauiour, if they reiected him nor; ſince the Prophets fore-ſaw and fore-told, not their repelling of him onely, but their reuiling. If there were no more arguments, God hath ſo mightily confuted them from heauen, by the voice of his iudgement, that al the vvorld hiſſeth at their conuiction. Loe, their very ſinne is capitally written in their deſolation, and contempt. One of their owne late Doctors ſeriouſly expoſtulates in a relenting Letter to another of his fellow Rabbins, what might be the cauſe of ſo long and deſperate a ruine of their *Iſrael*; and comparing their former captiuities with their former ſinnes, argues (and yet feares to conclude) that this continuing puniſhment, muſt needs be ſent for ſome ſinne ſo much greater then Idolatry, Oppreſſion, Sabbath-breaking; by how much this plague is more grieuous then all the other: Which, his feare tels him (and he may beleeue it) can be no other, but the murder, and refuſall of their true Meſſias. Let now all the Doctors of thoſe obſtinate Synagogues, anſwer this doubt of their owne obiecting: But how, paſt all contradiction, is the ancient witneſſe of all the holy Prophets, anſwered and confirmed by their euents? whoſe foreſayings verified

verified in all particular issues, are more then demonstratiue. No Art can describe a thing past, with more exactnesse, then they did this Christ to come. What circumstance is there, that hath not his prediction? Haue they not fore-written who should be his mother, A Virgin: Of what Tribe, of *Iuda*: Of what house, of *Dauid*; What place, *Bethleem*: what time, when the scepter should be taken from *Iuda*: Or after sixtie nine weekes: What name, *Iesus*, *Immanuel*: What habitation, *Nazareth*: What harbinger, *Iohn*, the second *Elias*: What his businesse; to preach, saue, deliuer: What entertainment, reiection: What death, the Crosse: What manner, piercing the body, not breaking the bones: What company, amidst two wicked ones: Where, at *Ierusalem*: Whereabouts, without the Gates: With what words; of imploration: What draught, of Vineger and Gall: who was his Traitor, and with what successe? If all the Synagogues of the Circumcision, all the gates of Hell, can obscure these euidences, let me be a proselyte. My labour herein is so much lesse, as there is lesse danger of Iudaisme. Our Church is well rid of that accursed Nation, whom yet *Rome* harbors, and, in a fashion, graces; while in stead of spitting at, or that their *Neapolitan* correction whereof *Gratian* speaks, the Pope solemnly receiues at their hands, that Bible, which they at once approue, and ouerthrow. But would God there were no more *Iewes* then appeare. Euen in this sense also hee is a *Iew*, that is one within: plainely, whose heart doth not sincerely confesse his Redeemer. Tho a Christian *Iew*, is no other then an Atheist; and therfore must be scourged else-where. The *Iew* thus answered: The *Turke* stands out for his *Mahomet*, that cozening *Arabian*, whose Religion (if it deserue that name) stands vpon nothing but rude ignorance, and palpable Impostur. Yet loe here a subtill Diuell, in a grosse religion: For when he saw that he could not by single twists of Heresie pull downe the well-built walls of the Church; hee windes them all vp in one Cable, to see if his cord of so many folds might happily preuaile: raising vp wicked *Mahomet*, to deny with *Sabellius* the distinction of persons, with *Arrius* Christs diuinity, with *Macedonius* the Deity of the Holy Ghost, with *Sergius* two wils in Christ, with *Marcion* Christs suffering. And these policies seconded with violence, how haue they wasted Christendome? O damnable mixture, miserably successefull! which yet could not haue beene, but that it meets with sottish Clients, and sooths vp nature, and debars both all knowledge, and contraction. What is their *Alcoran* but a fardle of foolish imposibilities? Whosoeuer shall heare me relate the stories of Angell *Adriels* death, *Seraphuels* trumpet, *Gabriels* bridge, *Horroth* and *Marroths* hanging, the Moones descending into *Mahomets* sleeue, the Litter, wherin he saw God caried by eight Angels, their ridiculous and swinish Paradise, and thousands of the same bran; would say, that *Mahomet* hoped to meet either with beasts, or mad-men. Besides these barbarous fictions, behold their lawes, full of licence, full of impietie: in which, reuenge is incouraged, multitude of wiues allowed, theft tolerated; and the frame of their opinions such, as well bewrayes their whole religion to be but the mungrell issue of an *Arrian*, *Iew*, *Nestorian*, and *Arabian*: A monster of many seeds, and all accursed; In both which regards, Nature her selfe, in whose breast God hath written his royall Law (tho in part, by her defaced) hath light enough to condemne a *Turke*, as the worst Pagan. Let no man looke for further disproofe. These follies, a wise Christian will scorne to confute, and scarce vouchsafe to laugh at.

The Greekish Church (so the *Russes* tearme themselues) put in the next claime, but with no better successe; whose infinite Clergy affords not a man that can giue either reason or account of their owne doctrine. These are the baseft dregs of all Christians, so we fauourably terme them; tho they, perhaps in more simplicitie then wilfulnesse, would admit none of all the other Christian world to their font, but these, who in a solemne renunciation spit at, and abiure their former God, Religion, Baptisme: yet peraduenture wee might more iustly terme them *Nicolaitans*, for that obscure Saint (if a Saint, if honest) by an vnequall diuision, findes more homage from them then his master. These are as ignorant as Turkes, as idolatrous as Heathens, as obstinate as Iewes, and more superstitious then Papists. To speake ingenuously from that I haue heard and read;

read; if the worſt of the Romiſh religion, and the beſt of the Moſcouitiſh bee compared, the choice will be hard whether ſhould be leſſe ill. I labour the leſſe in all theſe, whoſe remoteneſſe and abſurditie ſecure vs from infection, and whoſe onely name is their confutation. I deſcend to that maine riuall of Truth, which creepes into her boſome, and is not leſſe neere then ſubtle, the religion (if not rather the faction) of Papiſme; whoſe plea is importunate, and ſo much more dangerous, as it caries fairer probability. Since then of all religions the Chriſtian obtaineth, let vs ſee of thoſe that are called Chriſtian, which ſhould command aſſent and profeſſion. Euery religion beares in her lineaments the image of her parent: the true Religion therefore is ſpirituall, and lookes like God in her puritie: all falſe religions are carnall, and carie the face of Nature, their mother, and of him whoſe illuſion begot them, Satan. In ſumme, Nature neuer conceiued any which did not fauour her, nor the ſpirit any which did not oppugne her. Let this then be the Lydian ſtone of this tryall; we need no more. Whether Religion ſoeuer doth more plauſibly content Nature, is falſe; whether giues more ſincere glory to God, is his Truth. Lay aſide preiudice: Whither I beſeech you tendeth all Popery, but to make Nature either vainly proud, or careleſſely wanton? What can more aduance her pride, then to tell her, that ſhe hath in her own hands freedome enough of will (with a little preuention) to prepare her ſelfe to her iuſtification; that ſhe hath (whereof to reioyce) ſome-what, which ſhee hath not receiued; that if God plea ſe but to vnfetter her, ſhe can walke alone? She is inſolent enough of her ſelfe; this flatterie is enough to make her mad of conceit. After this; That if God will but beare halfe the charges by his cooperation, ſhe may vndertake to merit her owne glory, and braue God in the proofe of his moſt accurate iudgement; to fulfill the whole royall law; and that from the ſuperfluitie of her owne ſatisfactions, ſhee may bee abundantly beneficiall to her neighbours; that naturally without faith a man may doe ſome good workes; that we may repoſe confidence in our merits. Neither is our good onely by this flatterie extolled, but our ill alſo diminiſhed; our euils are our ſinnes; ſome of them (they ſay) are in their nature veniall, and not worthy of death; more, that our originall ſinne is but the want of our firſt iuſtice; no guilt of our firſt fathers offence; no inherent ill diſpoſition; and that by Baptiſmall water is taken away what euer hath the nature of ſinne; that a meere man (let mee not wrong Saint *Peters* ſucceſſor, in ſo tearming him) hath power to remit both puniſhment and ſinne, paſt and future; that many haue ſuffered more then their ſinnes haue required; that the ſufferings of the Saints added to Chriſts paſſions, make vp the treaſure of the Church, that ſpirituall Exchequer; whereof their Biſhop muſt keepe the key, and make his friends. In all theſe the gaine of Nature (who ſees not?) is Gods loſſe: all her brauery is ſtolne from aboue: beſides thoſe other direct derogations from him; that his Scriptures are not ſufficient; that their originall fountaines are corrupted, and the ſtreames runne clearer; that there is a multitude (if a finite number) of Mediators. Turne your eyes now to vs, and ſee contrarily how we abaſe Nature, how wee knead her in the duſt; ſpoiling her of her proud rags, loading her with reproaches; and giuing glory to him, that ſayes, he will not giue it to another; whiles we teach, that we neither haue good, nor can doe good of our ſelues; that we are not ſicke or fettered, but dead in our ſinne; that we cannot moue to good, more then we are moued; that our beſt actions are faulty; our ſatisfactions debts; our deſerts damnation; that all our merit is his mercy that ſaues vs; that euery of our ſinnes is deadly; euery of our natures originally depraued, and corrupted; that no water can entirely waſh away the filthineſſe of our concupiſcence; that none but the blood of him that was God, can cleanſe vs; that all our poſſible ſufferings are below our offences; that Gods written Word is all-ſufficient to informe vs, to make vs both wiſe and perfect; that Chriſts mediation is more then ſufficient to ſaue vs, his ſufferings to redeeme vs, his obedience to inrich vs. You haue ſeene how Papiſtry makes Nature proud; now ſee how it makes her lawleſſe and wanton: while it teacheth (yet this one, not ſo vniuerſally) that Chriſt dyed effectually for all; that in true contrition an expreſſe purpoſe of new life is not neceſſarie;

rie; that wicked men are true members of the Church; that a lewd miſ-creant or infidell in the buſineſſe of the Altar partakes of the true body and blood of Chriſt, yea (which a ſhame to tell) a brute creature; that men may ſaue the labour of ſearching, for that it is both eaſie and ſafe (with that Catholike Collier) to beleeue with the Church, at a venture: more then ſo, that deuotion is the ſeed of ignorance; that there is infallabilitie annexed to a particular place and perſon; that the bare act of the Sacraments confers grace without faith; that the meere ſigne of the Croſſe made by a Iew or Infidell, is of force to driue away Diuels; that the ſacrifice of the Maſſe in the very worke wrought, auailes to obtaine pardon of our ſinnes, not in our life onely, but when we lye frying in purgatory; that we need not pray in faith to be heard, or in vnderſtanding; that almes giuen, merit heauen, diſpoſe to iuſtification, ſatisfie God for ſinne; that abſtinence from ſome meats and drinkes is meritorious; that Indulgences may be granted to diſpenſe vvith all the penance of ſinnes afterward to bee committed; that theſe by a liuing man may be applyed to the dead; that one man may deliuer anothers ſoule out of his purging torments: and therefore, that hee who vvants not either money or friends; need not feare the ſmart of his ſinnes. O religion, ſweet to the wealthy, to the needy deſperate! who will now care henceforth how ſound his deuotions be, how lewd his life, how hainous his ſinnes, that knowes theſe refuges? On the contrary, we curbe Nature, we reſtraine, we diſcourage, we threaten her, teaching her not to reſt in implicit faiths, or generall intenſions, or external actions of piety, or preſumptuous diſpenſations of men: but to ſtriue vnto ſincere faith, without which we haue no part in Chriſt, in his Church, no benefit by Sacraments, prayers, faſtings, beneficences: to ſet the heart on worke in all our deuotions, without which the hand and tongue are but hypocrites: to ſet the hands on worke in good actions, without which the preſuming heart is but an hypocrite: to expect no pardon for ſinne before we commit it, and from Chriſt alone when wee haue committed it, and to repent before we expect it: to hope for no chaffering, no ranſome of our ſoules from below, no contrary change of eſtate after diſſolution: that life is the time of mercy, death of retribution. Now let me appeale to your ſoule, and to the iudgement of all the vvorld, whether of theſe two religions is framed to the humour of Nature: yea let mee but know vvhat action Popery requires of any of her followers, which a meere Naturaliſt hath not done, cannot doe? See how I haue choſen to beat them with that rod wherewith they thinke we haue ſo often ſmarted: for what cauill hath beene more ordinary againſt vs, then this of eaſe and liberty, yea licence giuen and taken by our religion? together with the vpbraidings of their owne ſtrict and rigorous auſtereneſſe? Where are our penall workes, our faſtings, ſcourges, haire-cloth, weary pilgrimages, bluſhing confeſſions, ſolemne vowes of willing beggery and perpetuall continencie? To doe them right, we yeeld; in all the hard workes of will-worſhip they goe beyond vs; but (leſt they ſhould inſult in the victory) not ſo much as the Prieſts of *Baal* went beyond them. I ſee their whips: ſhew me their kniues. Where did euer zealous Romaniſt lance and carue his fleſh in deuotion? The *Baalites* did it, and yet neuer the wiſer, neuer the holier. Either therefore this zeale, in workes of their owne deuiſing, makes them not better then we, or it makes the *Baalites* better then they: let them take their choiſe. Alas, theſe difficulties are but a colour to auoid greater: No, no, to worke our ſtubborne wils to ſubiection, to draw this vntoward fleſh to a ſincere chearefulneſſe in Gods ſeruice: to reach vnto a ſound beliefe in the Lord Ieſus, to pray with a true heart, without diſtraction, without diſtruſt, without miſ-conceit: to keepe the heart in continuall awe of God: Theſe are the hard tasks of a Chriſtian, worthy of our ſweat, worthy of our reioycing: all which that Babyloniſh religion ſhifteth off with a careleſſe faſhionableneſſe, as if it had not to doe with the ſoule. Giue vs obedience: let them take ſacrifice. Doe you yet looke for more euidence? looke into particulars, and ſatisfie your ſelfe in Gods deciſion, as *Optatus* aduiſed of old. Since the goods of our father are in queſtion, whither ſhould we goe but to his Will and Teſtament? My ſoule beare the danger of this bold aſſertion. If we erre, wee erre with Chriſt and his Apoſtles.

Apoſtles. In a word, againſt all ſtaggering, our Sauiours rule is ſure and eternall: *If any man will doe my Fathers will, he ſhall know of the doctrine whether it be of God.*

To M. Edmvnd Sleigh.

Ep. IV. *A diſcourſe of the hardneſſe of Chriſtianity, and the abundant recompence of the pleaſures and commodities of that profeſſion.*

How hard a thing it is (deare Vncle) to be a Chriſtian! perhaps others are leſſe dull, and more quiet; more waxen to the impreſſions of grace, and leſſe troubleſome to themſelues; I accuſe none, but whom I dare, my ſelfe. Euen eaſie buſineſſes are hard to the weake: let others boaſt, I muſt complaine. To keepe our ſtation is hard; harder to moue forward. One while I ſcarce reſtraine my vnruly deſires, from euill; ofter, can find no luſt to good. My heart will either be vaine, or ſullen: when I am wrought with much ſweat to deteſt ſinne, and diſtaſte the world, yet who ſhall raiſe vp this droſſe to a ſpirituall ioy? Sometimes I purpoſe vvell; and if thoſe thoughts (not mine) begin to lift me from my earth; loe, he that rules in the aire, ſtoopes vpon me with powerfull tentations, or the vvorld puls me downe with a ſweet violence; ſo as I know not vvhether I be forced, or perſwaded to yeeld; I finde much weakeneſſe in my ſelfe, but more treachery. How vvilling am I to be deceiued! How loth to bee altered! Good duties ſeeme harſh, and can hardly eſcape the repulſe, or delay of excuſes; and not without much ſtrife grow to any relliſh of pleaſure; and vvhen they are at beſt, cannot auoid the mixture of many infirmities: which doe at once diſquiet, and diſcourage the mind, not ſuffering it to reſt in vvhat it vvould haue done, and could not. And if after many ſighes and teares, I haue attained to doe well, and reſolue better; yet this good eſtate is farre from conſtant, and eaſily inclining to change. And vvhiles I ſtriue, in ſpight of my naturall fickleneſſe, to hold my owne vvith ſome progreſſe, and gaine; vvhat difficultie doe I finde, vvhat oppoſition? O God, what aduerſaries haſt thou prouided for vs vveake men! what incounters! Malicious and ſubtill ſpirits, an alluring vvorld, a ſerpentine and ſtubborne nature: Force and fraud doe their vvorſt to vs; ſometimes becauſe they are ſpirituall enemies, I ſee them not, and complaine to feele them too late: Other-whiles my ſpirituall eyes ſee them with amazement, and I (like a cowardly Iſraelite) am ready to flee, and plead their meaſure, for my feare: Who is able to ſtand before the ſonnes of *Anak*? Some other times I ſtand ſtill, and (as I can) weakely reſiſt; but am foiled with indignation, and ſhame. Then againe I riſe vp, not without baſhfulneſſe and ſcorne: and vvith more hearty reſiſtance preuaile, and triumph, when ere long, ſurprized with a ſudden and vnwarned aſſault, I am caried away captiue, whither I vvould not: and mourning for my diſcomfiture, ſtudy for a feeble reuenge: My quarrell is good, but my ſtrength maintaines it not; It is now long ere I can recouer this ouerthrow, and finde my ſelfe whole of theſe wounds. Beſides ſuggeſtions, croſſes fall heauy, and worke no ſmall diſtemper in a minde faint and vnſetled, vvhoſe law is ſuch, that the more I grow, the more I beare; and not ſeldome, when God giues me reſpite, I afflict my ſelfe: either my feare faineth euils, or my vnruly paſſions raiſe tumults vvithin me, vvhich breed much trouble, whether in ſatisfying or ſuppreſſing: not to ſpeake, that ſinne is attended, beſides vnquietneſſe, vvith terror.

Now you ſay; Alas! Chriſtianitie is hard: I grant it; but gainfull and happy. I contemne the difficultie, when I reſpect the aduantage. The greateſt labours that haue anſwerable requitals, are leſſe then the leaſt that haue no regard. Beleeue me, when

when I looke to the reward, I would not haue the worke easier. It is a good Master whom we serue, who not onely payes, but giues; not after the proportion of our earnings, but of his owne mercy. If euery paine that wee suffer were a death, and euery crosse an hell, we haue amends enough. It were iniurious to complaine of the measure, when we acknowledge the recompence. Away with these weake dislikes: tho I should buy it dearer, I would be a Christian. Any thing may make me out of loue with my selfe, nothing with my profession: I were vnworthy of this fauour if I could repent to haue endured: herein alone I am safe, herein I am blessed. I may be all other things, and yet with that dying Emperor complaine, with my last breath, *That I am no whit the better:* let me be a Christian, I am priuiledged from miseries; hell cannot touch me, death cannot hurt me. No euill can arrest me while I am vnder the protection of him, which ouer-rules all good and euill: yea so soone as it touches mee, it turnes good; and being sent and suborned by my spirituall aduersaries to betray mee, now in an happy change it fights for me, and is driuen rather to rebell, then wrong mee. It is a bold and strange word: No price could buy of me the gaine of my sinnes: That, which while I repented, I would haue expiated with blood; now after my repentance I forgoe not for a world; the fruit of hauing sinned (if not rather, of hauing repented.) Besides my freedome, how large is my possession? All good things are mine, to challenge, to enioy. I cannot looke beyond my owne, nor besides it; and the things that I cannot see, I dare claime no lesse. The heauen that rowles so gloriously aboue my head is mine, by this right: yea, those celestiall spirits, the better part of that high creation, watch me in my bed, guard me in my wayes, shelter me in my dangers, comfort me in my troubles, and are ready to receiue that soule which they haue kept.

What speake I of creatures? The God of spirits is mine: and by a sweet and secret vnion I am become an heire of his glory, yea (as it were) a limme of himselfe. O blessednesse! worthy of difficulty, vvorthy of paine. What thou vvilt, Lord, so I may be thine, what thou wilt. When I haue done all, when I haue suffered all, thou exceedest more then I want. Follow me then, deare Vncle: or (if you will) leade me rather (as you haue done) in these steps; and from the rough way, looke to the end: Ouer-looke these trifling grieuances, and fasten your eyes vpon the happy recompence; and see if you cannot scorne to complaine. Pitie those that take not your paines; and persist with courage till you feele the weight of your Crowne.

To Mr *W. L.*

Ep. V. *Expostulating the cause of his vnsetledness in Religion, which is pleaded to be our dissensions: shewing the insufficiencie of that Motiue, and comparing the state of our Church herein, with the Romish.*

I Would I knew where to finde you: then I could tell how to take a direct ayme; whereas now I must roue, and coniecture. To day you are in the tents of the Romanists; to morrow in ours; the next day betweene both, against both. Our aduersaries thinke you ours, we theirs, your conscience findes you with both, and neither. I flatter you not: this of yours is the worst of all tempers: heat and cold haue their vses; luke-warmnesse is good for nothing, but to trouble the stomacke. Those that are spiritually hot, finde acceptation; those that are starke cold, haue a lesser reckoning; the meane betweene both, is so much worse, as it comes neerer to good, and attaines it not.

How

How long wilt you halt in this indifferency? Reſolue one way, and know at laſt what you doe hold; what you ſhould. Caſt off either your wings or your teeth; and loathing this Bat-like nature, be either a bird or a beaſt. To dye wauering and vncertaine, your ſelfe will grant fearfull. If you muſt ſettle, when begin you? If you muſt beginne, why not now? It is dangerous deferring that, whoſe want is deadly, and whoſe opportunity is doubtfull. God cryeth with *Iehu, Who is on my ſide, who?* Looke at laſt out of your window to him, and in a reſolute courage caſt downe this *Iezabel* that hath bewitched you. Is there any impediment, which delay will abate? Is there any which a iuſt anſwer cannot remoue? If you had rather wauer, who can ſettle you? But if you loue not inconſtancy, tell vs why you ſtagger. Bee plaine, or elſe you will neuer bee firme: What hinders you? Is it our diuiſions: I ſee you ſhake your head at this, and by your ſilent geſture bewray this the cauſe of your diſtaſte: Would God I could either deny this with truth, or amend it with teares: But I grant it, with no leſſe ſorrow, then you with offence. This earth hath nothing more lamentable, then the ciuill jarres of one faith. What then? Muſt you defie your mother, becauſe you ſee your brethren fighting? Their diſſenſion is her griefe: Muſt ſhe loſe ſome ſonnes, becauſe ſome others quarrell? Doe not ſo wrong your ſelfe in afflicting her. Will you loue Chriſt the leſſe, becauſe his coat is diuided? Yea, let mee bodly ſay; The hemme is torne a little, the garment is whole; or rather it is fretted a little, not torne; or rather the fringe, not the hem. Behold, here is one Chriſt, one Creed, one Baptiſme, one Heauen, one way to it; in ſumme, one religion, one foundation, and (take away the tumultuous ſpirits of ſome rigorous Lutherans) one heart: our differences are thoſe of *Paul* and *Barnabas*; not thoſe of *Peter* and *Magus*: if they be ſome, it is well they are no more; if many, that they are not capitall. Shew me that Church, that hath not complained of diſtraction; yea that family, yea that fraternity, yea that man that alwayes agrees with himſelfe. See if the Spouſe of Chriſt, in that heauenly mariage ſong, doe not call him, a young Hart *in the mountaines of diuiſion*. Tell me then, whither wil you go for truth, if you will allow no truth, but where there is no diuiſion? To *Rome* perhaps, famous for vnitie, famous for peace. See now how happily you haue choſen, how well you haue ſped: Loe, there Cardinall *Bellarmine* himſelfe, a witneſſe aboue exception, vnder his owne hand acknowledgeth to the world, and reckons vp 237 contrarieties of doctrine among the Romiſh Diuines. VVhat need we more euidence? O the perfect accordance of *Peters* See! worthy to be recorded for a badge of truth. Let now all our aduerſaries ſcrape together ſo many contradictions of opinions amongſt vs, as they confeſſe amongſt themſelues, and be you theirs. No, they are not more peaceable, but more ſubtle; they haue not leſſe diſſenſion, but more ſmothered. They fight cloſely within doores, without noyſe; all our frayes are in the field: would God wee had as much of their cunning, as they want of our peace; and no more of their policy, then they want of our truth. Our ſtrife is in ceremonies, theirs ſubſtance; ours in one or two points, theirs in all. Take it boldly from him that dares auouch it, there is not one point in all Diuinity (except thoſe wherein we accord with them) wherein they all ſpeak the ſame. If our Church diſpleaſe you for differences, theirs much more; vnleſſe you will be either wilfully incredulous, or wilfully partiall: vnleſſe you diſlike a miſchiefe the leſſe for the ſecrecy. VVhat will you doe then? VVill you be a Church alone? Alas, how full are you of contradictions to your ſelfe! how full of contrary purpoſes! how oft doe you chide with your ſelfe! how oft doe you fight with your ſelfe! I appeale to that boſome which is priuy to thoſe ſecret combats: beleeue me not, if euer you find perfect vnity any where but aboue: either goe thither, and ſeeke it amongſt thoſe that triumph, or be content with what eſtate you finde in this warfaring number. Truth is in differences, as gold in droſſe, wheat in chaffe; will you caſt away the beſt mettall, the beſt graine, becauſe it is mingled with this offall? VVill you rather bee poore and hungry, then beſtow labour on the fanne, or the furnace? Is there nothing worth your reſpect, but peace? I haue heard that the interlacing of diſcords graces the beſt muſick; and I know not whether the very euill ſpirits agree not with themſelues. If the body

rie; that wicked men are true members of the Church; that a lewd miſ-creant or infidell in the buſineſſe of the Altar partakes of the true body and blood of Chriſt, yea (which a ſhame to tell) a brute creature; that men may ſaue the labour of ſearching, for that it is both eaſie and ſafe (with that Catholike Collier) to beleeue with the Church, at a venture: more then ſo, that deuotion is the ſeed of ignorance; that there is infallabilitie annexed to a particular place and perſon; that the bare act of the Sacraments confers grace without faith; that the meere ſigne of the Croſſe made by a Iew or Infidell, is of force to driue away Diuels; that the ſacrifice of the Maſſe in the very worke wrought, auailes to obtaine pardon of our ſinnes, not in our life onely, but when we lye frying in purgatory; that we need not pray in faith to be heard, or in vnderſtanding; that almes giuen, merit heauen, diſpoſe to iuſtification, ſatisfie God for ſinne; that abſtinence from ſome meats and drinkes is meritorious; that Indulgences may be granted to diſpenſe vvith all the penance of ſinnes afterward to bee committed; that theſe by a liuing man may be applyed to the dead; that one man may deliuer anothers ſoule out of his purging torments: and therefore, that hee who vvants not either money or friends; need not feare the ſmart of his ſinnes. O religion, ſweet to the wealthy, to the needy deſperate! who will now care henceforth how ſound his deuotions be, how lewd his life, how hainous his ſinnes, that knowes theſe refuges? On the contrary, we curbe Nature, we reſtraine, we diſcourage, we threaten her, teaching her not to reſt in implicit faiths, or generall intenſions, or external actions of piety, or preſumptuous diſpenſations of men: but to ſtriue vnto ſincere faith, without which we haue no part in Chriſt, in his Church, no benefit by Sacraments, prayers, faſtings, beneficences: to ſet the heart on worke in all our deuotions, without which the hand and tongue are but hypocrites: to ſet the hands on worke in good actions, without which the preſuming heart is but an hypocrite: to expect no pardon for ſinne before we commit it, and from Chriſt alone when wee haue committed it, and to repent before we expect it: to hope for no chaffering, no ranſome of our ſoules from below, no contrary change of eſtate after diſſolution: that life is the time of mercy, death of retribution. Now let me appeale to your ſoule, and to the iudgement of all the vvorld, whether of theſe two religions is framed to the humour of Nature: yea let mee but know vvhat action Popery requires of any of her followers, which a meere Naturaliſt hath not done, cannot doe? See how I haue choſen to beat them with that rod wherewith they thinke we haue ſo often ſmarted: for what cauill hath beene more ordinary againſt vs, then this of eaſe and liberty, yea licence giuen and taken by our religion? together with the vpbraidings of their owne ſtrict and rigorous auſtereneſſe? Where are our penall workes, our faſtings, ſcourges, haire-cloth, weary pilgrimages, bluſhing confeſſions, ſolemne vowes of willing beggery and perpetuall continencie? To doe them right, we yeeld; in all the hard workes of will-worſhip they goe beyond vs; but (leſt they ſhould inſult in the victory) not ſo much as the Prieſts of *Baal* went beyond them. I ſee their whips: ſhew me their kniues. Where did euer zealous Romaniſt lance and carue his fleſh in deuotion? The *Baalites* did it, and yet neuer the wiſer, neuer the holier. Either therefore this zeale, in workes of their owne deuiſing, makes them not better then we, or it makes the *Baalites* better then they: let them take their choiſe. Alas, theſe difficulties are but a colour to auoid greater: No, no, to worke our ſtubborne wils to ſubiection, to draw this vntoward fleſh to a ſincere cheerefulneſſe in Gods ſeruice: to reach vnto a ſound beliefe in the Lord Ieſus, to pray with a true heart, without diſtraction, without diſtruſt, without miſ-conceit: to keepe the heart in continuall awe of God: Theſe are the hard tasks of a Chriſtian, worthy of our ſweat, worthy of our reioycing: all which that Babyloniſh religion ſhifteth off with a careleſſe faſhionableneſſe, as if it had not to doe with the ſoule. Giue vs obedience: let them take ſacrifice. Doe you yet looke for more euidence? looke into particulars, and ſatisfie your ſelfe in Gods deciſion, as *Optatus* aduiſed of old. Since the goods of our father are in queſtion, whither ſhould we goe but to his Will and Teſtament? My ſoule beare the danger of this bold aſſertion. If we erre, wee erre with Chriſt and his Apoſtles.

Apoſtles. In a word, againſt all ſtaggering, our Sauiours rule is ſure and eternall: *If any man will doe my Fathers will, he ſhall know of the doctrine whether it be of God.*

To M. Edmvnd Sleigh.

Ep. IV. *A diſcourſe of the hardneſſe of Chriſtianity, and the abundant recompence of the pleaſures and commodities of that profeſſion.*

HOw hard a thing it is (deare Vncle) to be a Chriſtian! perhaps others are leſſe dull, and more quiet; more waxen to the impreſſions of grace, and leſſe troubleſome to themſelues; I accuſe none, but whom I dare, my ſelfe. Euen eaſie buſineſſes are hard to the weake: let others boaſt, I muſt complaine. To keepe our ſtation is hard; harder to moue forward. One while I ſcarce reſtraine my vnruly deſires, from euill; ofter, can find no luſt to good. My heart will either be vaine, or ſullen: when I am wrought with much ſweat to deteſt ſinne, and diſtaſte the world, yet who ſhall raiſe vp this droſſe to a ſpirituall ioy? Sometimes I purpoſe vvell; and if thoſe thoughts (not mine) begin to lift me from my earth; loe, he that rules in the aire, ſtoopes vpon me with powerfull tentations, or the vvorld puls me downe with a ſweet violence; ſo as I know not vvhether I be forced, or perſwaded to yeeld; I finde much weakeneſſe in my ſelfe, but more treachery. How vvilling am I to be deceiued! How loth to bee altered! Good duties ſeeme harſh, and can hardly eſcape the repulſe, or delay of excuſes; and not without much ſtrife grow to any reliſh of pleaſure; and vvhen they are at beſt, cannot auoid the mixture of many infirmities: which doe at once diſquiet, and diſcourage the mind, not ſuffering it to reſt in vvhat it vvould haue done, and could not. And if after many ſighes and teares, I haue attained to doe well, and reſolue better; yet this good eſtate is farre from conſtant, and eaſily inclining to change. And whiles I ſtriue, in ſpight of my naturall fickleneſſe, to hold my owne vvith ſome progreſſe, and gaine; vvhat difficultie doe I finde, vvhat oppoſition? O God, what aduerſaries haſt thou prouided for vs vveake men! what incounters! Malicious and ſubtill ſpirits, an alluring vvorld, a ſerpentine and ſtubborne nature: Force and fraud doe their vvorſt to vs; ſometimes becauſe they are ſpirituall enemies, I ſee them not, and complaine to feele them too late: Other-whiles my ſpirituall eyes ſee them with amazement, and I (like a cowardly Iſraelite) am ready to flee, and plead their meaſure, for my feare: Who is able to ſtand before the ſonnes of *Anak?* Some other times I ſtand ſtill, and (as I can) weakely reſiſt; but am foiled with indignation, and ſhame. Then againe I riſe vp, not without baſhfulneſſe and ſcorne: and vvith more hearty reſiſtance preuaile, and triumph, when ere long, ſurprized with a ſudden and vnwarned aſſault, I am caried away captiue, whither I vvould not: and mourning for my diſcomfiture, ſtudy for a feeble reuenge: My quarrell is good, but my ſtrength maintaines it not; It is now long ere I can recouer this ouerthrow, and finde my ſelfe whole of theſe wounds. Beſides ſuggeſtions, croſſes fall heauy, and worke no ſmall diſtemper in a minde faint and vnſetled, vvhoſe law is ſuch, that the more I grow, the more I beare; and not ſeldome, when God giues me reſpite, I afflict my ſelfe: either my feare faineth euils, or my vnruly paſſions raiſe tumults vvithin me, vvhich breed much trouble, whether in ſatisfying or ſuppreſſing: not to ſpeake, that ſinne is attended, beſides vnquietneſſe, vvith terror.

Now you ſay; Alas! Chriſtianitie is hard: I grant it; but gainfull and happy. I contemne the difficultie, when I reſpect the aduantage. The greateſt labours that haue anſwerable requitals, are leſſe then the leaſt that haue no regard. Beleeue me, when

when I looke to the reward, I would not haue the worke easier. It is a good Master whom we serue, who not onely payes, but giues; not after the proportion of our earnings, but of his owne mercy. If euery paine that wee suffer were a death, and euery crosse an hell, we haue amends enough. It were iniurious to complaine of the measure, when we acknowledge the recompence. Away with these weake dislikes: tho I should buy it dearer, I would be a Christian. Any thing may make me out of loue with my selfe, nothing with my profession: I were vnworthy of this fauour if I could repent to haue endured: herein alone I am safe, herein I am blessed. I may be all other things, and yet with that dying Emperor complaine, with my last breath, *That I am no whit the better:* let me be a Christian, I am priuiledged from miseries; hell cannot touch me, death cannot hurt me. No euill can arrest me while I am vnder the protection of him, which ouer-rules all good and euill: yea so soone as it touches mee, it turnes good; and being sent and suborned by my spirituall aduersaries to betray mee, now in an happy change it fights for me, and is driuen rather to rebell, then wrong mee. It is a bold and strange word: No price could buy of me the gaine of my sinnes: That, which while I repented, I would haue expiated with blood; now after my repentance I forgoe not for a world; the fruit of hauing sinned (if not rather, of hauing repented.) Besides my freedome, how large is my possession? All good things are mine, to challenge, to enioy. I cannot looke beyond my owne, nor besides it; and the things that I cannot see, I dare claime no lesse. The heauen that rowles so gloriously aboue my head is mine, by this right: yea, those celestiall spirits, the better part of that high creation, watch me in my bed, guard me in my wayes, shelter me in my dangers, comfort me in my troubles, and are ready to receiue that soule which they haue kept.

What speake I of creatures? The God of spirits is mine: and by a sweet and secret vnion I am become an heire of his glory, yea (as it were) a limme of himselfe. O blessednesse! worthy of difficulty, vvorthy of paine. What thou vvilt, Lord, so I may be thine, what thou wilt. When I haue done all, when I haue suffered all, thou exceedest more then I want. Follow me then, deare Vncle: or (if you will) leade me rather (as you haue done) in these steps; and from the rough way, looke to the end: Ouer-looke these trifling grieuances, and fasten your eyes vpon the happy recompence; and see if you cannot scorne to complaine. Pitie those that take not your paines; and persist with courage till you feele the weight of your Crowne.

To Mr *W. L.*

EP. V. *Expostulating the cause of his vnsetledness in Religion, which is pleaded to be our dissensions: shewing the insufficiencie of that Motiue, and comparing the state of our Church herein, with the Romish.*

I Would I knew where to finde you: then I could tell how to take a direct ayme; whereas now I must roue, and coniecture. To day you are in the tents of the Romanists; to morrow in ours; the next day betweene both, against both. Our aduersaries thinke you ours, we theirs, your conscience findes you with both, and neither. I flatter you not: this of yours is the worst of all tempers: heat and cold haue their vses; luke-warmnesse is good for nothing, but to trouble the stomacke. Those that are spiritually hot, finde acceptation; those that are starke cold, haue a lesser reckoning; the meane betweene both, is so much worse, as it comes neerer to good, and attaines it not.

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How long wilt you halt in this indifferency? Reſolue one way, and know at laſt what you doe hold; what you ſhould. Caſt off either your wings or your teeth; and loathing this Bat-like nature, be either a bird or a beaſt. To dye wauering and vncertaine, your ſelfe will grant fearfull. If you muſt ſettle, when begin you? If you muſt beginne, why not now? It is dangerous deferring that, whoſe want is deadly, and whoſe opportunity is doubtfull. God cryeth with *Iehu, Who is on my ſide, who?* Looke at laſt out of your window to him, and in a reſolute courage caſt downe this *Iezabel* that hath bewitched you. Is there any impediment, which delay will abate? Is there any which a iuſt anſwer cannot remoue? If you had rather wauer, who can ſettle you? But if you loue not inconſtancy, tell vs why you ſtagger. Bee plaine, or elſe you will neuer bee firme: What hinders you? Is it our diuiſions: I ſee you ſhake your head at this, and by your ſilent geſture bewray this the cauſe of your diſtaſte: Would God I could either deny this with truth, or amend it with teares: But I grant it, with no leſſe ſorrow, then you with offence. This earth hath nothing more lamentable, then the ciuill jarres of one faith. What then? Muſt you defie your mother, becauſe you ſee your brethren fighting? Their diſſenſion is her griefe: Muſt ſhe loſe ſome ſonnes, becauſe ſome others quarrell? Doe not ſo wrong your ſelfe in afflicting her. Will you loue Chriſt the leſſe, becauſe his coat is diuided? Yea, let mee bodly ſay; The hemme is torne a little, the garment is whole; or rather it is fretted a little, not torne; or rather the fringe, not the hem. Behold, here is one Chriſt, one Creed, one Baptiſme, one Heauen, one way to it; in ſumme, one religion, one foundation, and (take away the tumultuous ſpirits of ſome rigorous Lutherans) one heart: our differences are thoſe of *Paul* and *Barnabas*; not thoſe of *Peter* and *Magus*: if they be ſome, it is well they are no more; if many, that they are not capitall. Shew me that Church, that hath not complained of diſtraction; yea that family, yea that fraternity, yea that man that alwayes agrees with himſelfe. See if the Spouſe of Chriſt, in that heauenly mariage ſong, doe not call him, a young Hart *in the mountaines of diuiſion*. Tell me then, whither wil you go for truth, if you will allow no truth, but where there is no diuiſion? To *Rome* perhaps, famous for vnitie, famous for peace. See now how happily you haue choſen, how well you haue ſped: Loe, there Cardinall *Bellarmine* himſelfe, a witneſſe aboue exception, vnder his owne hand acknowledgeth to the world, and reckons vp 237 contrarieties of doctrine among the Romiſh Diuines. VVhat need we more euidence? O the perfect accordance of *Peters* See! worthy to be recorded for a badge of truth. Let now all our aduerſaries ſcrape together ſo many contradictions of opinions amongſt vs, as they confeſſe amongſt themſelues, and be you theirs. No, they are not more peaceable, but more ſubtle; they haue not leſſe diſſenſion, but more ſmothered. They fight cloſely within doores, without noyſe; all our frayes are in the field: would God wee had as much of their cunning, as they want of our peace; and no more of their policy, then they want of our truth. Our ſtrife is in ceremonies, theirs ſubſtance; ours in one or two points, theirs in all. Take it boldly from him that dares auouch it, there is not one point in all Diuinity (except thoſe wherein we accord with them) wherein they all ſpeak the ſame. If our Church diſpleaſe you for differences, theirs much more; vnleſſe you will be either wilfully incredulous, or wilfully partiall: vnleſſe you diſlike a miſchiefe the leſſe for the ſecrecy. VVhat will you doe then? VVill you be a Church alone? Alas, how full are you of contradictions to your ſelfe! how full of contrary purpoſes! how oft doe you chide with your ſelfe! how oft doe you fight with your ſelfe! I appeale to that boſome which is priuy to thoſe ſecret combats: beleeue me not, if euer you find perfect vnity any where but aboue: either goe thither, and ſeeke it amongſt thoſe that triumph, or be content with what eſtate you finde in this warfaring number. Truth is in differences, as gold in droſſe, wheat in chaffe; will you caſt away the beſt mettall, the beſt graine, becauſe it is mingled with this offall? VVill you rather bee poore and hungry, then beſtow labour on the fanne, or the furnace? Is there nothing worth your reſpect, but peace? I haue heard that the interlacing of diſcords graces the beſt muſick; and I know not whether the very euill ſpirits agree not with themſelues. If the body

be ſound, what though the coat be torne? or if the garment be whole, what if the lace be vnript? Take you peace: let me haue truth, I cannot haue both. To conclude: Embrace thoſe truths that we all hold; and it greatly matters not what you hold in thoſe wherein we differ: and if you loue your ſafety, ſeeke rather grounds whereon to reſt, then excuſes for your vnreſt. If euer you looke to gaine by the truth, you muſt both chuſe it, and cleaue to it: Meere reſolution is not enough; except you will rather loſe your ſelfe then it.

To Sir Edmvnd Lvcy.

Epist. VI. *Diſcourſing of the different degrees of heauenly glory; and of our mutuall knowledge of each other aboue.*

AS thoſe which neuer were at home, now after much heare-ſay trauelling toward it, aske in the way, What manner of houſe it is, what ſeat, what frame, what ſoile; ſo doe we in the paſſage to our glory: we are all pilgrimes thither; yet ſo; as that ſome haue lookt into it afarre through the open windowes of the Scripture. Goe to then: whiles others are enquiring about worldly dignities, and earthly pleaſures, let vs two ſweetly conſult of the eſtate of our future happineſſe; yet without preſumption, without curioſitie. Amongſt this infinite choice of thoughts, it hath pleaſed you to limit our diſcourſe to two heads. You aske firſt, if the ioyes of the glorified Saints ſhall differ in degrees. I feare not to affirme it. There is one life of all, one felicity; but diuers meaſures. Our heauen beginnes here, and here varies in degrees. One Chriſtian enioyes God aboue another, according as his grace, as his faith is more: and heauen is ſtill like it ſelfe, not other aboue from that beneath. As our grace begins our glory, ſo it proportions it: Bleſſedneſſe ſtands in the perfect operation of the beſt faculties, about the perfecteſt obiect; that is, in the viſion, in the fruition of God. All his Saints ſee him, but ſome more clearly; as the ſame Sunne is ſeene of all eyes, not with equall ſtrength. Such as the eye of our faith was to ſee him that is inuiſible, ſuch is the eye of our preſent apprehenſion to ſee as we are ſeene. Who ſees not, that our rewards are according to our workes? not for them, as on merit (woe be to that ſoule which hath but what it earneth) but after them, as their rule of proportion: and theſe, how ſenſibly vnequall? One giues but a cup of cold water to a diſciple, another giues his blood for the maſter. Different workes haue different wages, not of deſert, but of mercy. Fiue talents well imployed, carry away more recompence then two; yet both approued, both rewarded with their Maſters ioy. Who can ſticke at this, that knowes thoſe heauenly ſpirits (to whom we ſhall be like) are marſhalled by their Maker into ſeuerall rankes? He that was rapt into their element, and ſaw their bleſſed orders, as from his owne knowledge, hath ſtiled them, *Thrones, Principalities, Powers, Dominions.* If in one part of this Celeſtiall Family, the great Houſholder hath thus ordered it, why not in the other? yea euen in this he hath inſtanced; *You ſhall ſit on twelue Thrones, and iudge the twelue Tribes of Iſrael.* If he meane not ſome preheminence to his Apoſtles, how doth he anſwer, how doth he ſatisfie them? Yet more: *Lazarus* is in *Abrahams* boſome; therefore *Abraham* is more honoured then *Lazarus.* I ſhall need no moe prooſes, if from heauen you ſhall looke down into the great Gulfe, and there ſee diuerſity of torments according to the value of ſinnes. Equality of offences, you acknowledge an idle Paradoxe of the Stoicks: to hold vnequall ſinnes equally puniſhed, were more abſurd, and more iniurious to Gods

Gods iuſtice: There is but one fire, which yet otherwiſe burnes the ſtraw, otherwiſe wood and iron. He that made and commands this dungeon, theſe tortures, tells vs that the wilfully diſobedient ſhall ſmart with moe ſtripes; the ignorant with fewer. Yet ſo conceiue of theſe heauenly degrees, that the leaſt is glorious. So do theſe veſſels differ, that all are full: there is no want in any, no enuy. Let vs ſtriue for a place, not ſtriue for the order: how can we wiſh to be more then happy?

Your other queſtion is of our mutuall knowledge aboue; the hope whereof (you thinke) would giue much contentment to the neceſſity of our parture: for both wee are loth not to know thoſe whom we loue, and wee are glad to thinke wee ſhall know them happy: whereof (if it may comfort you) I am no leſſe confident. If I may not goe ſo far, as with the beſt of the Fathers, to ſay we ſhall know one anothers thoughts, I dare ſay, our perſons we ſhall; our knowledge, our memory, are not there loſt, but perfected: yea, I feare not to ſay we ſhall know both our miſeries paſt, and the preſent ſufferings of the damned. It makes our happineſſe not a little the ſweeter, to know that we were miſerable, to know that others are and muſt bee miſerable: wee ſhall know them; not feele them. Take heed, that you clearly diſtinguiſh betwixt ſpeculation and experience. We are then farre out of the reach of euils. We may ſee them to comfort vs, not to affect vs. Who doubts that theſe eyes ſhall ſee, and know the glorious manhood of our bleſſed Sauiour, aduanced aboue all the powers of heauen? And if one body, why not more? And if our elder brother, why no more of our ſpirituall fraternity? Yea if the twelue thrones of thoſe Iudges of *Iſrael* ſhall be conſpicuous; how ſhall wee not acknowledge them? And if theſe, who ſhall reſtraine vs from more? You will eaſily grant, that our loue can neuer faile: Faith and hope giue place to ſight, to preſent fruition; for theſe are of things not ſeene: but loue is perpetuall, not of God only, but his Saints: For nothing ceaſes, but our earthly parts, nothing but what ſauors of corruption. Chriſtian loue is a grace, and may well chalenge a place in heauen: and what loue is there, of what we know not? More plainly; If the three Diſciples in *Tabor* knew *Moſes* and *Elias*, how much more ſhall we know them in Gods *Sion*? Laſtly, (for it is a letter, not a volume, that I intended in this not neceſſary, but likely diſcourſe) that famous parable can tell you, that thoſe which are in hell, may know ſingular and ſeuerall perſons, though diſtant in place. The rich Glutton knowes *Lazarus* and *Abraham*. I heare what you ſay; It is but a parable: neither will I preſſe you with the contrary authority of *Ambroſe*, *Tertullian*, *Gregory*, *Hierome*, or any Father; nor with that vniuerſall rule of *Chryſoſtome*, that thoſe onely are parables, where examples are expreſſed, and names concealed: I yeeld it; yet all holy parables haue their truths, at leaſt their probabilities. Deny this, and you diſable their vſe, wrong their Author. Our Sauiour neuer ſaid ought was done, that cannot be: and ſhall then the damned retaine ought, which the glorified loſe? No man euer held that the ſoule was aduantaged by torment. Comfort you therefore in this; you ſhall know and be knowne. But farre be from hence all carnall and earthly thoughts; as if your affections ſhould be (as below) doubled to your wife or child. Nature hath no place in glory: here is no reſpect of blood, none of mariage. This groſſer aquaintance and pleaſure is for the Paradiſe of Turkes, not the Heauen of Chriſtians. Here is, as no mariage, (ſaue betwixt the Lambe and his Spouſe the Church) ſo no matrimoniall affections. You ſhall reioyce in your glorified child; not as your child, but as glorified. In briefe, let vs ſo enquire of our company, that aboue all things we ſtriue to be there our ſelues, where we are ſure, if we haue not what we imagined, we ſhall haue more then we could imagine.

To Mr T. L.

EP. VII. *Concerning the matter of diuorce in caſe of apparant adultery, aduiſing the innocent party of the fitteſt courſe in that behalfe.*

ALL intermedling is attended with danger; and euer ſo much more, as the band of the parties contending, is nearer and ſtraiter: how can it then want perill, to iudge betwixt thoſe which are, or ſhould bee one fleſh? yet great neceſsities require hazard. My profeſsion would iuſtly checke me, if I preferred not your conſcience to my owne loue. I pity and lament, that your owne boſome is falſe to you; that your ſelfe with ſhame, and with ſin, are pulled from your ſelfe, & giuen to whom you would not: An iniury that cannot be parallelled vpon earth; and ſuch as may without our wonder, diſtract you: ſleight croſſes are digeſted with ſtudy, and reſolution; greater, with time; the greateſt, not without ſtudy, time, counſell. There is no extreame euill, whoſe euaſions are not perplexed. I ſee here miſchiefe on either hand: I ſee you beſet, not with griefes onely, but dangers. No man euer more truly held a wolfe by the eare; which he can neither ſtay, nor let goe with ſafety. Gods ancient law would haue made a quicke diſpatch, and haue determined the caſe, by the death of the offender, and the liberty of the innocent; and not it alone. How many Heathen Law-giuers haue ſubſcribed to *Moſes? Arabians, Grecians, Romans*, yea very *Gothes*, the dregs of Barbariſme, haue thought this wrong not expiable, but by blood. With vs, the eaſineſſe of reuenge, as it yeelds frequence of offences, ſo multitude of doubts: Whether the wronged husband ſhould conceale, or complaine: complaining, whether he ſhould retaine or diſmiſſe: diſmiſſing, whether he may marry, or muſt continue ſingle: not continuing ſingle, whether he may receiue his own, or chuſe another: but your inquiries ſhall be my bounds. The fact (you ſay) is too euident. Let me aske you; To your ſelfe, or to the world. This point alone muſt vary our proceedings. Publike notice requires publike diſcharge. Priuate wrongs are in our owne power: publike, in the hands of authority. The thoughts of our owne breſts, while they ſmother themſelues within vs, are at our command, whether for ſuppreſſing, or expreſſing; but if they once haue vented themſelues by words, vnto others eares, now (as common ſtrayes) they muſt ſtand to the hazard of cenſure: ſuch are our actions. Neither the ſword, nor the keyes meddle within doores, & what but they vvithout? If fame haue laid hold on the wrong, proſecute it, cleere your name, cleere your houſe, yea Gods. Elſe you ſhall be reputed a Pandar to your owne bed: and the ſecond ſhame ſhall ſurpaſſe the firſt, ſo much as your owne fault can more blemiſh you, then anothers. If there were no more; he is cruelly mercifull, that neglects his owne fame. But what if the ſinne were ſhrouded in ſecrecy? The loathſomneſſe of vice conſiſts not in common knowledge. It is no leſſe hainous, if leſſe talked of. Report giues but ſhame: God and the good ſoule deteſt cloſe euils. Yet then I ask not of the offence, but of the offender; not of her crime, but her repentance. She hath ſinned againſt heauen, and you. But hath ſhe waſhed your polluted bed with her teares? Hath her true ſorrow beene no leſſe apparant then her ſinne? Hath ſhe peeced her old vow with new proteſtations of fidelity? Do you find her at once humbled and changed? Why ſhould that eare be deafe to her prayers, that was open to her accuſation? why is there not yet place for mercy? Why doe we Chriſtians liue as vnder Martiall law, wherein we ſinne but once? Plead not authority: Ciuilians haue beene too rigorous: the mercifull ſentence of Diuinity, ſhal ſweetly temper humane ſeuereneſs. How many haue we known

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the better for their ſinne? That *Magdalene* (her predeceſſor in filthineſſe) had neuer loued ſo much, if ſhe had not ſo much ſinned. How oft hath Gods Spouſe deſerued a diuorce? which yet ſtill her confeſſions, her teares haue reuerſed. How oft hath that ſcroll beene written, and ſigned; and yet againe cancelled, and torne, vpon ſubmiſſion? His actions, not his words onely, are our precepts: Why is man cruell, where God relents? The wrong is ours onely, for his ſake; without whoſe law, were no ſinne. If the Creditor pleaſe to remit the debt, doe ſtanders-by complaine? But if ſhe be at once filthy, and obſtinate, flie from her bed, as contagious. Now your beneuolence is adultery; you impart your body to her, ſhe her ſinne to you: A dangerous exchange; An honeſt body for an harlots ſinne: Herein you are in cauſe that ſhe hath more then one adulterer. I applaud the rigour of thoſe ancient Canons, which haue ſtill roughly cenſured euen this cloake of vice: As there is neceſſity of charity in the former, ſo of iuſtice in this. If you can ſo loue your wife, that you deteſt not her ſin, you are a better huſband then a Chriſtian, a better bawd then an husband. I dare ſay no more vpon ſo generall a relation; good Phyſitians in dangerous diſeaſes dare not preſcribe on bare ſight of vrine, or vncertaine report, but will feele the pulſe, and ſee the ſymptomes, ere they reſolue on the receit. You ſee how no niggard I am of my counſels: would God I could as eaſily aſſwage your griefe, as ſatisfie your doubts.

To M. Robert Hay.

Epist. VIII. *A Diſcourſe of the continuall exerciſe of a Chriſtian, how he may keepe his heart from hardneſſe, and his wayes from error.*

TO keepe the heart in vre with God, is the higheſt taske of a Chriſtian. Good motions are not frequent: but the conſtancy of good diſpoſition is rare and hard. This worke muſt be continuall, or elſe ſpeedeth not: like as the body from a ſetled and habituall diſtemper muſt be recouered by long diets; and ſo much the rather, for that we cannot intermit here without relapſes. If this field be not tilled euery day, it will runne out into thiſtles. The euening is fitteſt for this worke: when retyred into our ſelues, we muſt cheerefully, and conſtantly, both looke vp to God, and into our hearts; as we haue to doe with both: to God in thankſgiuing firſt, then in requeſt. It ſhall be therefore expedient for the ſoule, duly to recount to it ſelfe all the ſpecialties of Gods fauours: a confuſed thankes fauours of careleſneſſe, and neither doth affect vs, nor win acceptance aboue. Bethinke your ſelfe then of all theſe externall, inferiour, earthly graces: that your being, breathing, life, motion, reaſon, is from him; that hee hath giuen you a more noble nature, then the reſt of the creatures, excellent faculties of the mind, perfection of ſenſes, ſoundneſſe of body, competency of eſtate, ſeemlineſſe of condition, fitneſſe of calling, preſeruation from dangers, reſcue out of miſeries, kindneſſe of friends, carefulneſſe of education, honeſty of reputation, liberty of recreations, quietneſſe of life, opportunity of well-doing, protection of Angels. Then riſe higher to his ſpirituall fauours, tho here on earth, and ſtriue to raiſe your affections with your thoughts: Bleſſe God that you were borne in the light of the Goſpell, for your profeſſion of the truth, for the honor of your vocation, for your incorporating into the Church, for the priuiledge of the Sacraments, the free vſe of the Scriptures, the communion of Saints, the benefit of their prayers, the ayde of their counſels, the pleaſure of their conuerſation; for the beginnings of regeneration, any foot-ſteps of faith, hope, loue, zeale, patience, peace, ioy, conſcionableneſſe, for any deſire of more. Then

let your ſoule mount higheſt of all, into her heauen, and acknowledge thoſe celeſtiall graces of her election to glory, redemption from ſhame and death, of the interceſſion of her Sauiour, of the preparation of her place; and there let her ſtay a while vpon the meditation of her future ioyes. This done, the way is made for your requeſt; Sue now to your God; as for grace to anſwer theſe mercies, ſo to ſee wherein you haue not anſwered them: From him therefore caſt your eyes downe vpon your ſelfe: and as ſome carefull Iuſticer doth a ſuſpected fellon, ſo doe you ſtrictly examine your heart, of what you haue done that day; of what you ſhould haue done; enquire whether your thoughts haue beene ſequeſtred to God, ſtrangers from the world, fixed on heauen; whether iuſt, charitable, lowly, pure, Chriſtian; whether your ſenſes haue beene holily guided, neither to let in temptations, nor to let out ſinnes; whether your ſpeeches haue not beene offenſiue, vaine, raſh, indiſcreet, vnſauoury, vnedifying; whether your actions haue beene warrantable, expedient, comely, profitable. Thence, ſee if you haue beene negligent in watching your heart, expence of your time, exerciſes of deuotion, performance of good workes, reſiſtance of temptations, good vſe of good examples: and compare your preſent eſtate with the former: looke iealouſly, whether your ſoule hath gained or loſt; loſt ought of the heat of her loue, tenderneſſe of conſcience, feare to offend, ſtrength of vertue; gained, more increaſe of grace, more aſſurance of glory. And when you find (alas! who can but find?) either holineſſe decayed, or euill done, or good omitted, caſt downe your eyes, ſtrike your breſt, humble your ſoule, and ſigh to him whom you haue offended; ſue for pardon as for life, heartily, yearningly: inioyne your ſelfe carefull amendment, redouble your holy reſolutions, ſtrike hands with God in a new couenant: my ſoule for your ſafety. Much of this good counſell I confeſſe to haue learned from the Table of an vnknown Author, at *Antwerp*. It contented me: and therefore I haue thus made it (by many alterations) my owne for forme, and yours for the vſe: Our practice ſhall both commend it, and make vs happy.

To Mr. *F. F.* one of the company of the Turkiſh Merchants.

EP. IX. *Diſcourſing of the lawfulneſſe of conuerſation and trade with Infidels and Hereticks, and ſhewing how farre and wherein it is allowable.*

IN matter of ſinne I dare not diſcommend much feare. Looſeneſſe is both a more ordinary fault, and more dangerous, then exceſſe of care: yet herein the minde may be vniuſtly tortured, and ſuffer without gaine. It is good to know our bounds, and keep them; that ſo we may neither be careleſly offenſiue, nor needleſly afflicted. How farre we may trauell to, and conuerſe with Infidels, with Hereticks, is a long demand, and cannot be anſwered at once. I ſee extreams on both hands, and a path of truth betwixt both, of no ſmall latitude. Firſt, I commend not this courſe to you; it is well, if I allow it. The earth is large, and truth hath ample Dominions; and thoſe not incommodious, not vnpleaſant. To neglect the maine bleſſings with competency of the inferiour; for abundance of the inferiour, without the maine, were a choice vnwiſe and vnequall. While we are free, who would take ought but the beſt? Whither goe you? Haue we not as temperate a Sunne, as faire an Heauen, as fertile an Earth, as rich a Sea, as ſweet Companions? What ſtand I on equality? a firmer peace, a freer Goſpell, an happier gouernment then the world can ſhew you? yet you muſt goe: I giue you allowance; but limited, and full of cautions: like an inquiſitiue Officer, you muſt let me aske, who, how, when, whither, why, how long, and accordingly determine. To communicate with them in their falſe ſeruices, who will not ſpit at, as impious? We ſpeake of conuerſing with men, not with idolatries: ciuilly, not in Religion: not in workes of darkneſſe,

neſſe, but buſineſſe of commerce and common indifferencies. Fie on thoſe Rimmonites, that plead an vpright ſoule in a proſtrate body: Hypocrites, that pretend a *Nathanael* in the skin of a *Nicodemus*. God hates their ſecret halting, and will reuenge it. Let goe their vices, and ſpeake of their perſons: Thoſe may bee conuerſed with; not with familiarity, not with intireneſſe; as men qualified, not as friends. Traffique is here allowed, not amity; not friendſhip, but peace. *Paul* will allow you to feaſt at their table, not to frequent it: yet not this to all. Chriſtianity hath all ſtatures in it, all ſtrengths: children, and men, weaklings, Gyants. For a feeble vngrounded Chriſtian, this verie company is dangerous: ſafe for the ſtrong and inſtructed. Turne a child looſe into an Apothecaries ſhop, or an Idiot, that gally-pot which lookes faireſt, ſhall haue his firſt hand, tho full of poyſonous drugs: where the iudicious would chooſe the wholeſomeſt, led not by ſenſe, but skill. Setledneſſe in the truth will cauſe vs to hate and ſcorne ridiculous impiety: and that hate will ſettle vs the more; where the vnſtayed may grow to leſſe diſlike, and indanger his owne infection. He had need bee a reſolute *Caleb* that ſhould goe to ſee the land of *Canaan*; yet not ſuch a one, vpon euery occaſion: meere pleaſure or curioſity I dare not allow in this aduenture. The command of authority, or neceſſity of traffique, I cannot reiect: Or if after ſufficient preuention, deſire to informe our ſelues thorowly in a forraine Religion, or ſtate (eſpecially for publike vſe) cary vs abroad, I cenſure not. In all matter of danger, a calling is a good warrant; and it cannot want perill to goe vnſent: Neither is there ſmall weight in the quality of the place, and continuance of the time. It is one caſe where the profeſſion of our religion is free, another where reſtrained; perhaps not without conſtraint to idolatry: where wee haue meanes for our ſoules, and allowed Miniſtery, the cauſe muſt needs differ from a place of neceſſary blindneſs, of peeuiſh ſuperſtition. To paſſe thorow an infected place is one thing, to dwell in it another: Each of theſe giue a new ſtate to the cauſe, and look for a diuerſe anſwer. But as in all theſe outward actions, ſo here, moſt force (I confeſſe) lies in the intention; which is able to giue not toleration onely, to our trauell, but praiſe. To conuerſe with them without, but in a purpoſe of their conuerſion, and with endeuour to fetch them in, can be no other then an holy courſe: wherein that the Ieſuits haue beene (by their owne ſaying) more ſeruiceable in their *Indies* and *China*; let them thank (after their number and leiſure) their ſhelter of *Spaine*: the opportunity of whoſe patronage hath preferred them to vs; not their more forward deſires. In ſhort, companying with Infidels may not be ſimply condemned; who can hold ſo, that ſees *Lot* in *Sodō*, *Iſrael* with the *Ægyptians*, *Abraham* & *Iſaac* with their *Abimelechs*; Roſes among thornes, and pearles among much mud; and, for all, *Chriſt* among *Publicans* & *Sinners*? ſo we neither be infected by them, nor they further infected by our confirmation; nor the weake Chriſtian by vs infected with offence, nor the Goſpel infected with reproch, what danger can there be? If neither we, nor they, nor the weake, nor (which is higheſt) the name of God be wronged, who can complaine? You haue mine opinion; diſpoſe now of your ſelfe as you dare: The earth is the Lords, and you are his; whereſoeuer he ſhall find you, be ſure you ſhall find him euery-where.

To the Gentlemen of his Highneſſe Court.

Ep. X. *A deſcription of a good and faithfull Courtier.*

WHiles I aduentured other Characters into the light, I reſerued one for you; whom I account no ſmall part of my ioy; The Character of *What you are*, of *What you ſhould be*: Not that I arrogate to my ſelfe, more then ordinary skill in theſe high points: I deſire not to deſcribe a Courtier; How ſhould I, that haue but ſeene

and

and saluted the seat of Princes? Or why should I, whose thoughts are sequestred to the Court of heauen? But if I would decypher a good Courtier, who can herein controll my endeauor? Goodnesse in all formes is but the iust subiect of our profession: what my obseruation could not, no lesse certaine rule shall afford me. Our Discourse hath this freedome, that it may reach beyõd our eyes with beleefe. If your experience agree not with my speculation, distrust me. I care not for their barking, which condemne me, at first, of incongruity: as if these two tearmes were so dissonant, that one sentence could not hold them. The Poet slanders, that abandons all good men from Courts. Who knowes not that the *Ægyptian* Court had a *Moses*; the Court of *Samaria*, an *Obadiah*; of *Ierusalem* an *Ebed-melech*; of *Damascus* a *Naaman*; of *Babylon* a *Daniel*; of *Æthiopia* a good *Treasurer*; and very *Nero's* Court in *Pauls* time, his *Saints*? That I may not tell, how the Courts of Christian Princes haue beene likened by our Ecclesiasticall Historians, to some royall Colledges for their order, grauity, goodnes mixed with their Maiesty; and that I may willingly forbeare to compare (as, but for enuy, I durst) yours with theirs; I speake boldly, the Court is as nigh to heauen as the Cell, and doth no lesse require and admit strict holinesse. I banish therefore hence all impietie, and dare presage his ruine, whose foundation is not laid in goodnesse. Our Courtier is no other then vertuous, and serues the God of heauen as his first Maker, and from him deriues his duty to these earthen gods; as one that knowes the thrones of heauen and earth are not contrary, but subordinate, and that best obedience springs from deuotion: his ability and will haue both conspired to make him perfectly seruiceable, and his diligence waits but for an opportunity. In the factions of some great riuals of honour, he holds himselfe in a free neutrality, accounting it safter in vniust frayes to look on, then to strike; and if necessity of occasion will needs wind him into the quarrell, he chuses not the stronger part, but the better; resoluing rather to fall with innocence and truth, then to stand with powerfull iniustice. In the changes of fauours and frowns he changeth not; his sincere honesty beares him thorow all alterations, with wise boldnesse, if not with successe: and when hee spies clouds in the eyes of his Prince (which of long he will not seeme to see) his cleare heart giues him a cleare face; and if he may be admitted, his loyall breath shall soone dispell those vapours of ill suggestion: but if after all attempts of wind and sunne he sees them setled, and the might of his accusers will not let him seeme as he is; he giues way in silence, without stomach, and waits vpon Time. He is not ouer-hastily intent vpon his owne promotion; as one that seekes his Prince, not himselfe; and studies more to deserue then rise, scorning either to grow great by his owne bribes, or rich by the bribes of others. His officious silence craues more then others words; and if that language be not heard, nor vnderstood, hee opens his mouth, yet late and sparingly; without bashfulnesse, without importunity; caring onely to motion, not caring to plead. He is affable and courteous; not vainly popular, abasing his Princes fauour to wooe the worthlesse applause of the vulgar; approuing by his actions that he seekes one, not many; if not rather one in many. His Alphabet is his Princes disposition; which once learned, hee plies with diligent seruice, not with flattery; not commending euery action as good, nor the best too much, and in presence. When hee finds an apparant growth of fauour, hee dares not glory in it to others, lest he should solicite their enuy, and hazard the shame of his owne fall; but enioyes it in quiet thankfulnesse: not neglecting it, nor drawing it on too fast: Ouer-much forwardnesse argues no perpetuity. How oft haue we knowne the weake beginnings of a likely fire scattered with ouer-strong a blast? And if another rise higher, he enuieth not; onely emulating that mans merit, and suspecting his own. Neither the name of the Court, nor the grace of a Prince, nor applause of his inferiors, can lift him aboue himselfe, or lead him to affect any other then a wise mediocrity. His owne sincerity cannot make him ouer-credulous. They are few and well tried, whom hee dares vse; or perhaps obliged by his owne fauours: so in all employments of friendship he is wary without suspicion, and without credulity charitable. He is free as of heart, so of tongue, to speake what he ought, not what he might: neuer but (what

Princes

Princes eares are not alwayes inured to) meere Truth: yet that, tempred for the measure, and time, with honeſt diſcretion. But if he meet with ought that might bee beneficiall to his Maſter, or the State, or whoſe concealment might proue preiudiciall to either, neither feare nor gaine can ſtop his mouth. He is not baſely querulous, not forward to ſpend his complaints on the diſgraced, not abiding to build his owne fauours vpon the vniuſt ruines of an oppreſſed fortune. The errors of his fellowes hee reports with fauour; their vertues with aduantage. He is a good husband of his houres; equally deteſting idleneſſe and baſe diſports; and placing all his free time vpon ingenuous ſtudies, or generous delights; ſuch as may make either his body or minde, more fit for noble ſeruice. He liſteth not to come to councell vncalled, nor vnbidden to intermeddle with ſecrets, whether of perſon, or ſtate; which yet once impoſed, hee manageth, with ſuch fidelity and wiſedome, as well argue him to haue refrained, not out of feare, but iudgement. He knowes how to repay an iniury with thankes, and a benefit with vſury; the one out of a wiſe patience without malicious cloſeneſſe; the other out of a bounteous thankfulneſſe. His life is his owne willing ſeruant, and his Princes free vaſſall; which he accounts lent to him, that he may giue it for his maſter: the intercepting of whoſe harmes, he holds both his duty, and honour: and whether he be vſed as his ſword, or his ſhield, he doth both with cheerefulneſſe. He can ſo demeane himſelfe in his officious attendance, that he equally auoids ſatiety and obliuion; not needleſly lauiſh of himſelfe, to ſet out and ſhew his parts alwayes at the higheſt; nor wilfully concealed in great occaſions. He loues to deſerue and to haue friends, but to truſt rather to his owne vertue. Reaſon and honeſty (next vnder religion) are his Councellers: which he followes without care of the euent, not without foreſight. In a iudgement of vnkindneſſe and enuy, he neuer caſts the firſt ſtone, and hates to picke thankes by detraction. He vndertakes none but worthy ſutes, ſuch as are free from baſeneſſe and iniuſtice; ſuch as is neither ſhame to aske, nor diſhonour to grant; not ſuffering priuate affections to ouer-weigh publique equity or conuenience; and better brooking a friends want, then an ill precedent; and thoſe which he yeeldeth to accept, hee loues not to linger in an afflicting hope: a preſent anſwer ſhall diſpatch the feares or deſires of his expecting client. His breſt is not a ciſterne to retaine, but as a conduit-pipe, to vent the reaſonable and honeſt petitions of his friend. Finally, he ſo liues,

as one that accounts not Princes fauours hereditary; as one that wil deſerue
their perpetuity, but doubt their change; as one that knowes
there is a wide world beſide the Court, and
aboue this world an
Heauen.

EPIST. X.

EPISTLES.
THE FOVRTH DECAD.

By Ios. Hall.

London,
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and *John Haviland*. 1624.

THE FOVRTH DECAD.

To Mr Walter Fitzwilliams.

Ep. I. *A discourse of the true and lawfull vse of pleasures; how we may moderate them, how we may enioy them with safety.*

INdeed; wherein stands the vse of wisedome, if not in tempering our pleasures and sorrowes? and so disposing our selues in spight of all occurrents, that the world may not blow vpon vs with an vnequall gale, neither tearing our sailes, nor slackning them. Euents will varie; if we continue the same, it matters not: nothing can ouerturne him, that hath power ouer himselfe. Of these two, I confesse it harder to manage prosperity, and to auoid hurt from good: strong and cold winds do but make vs gather vp our cloake more round, more close; but to keepe it about vs in a hot Sunne-shine, to runne and not sweat; to sweat and not faint; how difficult it is! I see some that auoid pleasures for their danger, and which dare not but abandon lawfull delights, for feare of sinne; who seeme to mee like some ignorant Matallists, which cast away the precious Ore, because they cannot separate the gold from the drosse; or some simple Iew, that condemnes the pure streames of *Iordan*, because it falls into the dead sea. Why do not these men refuse to eate, because meat hath made many gluttons? Or how dare they couer themselues, that know there is pride in ragges? These hard Tutors, if not Tyrants, to themselues, whiles they pretend a mortified strictnesse, are iniurious to their owne libertie, to the liberalitie of their Maker: wherefore hath he created and giuen the choice commodities of this earth, if not for vse? or why placed he Man in a Paradise, not in a Desert? How can we more displease a liberall friend, then to depart from his delicate feast wilfully hungry? They are deceiued that call this holinesse; it is the disease of a mind sullen, distrustfull, impotent: There is nothing but euill, which is not from heauen; and he is none of Gods friends, that reiects his gifts for his owne abuse. Heare me therefore, and true Philosophy; There is a nearer way then this, and a fairer; if you will be a wise Christian, tread in it. Learne first by a iust suruey, to know the due and lawfull bounds of pleasure; and then beware, either to go beyond a knowne Mere, or in the licence of your owne desires to remoue it. That God, that hath curb'd in the fury of that vnquiet and foaming element, and said of old, *Here shalt thou stay thy proud waues*, hath done no lesse for the rage of our appetite. Behold, our limits are not obscure; which if wee once passe, our inundation is perilous and sinfull. No iust delight wanteth either his warrant, or his tearmes. More plainely be acquainted both with the qualitie of pleasures, and the measure: Many a soule hath lost it selfe in a lawfull delight, through excesse: and not fewer haue perished

in thoſe, whoſe nature is vicious, without reſpect of immoderation. Your care muſt auoid both. The taſte of the one is deadly; of the other, a full carouſe: and in truth, it is eaſier for a Chriſtian, not to taſte of that, then not to be drunk with this: The ill is more eaſily auoided, then the indifferent moderated. Pleaſure is of a winding and ſerpentine nature; admit the head, the body will aske no leaue: and ſooner may you ſtop the entrance, then ſtay the proceeding. Withall, her inſinuations are ſo cunning, that you ſhal not perceiue your exceſſe, till you be ſicke of a ſurfet. A little honie is ſweet; much, fulſome. For the attaining of this temper then, ſettle in your ſelfe a right eſtimation of that wherein you delight: reſolue euery thing into his firſt matter, and there will bee more danger of contempt, then ouer-ioying. What are the goodly ſumptuous buildings we admire, but a little burnt and hardned earth? What is the ſtately & wondrous building of this humane bodie, whoſe beauty we doat vpon, but the ſame earth wee tread on, better tempred; but worſe, when it wants his gueſt? What are thoſe precious metals whom we worſhip, but veines of earth better coloured? What are coſtly robes, but ſuch as are giuen of worms, and conſumed of moths? Then, from their beginning, looke to their end, and ſee laughter conclude in teares; ſee death, in this ſweet pot. Thy conſcience ſcourges thee with a long ſmart for a ſhort libertie; and for an imperfect delight, giues thee perfect torment: Alas, what an hard peny-worth; ſo little pleaſure for ſo much repentance! Enioy it, if thou canſt: but if while the ſword hangs ouer thee in an horſes haire, ſtill threatning his fall and thine, thou canſt bee ſecurely iocund: I wonder, but enuie not. Now I heare you recall mee, and after all my diſcourſe (as no vvhit yet wiſer) inquire by vvhat rule our pleaſures ſhal be iudged immoderate? Wee are all friends to our ſelues, and our indulgence will hardly call any fauour too much. I ſend you not (tho I might) to your bodie, to your calling, for this tryall; while your delights exclude not the preſence, the fruition of God, you are ſafe: the loue of the medicine is no hinderance to the loue of health; let all your pleaſures haue reference to the higheſt Good, and you cannot exceed. You ſee the Angels ſent about Gods meſſages to this earth; yet neuer out of their heauen, neuer without the viſion of their Maker. Theſe earthly things cauſe not diſtraction, if we reſt not in them, if we can looke thorow them, to their giuer. The minde that deſires them for their owne ſakes, and ſuffers it ſelfe taken vp with their ſweetneſſe as his maine end, is already drunken. It is not the vſe of pleaſure that offends, but the affectation. How many great Kings haue beene Saints? they could not haue beene Kings, without choice of earthly delights; they could not haue been Saints, with earthly affections. If God haue mixed you a ſweet cup, drinke it cheerefully; commend the taſte, and be thankefull; but reioyce in it as his. Vſe pleaſures without dotage; as in God, from God, to God; you are as free from error, as miſerie.

Written to *W. F.* and dedicated to Mr *Robert Fernin.*

Ep. II. *A diſcourſe of the bloody vſe of ſingle combats; the iniuſtice of all pretences of their lawfulneſſe; ſetting forth the danger and ſinfulneſſe of this falſe and vnchriſtian manhood.*

YOu haue receiued a proud challenge, and now hold your ſelfe bound vpon termes of honour, to accept it. Heare firſt the anſwer of a friend, before you giue an anſwer to your enemie; receiue the counſell of loue, ere you enter thoſe courſes of reuenge: Thinke not you may reiect me, becauſe my profeſſion is peace; I ſpeake from him, which is not onely the Prince of Peace, but the God of Hoſts; of vvhom if you will not learne to manage your hand and your ſword, I ſhall grieue to ſee, that courage

hath

hath made you rebellious. Grant once that you are a Christian, and this victory is mine; I ouercome, and you fight not? would God the fury of mens passions could be as easily conquered, as their iudgements conuinced; how many thousands had beene free from blood! This conceir of false fortitude hath cost well-neere as many liues as lawfull warre, or as opinion of heresie. Let mee tell you with confidence, that all duels or single combats are murderous: blanch them ouer (how you list) with names of honour, and honest pretences; their vse is sinfull, and their nature diuellish.

Let vs two, if you please, (before hand) enter into these lists of words. Let reason (which is a more harmlesse fight) conflict with reason: Take vvhom you vvill vvith you into this field; of all the Philosophers, Ciuilians, Canonists; for Diuines (I hope) you shall finde none; and let the right of this truth be tryed vpon a iust induction.

I onely premise this caution, (lest wee quarrell about the cause of this quarrell) that necessity must be excluded from these vnlawfull fights; which euer alters their qualitie, and remoues their euill: The defence of our life, the iniunction of a Magistrate, are euer excepted: voluntary combats are onely questioned; or whose necessity wee doe not finde, but make. There are not many causes that can draw vs forth single into the field, with colour of equity. Let the first be the tryall of some hidden right; whether of innocence vpon a false accusation, or of title to inheritance, not determinable by course of Lawes; A proceeding not tolerable among Christians, because it wants both vvarrant and certaintie. Where euer did God bid thee hazard thy life for thy name? Where did he promise to second thee? When thou art without thy commandement, without his promise, thou art vvithout thy protection. Hee takes charge of thee, but vvhen thou art in thy wayes; yea in his. If this be Gods way, where did hee chalke it out? If thou want his Word, looke not for his aide. Miserable is that man, which in dangerous actions is left to his own keeping; yea how plainly doth the euent shew Gods dislike? How oft hath innocence lien bleeding in these combats, and guiltinesse insulted in the conquest? Those very decretals (whom we oft cite not, often trust not) report the inequalitie of this issue. Two men are brought to the barre, one accuses the other of theft, without further euidence, either to cleare, or conuince: The sword is called for, both witnesse, and Iudge: They meet, and combat: The innocent party is slaine: The stollen goods are found after in other hands, and confessed. O the iniustice of humane sentences! O vvretched estate of the party miscaried! his good name is lost with his life, which he would haue redeemed with his valour: he both dies and sinnes, while he striues to seeme cleare of a sinne. Therefore men say, he is guilty, because hee is dead, while the others wickednesse is rewarded with glory. I am deceiued, if in this case there were not three murderers; the Iudge, the aduersarie, himselfe. Let no man challenge God for neglect of innocence, but rather magnifie him for reuenge of presumption. What he enioynes, that he vndertakes, hee maintaines: Who art thou, O vaine man, that darest expect him a party in thine owne brawles? But there is no other vvay of tryall. Better none then this. Innocencie or land is questioned; and now wee send two men into the lists, to try vvhether is the better Fencer: vvhat is the strength or skill of the Champions, to the iustice of the cause? Wherefore serue our owne oathes? vvhereto vvitnesse, records, lotteries, and other purgations? Or why put wee not men as vvell to the old Saxon, or Liuonian, Ordalian tryals of hot yrons, or scalding liquors? It is farre better some truths should be vnknowne, then vnlawfully searched. Another cause seemingly warrantable may bee the determining of warre, preuention of common bloodshed: Two armies are readie to ioyne battell, the field is sure to bee bloody on both sides; either part chuses a champion; they two fight for all: the life of one shall ransome a thousand. Our Philosophers, our Lawyers shout for applause of this Monomachie, as a way neere, easie, safe: I dare not. Either the warre is iust, or vniust: if vniust, the hazard of one is too much; if iust, too little. The cause of a iust warre must be, besides true, important; the title common, wherein still a whole state is interessed; therefore may not, without rashnesse and tentation of God, be cast vpon two hands. The holy story neuer records any,

but a barbarous Philiſtine, to make this offer, and that in the preſumption of his vnmatchableneſſe. Profane monuments report many, and ſome on this ground wiſely reiected. *Tullus* challenged *Albanus*, that the right of the two Hoſts might be decided by the two Captaines; he returned a graue reply, (which I neuer read noted of cowardize) That this honour ſtood not in them two, but in the two Cities of *Alba* and *Rome*.

All cauſes of publike right are Gods: when we put to our hand in Gods cauſe, then we may looke for his. In vaine we hope for ſucceſſe, if we doe not our vtmoſt; wherefore either warre muſt be determined without ſwords, or vvith many: why ſhould all the heads of the Common-wealth ſtand vpon the necke and ſhoulders of one champion? If he miſ-carry, it is iniury to loſe her; if he preuaile, yet it is iniury to hazard her: yet reſpecting the parties themſelues. I cannot but grant it neereſt to equity, and the beſt of combats, that ſome blood ſhould be hazarded, that more might bee out of hazard. I deſcend to your caſe, which is yet further from likelihood of approoſe; for what can you plead but your credit? others opinion? You fight, not ſo much againſt anothers life, as your owne reproach: you are wronged, and now if you challenge not; or you are challenged, and if you accept not, the vvorld condemnes you for a coward: who would not rather hazard his life, then blemiſh his reputation? It were well, if this reſolution were as wiſe as gallant. If I ſpeake to a Chriſtian, this courage muſt be rectified. Tell me, what world is this, whoſe cenſure you feare? Is it not that which God hath branded long agoe with *Poſitus in maligno*? Is it not that which hath euer miſconſtrued, diſcouraged, diſgraced, perſecuted goodneſſe? that which reproached, condemned your Sauiour? What do you vnder theſe colours, if you regard the fauour of that, whoſe amitie is enmitie with God? What care you for the cenſure of him, whom you ſhould both ſcorne and vanquiſh? Did euer wiſe Chriſtians, did euer your Maſter, allow either this manhood, or this feare? Was there euer any thing more ſtrictly, more fearfully forbidden of him, then reuenge in the challenge; then in the anſwer, paiment of euill; and murder in both? It is pitie, that euer the water of Baptiſme was ſpilt vpon his face, that cares more to diſcontent the world, then to wrong God: He ſaith, *Vengeance is mine*; and you ſteale it from him in a glorious theft, hazarding your ſoule more then your body. You are weary of your ſelfe, while you thruſt one part vpon the ſword of an enemie; the other, on Gods. Yet perhaps I haue yeelded too much. Let goe Chriſtians; The wiſer world of men (and who elſe are worth reſpect) will not paſſe this odious verdict vpon your refuſall: valiant men haue reiected challenges, with their honours vntainted. *Auguſtus*, when he receiued a defiance, and braue appointment of combat from *Antonie*, could anſwer him, That if *Antonie* were weary of liuing, there vvere vvayes enow beſides to death. And that Scythian King returned no other reply to *Iohn* the Emperor of *Conſtantinople*. And *Metellus* challenged by *Sertorius*, durſt anſwer ſcornefully, vvith his pen, not vvith his ſword; That it vvas not for a Captaine, to dye a ſouldiers death. Was it not diſhonorable for theſe wiſe and noble Heathens to turne off theſe deſperate offers, What law hath made it ſo with vs? Shall I ſeriouſly tell you? Nothing but the meere opinion of ſome humorous Gallants, that haue more heart then braine; confirmed by a more idle cuſtome: Worthy grounds, whereon to ſpend both life and ſoule; vvhereon to neglect God, himſelfe, poſteritie. Goe now and take vp that ſword, of vvhoſe ſharpneſſe you haue boaſted, and haſten to the field; vvhether you die or kill, you haue murdered. If you ſuruiue, you are haunted vvith the conſcience of blood; if you die, with the torments; and if neither of theſe, yet it is murder, that you vvould haue killed. See whether the fame of a braue fight can yeeld you a counteruailable redreſſe of theſe miſchiefes: how much more happily valiant had it been to maſter your ſelfe, to feare ſinne more then ſhame, to contemne the world, to pardon a wrong, to preferre true Chriſtianitie before idle manhood, to liue and doe vvell.

To Mr Mat. Milward.

Ep. III. *A diſcourſe of the pleaſure of ſtudy and contemplation, with the varieties of ſchollar-like imployments, not without incitation of others thereunto; and a cenſure of their neglect.*

I Can wonder at nothing more, then how a man can be idle; but of all other, a Scholar; in ſo many improuements of reaſon, in ſuch ſweetneſſe of knowledge, in ſuch variety of ſtudies, in ſuch importunity of thoughts. Other Artizans do but practiſe, we ſtill learne; others runne ſtill in the ſame gyre, to vvearineſſe, to ſatietie; our choice is infinite: other labours require recreations, our very labour recreates our ſports: wee can neuer want, either ſomewhat to doe, or ſomewhat, that we would do. How numberleſſe are thoſe volumes vvhich men haue vvritten, of Arts, of Tongues! How endleſſe is that volume which God hath vvritten of the vvorld! wherein euery creature is a Letter, euery day a new Page: vvho can be weary of either of theſe? To finde wit in Poetry, in Philoſophy profoundneſſe, in Mathematicks acuteneſſe, in Hiſtory wonder of euents, in Oratory ſweet eloquence, in Diuinity ſupernaturall light and holy deuotion; as ſo many rich metals in their proper mynes, whom would it not rauiſh with delight? After all theſe, let vs but open our eyes, we cannot looke beſide a leſſon, in this vniuerſall Booke of our Maker worth our ſtudy, worth raking out. What creature hath not his miracle? vvhat euent doth not challenge his obſeruation? And if vveary of foraine imployment, we liſt to looke home into our ſelues, there wee finde a more priuate world of thoughts, which ſet vs on vvorke anew, more buſily, not leſſe profitably; now, our ſilence is vocall, our ſolitarineſſe popular, and we are ſhut vp, to doe good vnto many. And if once we be cloyed with our owne company, the doore of conference is open; here interchange of diſcourſe (beſides pleaſure) benefits vs: and he is a weake companion, from whom we returne not wiſer. I could enuy, if I could beleeue that *Anachoret*, vvho ſecluded from the vvorld, and pent vp in his voluntary priſon-wals, denied that hee thought the day long, vvhiles yet hee vvanted learning to vary his thoughts. Not to be cloyed with the ſame conceit, is difficult aboue humane ſtrength; but to a man ſo furniſhed vvith all ſorts of knowledge, that according to his diſpoſitions he can change his ſtudies, I ſhould wonder, that euer the Sunne ſhould ſeeme to paſe ſlowly. How many buſie tongues chaſe away good houres in pleaſant chat, and complaine of the haſte of night! What ingenuous minde can be ſooner weary of talking vvith learned Authors, the moſt harmeleſſe, and ſweeteſt of companions? What an heauen liues a Scholar in, that at once in one cloſe roome can dayly conuerſe vvith all the glorious Martyrs and Fathers? that can ſingle out, at pleaſure, either ſententious *Tertullian*, or graue *Cyprian*, or reſolute *Hierome*, or flowing *Chryſoſtome*, or diuine *Ambroſe*, or deuout *Bernard*, or (vvho alone is all theſe) heauenly *Auguſtine*, and talke vvith them, and heare their wiſe and holy counſels, verdicts, reſolutions: yea (to riſe higher) with courtly *Eſay*, with learned *Paul*, with all their fellow-Prophets, Apoſtles: yet more, like another *Moſes*, with God himſelfe, in them both? Let the vvorld contemne vs: while we haue theſe delights, we cannot enuy them; wee cannot wiſh our ſelues other then wee are. Beſides, the way to all other contentments is troubleſome; the onely recompence is in the end. To delue in the mynes, to ſcorch in the fire for the getting, for the fining of gold, is a ſlauiſh toyle; the comfort is in the wedge, to the owner, not the labourers; where our very ſearch of knowledge is delightſome. Study it ſelfe, is our life; from which vve would not be barred for a world. How much ſweeter then is the fruit of ſtudy, the conſcience of knowledge? In compariſon whereof, the

ſoule that hath once taſted it, eaſily contemnes all humane comforts. Goe now yee worldlings, and inſult ouer our paleneſſe, our needineſſe, our neglect. Ye could not bee ſo iocund, if you vvere not ignorant: if you did not vvant knowledge, you could not ouer-looke him that hath it: For me, I am ſo farre from emulating you, that I profeſſe, I had as leiue be a brute beaſt, as an ignorant rich man. How is it then, that thoſe Gallants, vvhich haue priuiledge of blood and birth, and better education, do ſo ſcornfully turne off theſe moſt manly, reaſonable, noble exerciſes of ſcholarſhip? An hawke becomes their fiſt better then a booke: No dogge but is a better companion: Any thing, or nothing, rather then what we ought. O minds brutiſhly ſenſuall! Doe they thinke that God made them for diſport? who euen in his Paradiſe, would not allow pleaſure, without vvorke. And if for buſineſſe; either of body, or minde: Thoſe of the body are commonly ſeruile, like it ſelfe. The minde therefore, the mind onely, that honorable and diuine part, is fitteſt to be imployed of thoſe vvhich vvould reach to the higheſt perfection of men, and vvould be more then the moſt. And what vvorke is there of the minde but the trade of a ſcholar, ſtudy? Let me therefore faſten this probleme on our Schoole-gates, and challenge all commers, in the defence of it; that, No Scholar cannot be truely noble. And if I make it not good, let me neuer be admitted further then to the ſubiect of our queſtion. Thus we do vvell to congratulate, to our ſelues, our own happineſſe: if others will come to vs, it ſhall be our comfort, but more theirs; if not, it is enough that we can ioy in our ſelues, and in him in whom we are that we are.

To Mr F. P.

EP. IV. *A diſcourſe of the increaſe of Popery; of the Oath of Allegeance; and the iuſt ſufferings of thoſe which haue refuſed it.*

YOu ſay, your religion dayly winneth. Bragge not of your gaine: you neither need, nor can, if you conſider how it gets, and whom: How, but by cunning ſleights, falſe ſuggeſtions, impudent vntruths? Who cannot thus preuaile againſt a quiet and innocent aduerſarie? Whom, but ſilly women, or men notoriouſly debauched? A ſpoyle fit for ſuch a conqueſt, for ſuch Victors. We are the fewer, not the worſe: if all our licentious hypocrites vvere yours, wee ſhould not complaine: and you might be the prouder, not the better. Glory you in this triumph, free from our enuy; who know we haue loſt none, but (by whom you ſaue nothing) either looſe, or ſimple. It were pity that you ſhould not forgoe ſome in a better exchange. The ſea neuer incroacheth vpon our ſhore, but it loſeth elſe-where: ſome we haue happily fetcht into the fold of our Church, out of your waſts; ſome others (though few, and ſcarce a number) vvee haue ſent into their heauen. Among theſe, your late ſecond *Garnet* liu'd to proclaime himſelfe a Martyr; and by dying, perſwaded. Poore man, how happy were he, if he might be his owne Iudge. That which gaue him confidence, vvould giue him glory: you beleeue, and wel-nere adore him. That fatall cord of his, was too little for reliques, though diuided into Mathematicke quantities. Whither cannot conceit lead vs? vvhether for his reſolution, or your credulitie? His death vvas fearleſſe: I commend his ſtomack, not his minde. How many malefactors haue wee knowne that haue laughed vpon their executioner, and ieſted away their laſt vvinde? You might know. It is not long ſince our *Norfolke Arrian* leapt at his ſtake. How oft haue you learned, in martyrdome to regard not the death, but the cauſe? Elſe, there ſhould be no difference in guilt and innocence, error and truth. What then? Died hee for Religion? This had bin but your owne meaſure: we endured your flames, which theſe gibbets could not acquit. But dare impudency it ſelfe affirme it? Not for meere ſhame, againſt the

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euidence of ſo many tongues, eares, records. Your proſperitie, your numbers argue enough, that a man may be a Papiſt in Britaine, and liue. If treaſon be your religion, vvho will vvonder that it is capitall? Defie that Deuill vvhich hath mockt you with this madde opinion, that treacherie is holineſſe, deuotion crueltie and diſobedience. I foreſee your euaſion: Alas, it is eaſie for a ſpightfull conſtruction to fetch religion within this compaſſe; and to ſay the ſwelling of the Foxes forehead is a horne. Nay then, let vs fetch ſome honeſt Heathen to be Iudge betwixt vs: Meere nature in him ſhall ſpeake vnpartially of both. To hold and perſwade, that a Chriſtian King may, yea muſt at the Popes will be dethroaned, and murdered; is it the voice of treaſon, or religion? And if traiterous, vvhether flatly, or by miſ-inferring? Beſides his practices, for this he died; witneſſe your own Catholikes. O God, if this be religion, what can be villany? Who euer dyed a Malefactor, if this be martyrdom? If this poſition be meritorious of heauen, hell is feared in vaine. O holy *Scillæ, Marij, Catilines, Cades, Lopezes, Gowries, Vawxes*, and who euer haue conſpired againſt lawfull Maieſtie! all Martyrs of *Rome*, all Saints of *Beckets* heauen. How vvell do thoſe palmes of celeſtiall triumph become hands red with the ſacred blood of Gods anointed? I am aſhamed to thinke, that humanitie ſhould nouriſh ſuch monſters, whether of men, or opinions. But you defie this ſauage factiouſneſſe, this deuotion of deuils; and honeſtly vviſh both God and Cæſar his owne. I praiſe your moderation: but if you be true, let me yet ſearch you: Can a man be a perfect Papiſt, vvithout this opinion againſt it? If he may, then your *Garnet* and *Drurie* died not for religion: if he may not, then Poperie is treaſon. Chuſe now vvhether you will leaue your Martyrs, or your Religion. What you hold of merit, free-will, tranſubſtantiation, inuocation of Saints, falſe adoration, ſupremacy of *Rome*, no man preſſes, no man inquires: your preſent inquiſition, your former examples would teach vs; mercy will not let vs learne. The only queſtion is, Whether our King may liue and rule; whether you may refraine from his blood, and not ſinne: Would you haue a man denie this, and not die? Would you haue a man thus dying honored? Dare you approue that religion, which defends the fact, canonizes the perſon? I heare your anſwer, from that your great Champion, which not many dayes ſince, with one blow hath driuen out three (not ſlight) vvedges: That not Ciuill obedience is ſtood vpon, but Poſitiue doctrine: That you are readie to ſweare for the Kings ſafetie, not againſt the Popes authoritie: King IAMES muſt liue and raigne; but *Paulus Quintus* muſt rule and be obeyed: and better were it for you to die, then your ſworne allegeance ſhould preiudice the Sea Apoſtolike. An eluſion fit for children. What is to dally, if not this? As if he ſaid, The King ſhall liue, vnleſſe the Pope will not; That hee ſhall not be diſcrowned, depoſed, maſſacred by your hands, vnleſſe your holy Father ſhould command. But (I aske, as vvho ſhould not?) What if he do command? What if your *Paulus Quintus* ſhould breathe out (like his predeceſſors) not threatnings, but ſtrong bellowings of Excommunications, of depoſition of Gods anointed? What if hee ſhall command (after that French faſhion) the throats of all Heretikes to bleed in a night? Pardon you in this: Now it is growne a point of doctrinall Diuinitie, to determine how farre the power of *Peters* ſucceſſor may extend: You may neither ſweare, nor ſay your hands ſhall not bee ſteep't in the blood of your true Soueraigne; and to die rather then ſweare it, is martyrdome. But what if heauen fall, ſay you? His Holineſſe (as you hope) vvill take none ſuch courſes. Woe vvere vs, if our ſafety depended vpon your hopes, or his mercies. Bleſſed be that God, which malgrè hath made and kept vs happie, and hath lift vs aboue our enemies. But what hope is there, that he who chargeth ſubiects not to ſweare allegeance will neuer diſcharge them from allegeance; that thoſe who clamorouſly and ſhameleſſely complaine to the world of our cruelty, will forbeare to ſollicit others cruelty to vs? Your hopes to you; to vs our ſecurities. Is this the Religion you father vpon thoſe Chriſtian Patriarkes of the Primitiue Age? O bleſſed *Ireney, Clemens, Cyprian, Baſil, Chryſoſtome, Auguſtine, Ierome*, and thou the ſeuereſt exactor of iuſt cenſures, holy *Ambroſe*! how vvould you haue ſpet at ſuch a rebellious aſſertion! What ſpeake I of Fathers? whoſe very mention in ſuch a cauſe were

The iudgement of a Catholike English-man baniſhed, &c. concerning the Apology of the Oath of Allegeance, intituled *Triplici nodo, &c.*

were iniury, were impiety. Which of those curſed hereſies of ancient times (for to them I hold it fitter to appeale) haue euer bin ſo deſperately ſhameleſſe, as to breed, to maintaine a conceit ſo palpably vnnaturall; vnleſſe perhaps thoſe old *Antitactæ* may vpon generall termes be compelled to patronize it, vvhile they held it pietie to breake the lawes of their Maker? For you, if you profeſſe not to loue willing errors, by this ſuſpect, and iudge the reſt: you ſee this defended with equall reſolution, and with no leſſe cheerefull expence of blood. In the body, where you ſee one monſtrous deformitie, you cannot affect; if you can doe ſo in your religion, yet how dare you? ſince the greater halfe of it ſtands on no other ground. Onely God make you wiſe, and honeſt, you ſhall ſhake hands with this faction of Popery; and I with you, to giue you a cheerefull welcome into the boſome of the Church.

To my brother M. SA. HALL.

EP. V. *A diſcourſe of the great charge of the miniſteriall function; together with particular directions for due preparation thereunto, and cariage therein.*

IT is a great and holy purpoſe (deare Brother) that you haue entertained, of ſeruing God in his Church: for what higher, or more worthy imploiment can there be, then to do theſe diuine duties, to ſuch a maſter, and ſuch a mother? wherin yet I ſhould little reioyce, if any neceſsity had caſt you vpon this refuge: for I hate and grieue to thinke that any deſperate mind ſhould make Diuinity but a ſhift, and diſhonour this Miſtreſſe by being forſaken of the world. This hath been the drift of your education: to this you were born, & dedicated in a direct courſe. I doe willingly incourage you, but not without many cautions. Enter not into ſo great a ſeruice, without much foreſight. When your hand is at the plow, it is too late to looke backe. Bethinke your ſelfe ſeriouſly of the weight of this charge: and let your holy deſire be allayed with ſome trembling. It is a fooliſh raſhneſſe of yong heads, when they are in Gods chaire, to wonder how they came thither, and to forget the awfulneſſe of that place, in the confidence of their owne ſtrength; which is euer ſo much leſſe, as it is more eſteemed. I commend not the waiward excuſes of *Moſes*, nor the peremptory vnwillingneſſe of *Ammonius*, and Frier *Thomas*, who maimed themſelues that they might be wilfully vncapable. Betwixt both theſe there is humble modeſty, and religious fearfulneſſe, eaſily to bee noted in thoſe, whom the Church honours with the name of her fathers, vvorthy your imitation: wherein yet you ſhall need no preſidents, if you well conſider vvhat worth of parts, what ſtrictneſſe of cariage, what weight of offices, God expects in this vocation. Know firſt, that in this place there wil be more holineſſe required of you, then in the ordinary ſtation of a Chriſtian: for whereas before you were but as a common line, now God ſets you for a copy of ſanctification vnto others, vvherein euery fault is both notable, and dangerous. Here is looked for a ſetled acquaintance with God, and experience both of the proceedings of grace, and of the offers and repulſes of tentations; which in vaine we ſhall hope to menage in other hearts, if we haue not found in our owne. To ſpeake by aime, or rote, of repentance, of contrition, of the degrees of regeneration, and faith, is both harſh, and ſeldom when, not vnprofitable. We truſt thoſe Phyſicians beſt, vvhich haue tryed the vertue of their drugs, eſteeming not of thoſe which haue onely borrowed of their bookes. Here will bee expected a free and abſolute gouernment of affections; that you can ſo ſtere your own veſſell, as not to be tranſported with fury, with ſelfe-loue, with immoderation of pleaſures, of cares, of deſires, with exceſſe of paſſions; in all which, ſo muſt you demeane your ſelfe, as one that thinkes hee is no

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man of the vvorld,but of God; as one too good(by his double calling) for that, which is either the felicitie,or impotency of beasts. Here must be continuall and inward exercise of mortification,and seuere Christianitie, whereby the heart is held in due awe, and the vveake flames of the spirit quickned, the ashes of our dulnesse blowne off; a practice necessary in him,whose deuotion must set many hearts on fire: Heere must be wisedome, and inoffensiuenesse of cariage, as of one that goes euer vnder monitors, and that knowes other mens indifferencies are his euils. No man had such need to keep a strict meane. Setting aside contempt,euen in obseruation,behold,wee are made a gazing stocke to the world,to Angels,to men. The very sayle of your estate must be moderated; which if it beare too high (as seldome) it incurres the censure of profusion and Epicurisme; if too low, of a base and vnbeseeming earthlinesse; your hand may not be too close for others need,nor too open for your owne; your conuersation may not be rough and sullen,nor ouer-familiar and fawning; whereof the one breeds a conceit of pride,and strangenesse; the other, contempt; not loosely mery,nor Cynically vnsociable; not contentious in small iniuries; in great, not hurtfully patient to the Church: your attire (for whither doe not censures reach?) not youthfully wanton; not,in these yeares affectedly ancient, but graue and comely, like the minde, like the behauiour of the vvearer; your gesture like your habit, neither sauouring of giddy lightnesse,nor ouerly insolence,nor wantonnesse, nor dull neglect of your selfe; but such,as may beseeme a mortified minde,full of worthy spirits: your speech like your gesture,not scurrilous, not detracting, not idle, not boasting, not rotten, not peremptorie; but honest, milde, fruitfull, sauourie, and such as may both argue and worke grace: your deliberations mature,your resolutions well grounded; your deuices sage and holy. Wherein let me aduise you,to vvalke euer in the beaten rode of the Church; not to runne out into single paradoxes. And if you meet at any time with priuate conceits,that seeme more probable, suspect them and your selfe; and if they can win you to assent,yet smother them in your brest,and doe not dare to vent them out, either by your hand or tongue,to trouble the common peace. It is a miserable praise, to bee a witty disturber. Neither will it serue you to be thus good alone; but if God shall giue you the honour of this estate,the world will looke, you should be the graue guide of a well-ordered family: for this is proper to vs, that the vices of our charge reflect vpon vs; the sinnes of others are our reproach. If another mans children mis-cary, the Parent is pitied; if a Ministers,censured; yea, not our seruant is faulty vvithout our blemish. In all these occasions (a misery incident to vs alone) our griefe is our shame. To descend nearer vnto the sacred affaires of this heauenly trade; in a Minister,Gods Church is accounted both his house to dwell in,and his field to worke in; vvherein (vpon the penalty of a curse)he faithfully,wisely,diligently,deuoutly,deales with God for his people, with his people, for and from God. Whether he instruct, hee must doe it with euidence of the spirit; or whether he reproue,with courage and zeale; or whether he exhort, with meeknesse,and yet with power; or whether he confute,with demonstration of truth, not with rage and personall maliciousnesse, not with a wilfull heat of contradiction; or whether he admonish,with long-suffering, and loue without preiudice,and partialitie: in a word,all these he so doth,as he that desires nothing but to honour God, and saue men. His wisdome must discerne betwixt his sheepe and wolues; in his sheepe,betwixt the wholesome and vnsound; in the vnsound, betwixt the weake and tainted; in the tainted,betwixt the natures,qualities,degrees of the disease,and infection; and to all these he must know to administer a word in season. He hath Antidotes for all tentations, counsels for all doubts, euictions for all errors,for all languishings incouragements. No occasion from any altered estate of the soule may finde him vnfurnished: He must ascend to Gods Altar with much awe, with sincere and cheerefull deuotion; so taking,celebrating, distributing his Sauiour, as thinking himselfe at table in heauen with the blessed Angels. In the meane time,as he wants not a thankefull regard to the Master of the feast, so not care of the guests. The greatnesse of an offender may not make him sacrilegiously partiall, nor the obscurity negligent. I

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haue ſaid little of any of our duties; and of ſome, nothing: yet enough, I think, to make you (if not timorous) carefull. Neither vvould I haue you hereupon to hide your ſelfe from this calling, but to prepare your ſelfe for it. Theſe times call for them that are faithfull: and if they may ſpare ſome learning; conſcience they can not. Goe on happily: it argues a minde Chriſtianly noble, to bee incouraged with the need of his labours, with the difficulties.

To Mrs. A. P.

Ep. VI. *A diſcourſe of the ſignes and proofes of a true faith.*

THere is no comfort in a ſecret felicitie. To be happy, and not know it, is little aboue miſerable. Such is your ſtate: onely herein better then the common caſe of the moſt; that the well of life lyes open before you; but your eyes (like *Agars*) are not open to ſee it; vvhiles they haue neither water, nor eyes. We doe not much more want that which vve haue not, then that which we doe not know we haue. Let mee ſell you ſome of that ſpirituall eye-ſalue which the Spirit commends to his Laodiceans; that you may clearely ſee how well you are. There is nothing but thoſe ſcales betwixt you and happineſſe. Thinke not much that I eſpy in you what your ſelfe ſees not. Too much neereneſſe oft-times hindreth ſight: and if for the ſpots of our own faces we truſt others eyes, why not for our perfections? You are in heauen, and know it not: He that beleeues, is already paſſed from death to life: You beleeue, whiles you complaine of vnbeleefe. If you complained not, I ſhould miſ-doubt you more, then you doe your ſelfe, becauſe you complaine. Secure and inſolent preſumption hath killed many, that breathes nothing but confidence and ſafety; and abandons all doubts, and condemnes them. That man neuer beleeued, that neuer doubted. This liquor of faith is neuer pure in theſe veſſels of clay, without theſe lees of diſtruſt. What then? Thinke not that I incourage you to doubt more; but perſwade you, not to bee diſcouraged with doubting. All vncertaintie is comfortleſſe: thoſe that teach men to coniecture and forbid to reſolue, reade lectures of miſery. Thoſe doubts are but to make way for aſſurance; as the oft ſhaking of the tree, faſtens it more at the root. You are ſure of God, but you are afraid of your ſelfe. The doubt is not in his promiſe, but your application. Looke into your owne heart. How know you that you know any thing, that you beleeue, that you will, that you approue, that you affect any thing? If a man, like your ſelfe, promiſe you ought, you know whether you truſt him, whether you relye your ſelfe on his fidelitie. Why can you not know it in him that is God and man? The difference is not in the act, but the obiect. But if theſe habits (becauſe of their inward and ambiguous nature) ſeeme hard to be deſcried; turne your eyes to thoſe open markes that cannot beguile you. How many haue bragged of their Faith, when they haue embraced nothing but a vaine cloud of preſumption? Euery man repeats his Creed, few feele it, few practiſe it. Take two boughs in the dead of winter; how like is one wood to another? how hardly diſcerned? Afterwards, *By their fruit you ſhall know them.* That faith, whoſe nature was obſcure, is euident in his effects. What is faith, but the hand of the ſoule? What is the dutie of the hand, but either to hold or worke? This hand then holds Chriſt, workes obedience and holineſſe: and if this act of apprehenſion be as ſecret, as the cauſe; ſince the cloſed hand hideth ſtill what it holdeth; ſee the hand of faith open; ſee what it worketh, and compare it vvith your owne proofe. Deny if you can (yet I had rather appeale to any Iudge, then your preiudiced ſelfe) that in all your needs you can ſtep boldly to the Throne of Heauen; and freely powre out your enlarged heart to your God, and craue of him, vvhether to receiue what you vvant, or

that

that you may vvant vvhat you haue, and would not. Be assured from God, this can be done by no power, but (that you feare to misse) of faith. God, as he is not, so he is not called a father without this. In vain doth he pray, that cannot cal God father: No father, without the spirit of adoption; no spirit, without faith: vvithout this, you may babble, you cannot pray. Assume you that you can pray, I dare conclude vpon my soule, *You beleeue.* As little as you loue your selfe, denie it you can, that you loue God. Say that your Sauiour from heauen should aske you *Peters* question, could your soule returne any other answer, then *Lord thou knowest I loue thee?* Why are you else in such awe to offend, that a world cannot bribe you to sinne? Why in such deepe griefe, vvhen you haue sinned, that no mirth can refresh you? Why in such feruent desire of enioying his presence? Why in such agony when you enioy it not? neither doth God loue you, neither can you loue God without faith. Yet more: Doe you willingly nourish any one sinne in your brest; do you not repent of all? Doe you not hate all, tho you cannot leaue all? Doe you not complaine that you hate them no more? Doe you not, as for life, wish for holinesse, and endeuour it? Nothing but faith can this cleanse the heart; that like a good hous-wife sweeps all the foule corners of the soule, and will not leaue so much as one webbe in this roomie house. Trust to it, you cannot hate sinne for it owne sake, and forsake it for Gods sake, without faith; the faithlesse hath had some remorse and feares, neuer repentance. Lastly, doe you not loue a good man for goodnesse, and delight in Gods Saints? Doth not your loue leade you to compassion, your compassion to relieue? An heart truely faithfull cannot but haue an hand christianly bountifull: Charitie and Faith make vp one perfect paire of Compasses, that can take the true latitude of a Christian heart: Faith is the one foot, pitcht in the centre vnmoueably, while Charitie vvalkes about, in a perfect circle of beneficence: these two neuer did, neither can goe asunder. Warrant you your loue, I dare warrant your faith: What need I say more? This heat of your affections, and this light of your workes, wil euince against all the gates of hell, that you haue the fire of Faith: let your soule then warme it selfe with these sweet and cordiall flames, against all those cold despaires, whereto you are tempted: say, *Lord, I beleeue*; and I will giue you leaue still to adde, *Helpe my vnbeleefe.*

To Mr Ed. Alleyne.

Ep. VII. *A direction how to conceiue of God in our deuotions and meditations.*

YOu haue chosen and iudged well: How to conceiue of the Deitie in our prayers, in our meditations, is both the deepest point of all Christianitie, and the most necessarie: so deepe, that if we wade into it, we may easily drowne, neuer finde the bottom: so necessarie, that without it, our selues, our seruices, are prophane, irreligious: wee are all borne Idolaters, naturally prone to fashion God to some forme of our owne, whether of an humane bodie, or of an admirable light; or if our minde haue any other more likely, and pleasing image. First then, away with all these wicked thoughts, these grosse deuotions; and with *Iacob* burie all your strange gods vnder the oake of *Shechem*, ere you offer to set vp Gods Altar at *Bethel*: and without all mentall representations, conceiue of your God purely, simply, spiritually; as of an absolute being, without forme, without matter, without composition; yea, an infinite, without all limit of thoughts. Let your heart adore a spirituall Maiestie, which it cannot comprehend, yet knowes to be; and, as it were, lose it selfe in his infiniteneſſe. Thinke of him, as not to be thought of; as one, whose wisedome is his iustice, whose iustice is his power, whose power is his

his mercie; and whose wisedome, iustice, power, mercy, is himselfe; as without qualitie good, great without quantitie, euerlasting without time, present euery where without place, containing all things without extent: and when your thoughts are come to the highest, stay there, and be content to vvonder, in silence: and if you cannot reach to conceiue of him as he is, yet take heed you conceiue not of him as he is not. Neither will it suffice your Christian mind, to haue this awefull and confused apprehension of the Deitie, without a more speciall and inward conceit of three in this one; three persons in this one essence, not diuided, but distinguished; and not more mingled then diuided. There is nothing, vvherein the vvant of words can wrong and grieue vs, but in this: Here alone, as we can adore, and not conceiue, so we can conceiue, and not vtter; yea, vtter our selues, and not be conceiued; yet as wee may, Thinke here of one substance in three subsistences; one essence in three relations; one IEHOVAH begetting, begotten, proceeding; Father, Sonne, Spirit: yet so, as the Son is no other thing from the Father, but another person; or the Spirit, from the Sonne. Let your thoughts here vvalke warily, the path is narrow: the conceit either of three substances or but one subsistence, is damnable. Let me lead you yet higher, and further, in this intricate vvay, towards the Throne of grace: All this will not auaile you, if you take not your Mediator with you: if you apprehend not a true manhood, gloriously vnited to the Godhead, without change of either nature, without mixture of both; whose presence, vvhose merits must giue passage, acceptance, vigour to your prayers.

Here must be therefore (as you see) thoughts holily mixed: of a Godhead and humanitie: one person in two natures: of the same Deitie, in diuers persons, and one nature: wherein (if euer) heauenly wisdome must bestir it selfe, in directing vs, so to seuer these apprehensions, that none be neglected; so to conioyne them that they bee not confounded. O the depth of diuine mysteries, more then can be wondred at! O the necessitie of this high knowledge, which vvho attaines not, may babble, but prayeth not? Still you doubt, and aske if you may not direct your prayers to one person of three. Why not? Safely, and with comfort. What need we feare, while wee haue our Sauiour for our patterne: *O my father (if possible) let this Cup passe:* and *Paul* euery where both in thanks and requests: but with due care of worshipping all in one. Exclude the other, while you fix your heart vpon one, your prayer is sinne; retaine all, and mention one, you offend not. None of them doth ought for vs, without all. It is a true rule of Diuines: All their externall workes are common: To sollicit one therefore, and not all, were iniurious. And if you stay your thoughts vpon the sacred humanitie of Christ, with inseparable adoration of the Godhead vnited, and thence climbe vp to the holy conceit of that blessed and dreadfull Trinity, I dare not censure, I dare not but commend your diuine method. Thus should Christians ascend from earth to heauen, from one heauen to another. If I haue giuen your deuotions any light, it is well: the least glimpse of this knowledge is vvorth all the full gleames of humane and earthly skill. But I mistake, if your owne heart wrought vpon with serious meditations (vnder that spirit of illumination) will not proue your best master. After this vveake direction, studie to conceiue aright; that you may pray aright; and pray that you may conceiue; and meditate that you may doe both:

and the God of heauen direct you, inable you,
that you may doe all.

To

To M. THOMAS IAMES of Oxford.

EP. VIII. *A diſcourſe of the grounds of the Papiſts confidence in appealing to the Fathers: applauding his worthy offers and indeauors of diſcouering the falſifications and deprauations of antiquity.*

SIR, I know no man ſo like as you to make poſterity his debter. I doe heartily congratulate vnto you ſo worthy labours, ſo noble a proiect. Our aduerſaries knowing of themſelues (that which *Tertullian* ſaith of all hereſies) that if appeale bee made to the ſacred bench of Prophets and Apoſtles, they cannot ſtand; remoue the ſuit of religion craftily, into the Court of the Fathers: A reuerend triall, as any vnder heauen; where, it cannot be ſpoken, how confidently they triumph ere the conflict. Giue vs the Fathers for our Iudges (ſay *Campian* and *Poſſeuine*) the day is ours. And whence is this courage? Is antiquity our enemy, their aduocate? Certainly it cannot bee truth that is new: We would renounce our Religion, if it could be ouer-lookt for time. Let goe equity, the older take both. There bee two things then, that giue them heart in this prouocation: One, the baſtardy of falſe Fathers; the other, the corruption of the true. What a flouriſh doe they make with vſurped names? Whom would it not amaze to ſee the frequent citations of the Apoſtles owne Canons, Conſtitutions, Liturgies, Maſſes: of *Clemens*, *Dennys* the Areopagite, *Linus*, *Hippolitus*, *Martiall* of *Burdeaux*, *Egeſippus*: Donations of *Conſtantine* the great, and *Lewis* the godly: Of 50 Canons of *Nice*: of *Dorotheus*, *Damaſus* his Pontificall; Epiſtles decretall of *Clemens*, *Enariſtus*, *Teleſphorus*, and an hundred other Biſhops holy and ancient; of *Enodius*, *Anaſtaſius*, *Simeon Metaphraſtes*, and moe yet then a number moe; moſt whereof haue crept out of the Vatican, or Cloiſters; and all cary in them manifeſt brands of falſhood, and ſuppoſition; that I may ſay nothing of thoſe infinite writings, which either ignorance, or wilfulneſſe, hath fathered vpon euery of the Fathers, not without ſhameleſſe importunity, and groſſe impoſſibilities: all which (as ſhee ſaid of *Peter*) their ſpeech bewrayeth; or (as *Auſten* ſaid of *Cyprians* ſtile) their face. This fraud is more eaſily auoided: For as in notorious burglaries, oft-times there is either an hat, or a gloue, or a weapon left behind, which deſcrieth the authors; ſo the God of truth hath beſotted theſe impoſtors to let fall ſome palpable error, (though but of falſe calculation) whereby, if not their names, yet their ages might appeare, to their conuiction. Moſt danger is in the ſecret corruption of the true and acknowledged iſſue of thoſe gracious parents; whom, through cloſe and crafty handling, they haue induced to belye thoſe that begot them; and to betray their Fathers, either with ſilence, or falſe euidence. Plainly, how are the honoured Volumes of faithfull antiquity, blurred, interlined, altered, depraued by ſubtle trechery; and made to ſpeake what they meant not? Fie on this, not ſo much iniuſtice, as impiety, to race the awefull monuments of the dead, and partially to blot and change the originall Will of the deceaſed, inſert our owne Legacies. This is done by our guilty aduerſaries, to the iniury not more of theſe Authors, then of the preſent and ſucceeding times. Hence thoſe Fathers are ſome-where not ours: What wonder? while they are not themſelues. Your induſtry hath offered (and that motion is liuely, and heroicall) to challenge all their learned and elegant pages, from iniury of corruption; to reſtore them to themſelues, and to vs: that which all the learned of our times haue but deſired to ſee done, you proffer to effect: your aſſay in *Cyprian* and *Auguſtine* is happy, and iuſtly applauded. All our Libraries, whom your diligent hand hath ranſackt, offer their ayd, in ſuch abundance of manuſcripts, as all Europe would enuy to ſee met in one Iland. After all this, for that the moſt ſpightfull imputation

to our Truth is nouelty, you offer to deduce her pedegree from thoſe primitiue times, through the ſucceſſions of all ages; and to bring into the light of the world many (as yet obſcure) but no leſſe certaine and authenticall Patrons, in a continued line of defence. You haue giuen proofe enough, that theſe are no glorious vaunts, but the zealous challenges of an able Champion. What wanteth then? Let mee ſay for you: Not an heart, not an head, not an hand; but (which I almoſt ſcorne to name in ſuch a cauſe) a purſe. If this continue your hinderance, it will not be more our loſſe then ſhame. Heare me a little, yee great and wealthy: Hath God loaded you with ſo much ſubſtance; and will you not lend him a little of his owne? Shall your riot bee fed with exceſſe; while Gods cauſe ſhall ſtarue for want? Shall our aduerſaries ſo inſultingly out-bid vs; and in the zeale of our profuſion laugh at our heartleſſe and cold niggardlineſſe? Shall heauenly truth lie in the duſt for want of a little ſtamped earth to raiſe her? How can you ſo much any way honor God, yea your ſelues, deſerue of poſterity, pleaſure the Church, and make you ſo good friends of your Mammon? Let not the next Age ſay, that ſhe had ſo vnkind predeceſſors. Fetch forth of your ſuperfluous ſtore, and caſt in your rich gifts into this treaſurie of the Temple. The Lord and his Church haue need. For you, it angers me to ſee how that flattering *Poſſeuinus* ſmoothly intices you from vs with golden offers, vpon the aduantage of our neglect; as if he (meaſuring your mind by his owne) thought an *Omnia dabo* would bring you with himſelfe on your knees to worſhip the deuill, the beaſt, the image of both: as if we were not as able to incourage, to reward deſert. Hath Vertue no Patrons on this ſide the *Alpes*? Are thoſe hils onely the threſholds of honour? I plead not, becauſe I cannot feare you: But who ſees not how munificently our Church ſcattereth her bountifull fauours vpon leſſe merit. If your day be not yet come, expect it; God and the Church owe you a benefit; if their payment be long, it is ſure. Onely goe you on with courage, in thoſe your high endeauors; and in the meane time, thinke it great recompence to haue deſerued.

To Mr. E. A.

EP. IX. *A Diſcourſe of fleeing or ſtay in the time of peſtilence; whether lawfull for Miniſter or people.*

HOw many hath a ſeduced conſcience led vntimely to the graue? I ſpeake of this ſad occaſion of Peſtilence. The Angell of God followes you, and you doubt whether you ſhould flye. If a Lyon out of the foreſt ſhould purſue you, you would make no queſtion: yet could he not doe it vnſent. What is the difference? Both inſtruments of diuine reuenge; both threaten death; one by ſpilling the blood, the other by infecting it. Who knowes whether he hath not appointed your *Zoar* out of the liſts of this deſtruction? You ſay it is Gods viſitation. What euill is not? If warre haue waſted the confines of your Country, you ſaue your throats by flight: Why are you more fauourable to Gods immediate ſword of peſtilence? Very leproſie, by Gods law, requires a ſeparation; yet no mortall ſickneſſe. When you ſee a noted Leper proclaime his vncleanneſſe in the ſtreet, will you embrace him for his ſake that hath ſtricken him, or auoid him for his ſake that hath forbidden you? If you honour his rod, much more will you regard his precept. If you miſlike not the affliction becauſe he ſends it, then loue the life which you haue of his ſending; feare the iudgement which he will ſend, if you loue it not. He that bids vs flee when we are perſecuted, hath neither excepted Angell nor man; whether ſoeuer, I feare our guiltineſſe, if wilfully we flee not. But whither ſhall we flee from God? ſay you: where ſhall he not both find and lead vs? whither

ſhall

ſhall not our deſtiny follow vs? Vaine men, we may runne from our home, not from our graue; Death is ſubtle, our time is ſet; we cannot, God will not alter it. Alas, how wiſe we are to wrong our ſelues! Becauſe Death will ouer-take vs, ſhall we runne and meet him? Becauſe Gods decree is ſure, ſhall we be deſperate? Shall we preſume, becauſe God changeth not? Why doe we not trye euery knife and cord, ſince our time is neither capable of preuention nor delay: our end is ſet, not without our meanes. In matter of danger where the end is not knowne, the meanes muſt be ſuſpected; in matter of hope where the end is not knowne, meanes muſt be vſed. Vſe then freely the meanes of your flight, ſuſpect the danger of your ſtay; and ſince there is no particular neceſſity of your preſence, know that God bids you depart and liue. You vrge the inſtance of your Miniſter: How vnequally? There is not more lawfulneſſe in your flight, then ſin in ours: you are your owne; wee our peoples: you are charged with a body, which you may not willingly leeſe, not hazard by ſtaying; wee with all their ſoules: which to hazard by abſence, is to loſe our owne: we muſt loue our liues; but not when they are riuals with our ſoules, or with others. How much better is it to bee dead, then negligent, then faithleſſe! If ſome bodies be contagiouſly ſicke, ſhall all ſoules bee wilfully neglected? There can be no time wherein good counſell is ſo ſeaſonable, ſo needfull. Euery threatning finds impreſſion, where the mind is prepared by ſenſible iudgements. When will the iron hearts of men bow, if not when they are heat in the flame of Gods affliction? now then to runne away from a neceſſary and publike good, to auoid a doubtfull and priuate euill, is to runne into a worſe euill then wee would auoid. He that will thus runne from Niniue to Tharſis, ſhall find a tempeſt, and a whale in his way. Not that I dare be an author to any, of the priuate viſitation of infected beds: I dare not without better warrant. VVho euer ſaid wee were bound to cloſe vp the dying eyes of euery departing Chriſtian? and vpon what-euer conditions, to heare their laſt grones? If we had a word, I would not debate of the ſucceſſe. Then, that were cowardlineſſe, which now is wiſedome. Is it no ſeruice, that wee publikely teach and exhort? that we priuately prepare men for death, and arme them againſt it? that our comfortable letters and meſſages ſtir vp their fainting hearts? that our loud voyces pierce their eares afarre; vnleſſe we feele their pulſes, and leane vpon their pillowes, and whiſper in their eares? *Daniel* is in the Lyons den; Is it nothing that *Darius* ſpeakes comfort to him thorow the grate, vnleſſe he goe in to ſalute him among thoſe fierce companions? A good Miniſter is the common goods: hee cannot make his life peculiar to one, without iniury to many. In the common cauſe of the Church, he muſt be no niggard of his life; in the priuate cauſe of a neighbours bodily ſickneſſe, he may ſoone be prodigall. A good father may not ſpend his ſubſtance on one child, and leaue the reſt beggers. If any man be reſolute in the contrary, I had rather praiſe his courage, then imitate his practice. I confeſſe, I feare; not ſo much death, as want of warrant for death.

To M. R. B.

Ep. X. *A complaint of the iniquity of the Times; with a preſcription of the meanes to redreſſe it.*

VVHiles I accuſed the Times, you vndertooke their patronage. I commend your charity, not your cauſe. It is true: There was neuer any Age not complained of; neuer any that was not cenſured, as worſt. VVhat is, we ſee; what was, we neither inquire nor care. That which is out of ſight and vſe, is ſoone out of mind, and ere long out of memory. Yet the iniquity of others, cannot excuſe ours. And if you will be but as iuſt as charitable, you ſhall confeſſe, that both ſome times exceed others in euill;

and theſe, all. This earthly Moone the Church hath her fuls and wainings, and ſometimes her eclypſes; whiles the ſhadow of this ſinfull maſſe hides her beauty from the world. So long as ſhe wadeth in this planetary world, it ſhould be vaine to expect better: it is enough when ſhe is fixed aboue, to be free from all change. This you yeeld: but nothing can perſwade you, that ſhee is not now in the full of her glory. True: or elſe ſhe were not ſubiect to this darkning. There was neuer more light of knowledge; neuer more darkneſſe of impiety: and there could not be ſuch darkneſſe, if there were not ſuch light. Goodneſſe repulſed, giues height to ſin: therefore are we worſe then our predeceſſors, becauſe we might be better. By how much our meanes are greater, by ſo much are our defects. Turne ouer all records; and parallell ſuch helps, ſuch care, ſuch coſt, ſuch expectation, with ſuch fruit, I yeeld: We ſee but our owne times: There was neuer but one *Noah* (whom the Heathen celebrate vnder another name) that with two faces ſaw both before and behind him: But loe, that Ancient of dayes, to whom all times are preſent, hath told vs, that theſe laſt ſhal be worſt: Our experience iuſtifies him, with all but the wilfull. This cenſure (leſt you ſhould condemne my rigour, as vnnaturally partiall) is not confined to our ſeas; but, free and common, hath the ſame bounds with the earth. I ioy not in this large ſociety. Would God we were euill alone. How few are thoſe, whoſe cariage doth not ſay, that profeſſion of any conſcience is puſillanimity? How few that care ſo much, as to ſhew well? And yet of thoſe few, how many care onely to ſeeme? whoſe words diſagree from their actions, and their hearts from their words? Where ſhall a man mew vp himſelfe, that he may not be a witneſs of what he would not? What can he ſee, or heare, and not bee either ſad or guilty? Oathes ſtriue for number with words; ſcoffes with oathes, vaine ſpeeches with both. They are rare hands, that are free either from aſperſions of blood, or ſpots of filthineſſe. Let mee bee at once (as I vſe) bold and plaine: VVanton exceſſe, exceſſiue pride, cloſe Atheiſme, impudent profaneneſſe, vnmercifull oppreſſion, ouer-mercifull conniuence, greedy couetouſneſſe, looſe prodigality, ſimoniacall ſacriledge, vnbrideled luxury, beaſtly drunkenneſſe, bloody treachery, cunning fraud, ſlanderous detraction, enuious vnderminings, ſecret idolatry, hypocriticall faſhionableneſſe, haue ſpred themſelues all ouer the world. The Sunne of peace looking vpon our vncleane heaps, hath bred theſe monſters, and hath giuen light to this brood of darkneſſe. Looke about you, and ſee if three great Idols, Honour, Pleaſure, Gaine, haue not ſhared the earth amongſt them, and left him leaſt, whoſe all is. Your deniall driues mee to particulars. I vrge no further. If any aduerſary inſult in my confeſſion, tell him, that I account them the greateſt part of this euill; neither could thus complaine, if they were not. VVho knowes not, that as the earth is the dregs of the world, ſo *Italy* is the dregs of the earth, *Rome* of *Italy*? It is no wonder to finde Satan in his Hell; but to find him in Paradiſe, is vncouth, and grieuous. Let them alone that will dye and hate to be cured. For vs: O that remedies were as eaſie as complaints! That we could be as ſoone cleared, as conuinced! That the taking of the medicine were but ſo difficult as the preſcription! And yet nothing hinders vs from health, but our wil: neither Goſpell, nor Grace, nor Glory, are ſhut vp; onely our hearts are not open. Let me turne my ſtile from you, to the ſecure, to the peruerſe, tho why doe I hope they will heare mee, that are deafe to God? they will regard words, that care not for iudgements? Let me tell them yet (if in vaine) they muſt breake, if they bow not: That if mercy may be refuſed, yet vengeance cannot be reſiſted: that God can ſerue himſelfe of them perforce, neither to their thanke nor eaſe: that the preſent plagues doe but threaten worſe. Laſtly, that if they relent not, hell was not made for nothing. What ſhould be done then? Except we would faine ſmart, each man amend one, and we all liue. How commonly doe men complaine, and yet adde to this heape? Redreſſe ſtands not in words. Let euery man pull but one brand out of this fire, and the flame will goe out alone. What is a multitude, but an heape of vnities? The more we deduce, the fewer we leaue. O how happy were it then, if euery man would begin at home, and take his owne heart to task, and at once be his owne Accuſer, and Iudge; to condemne his priuate errors, yea to mulct

them

them with death! Till then, alas, what auailes it to talke? While euery man cenſures, and no man amends, what is it but buſie trifling? But tho our care muſt begin at our ſelues, it may not end there. Who but a *Cain* is not his brothers keeper? Publike perſons are not ſo much their owne, as others are theirs. Who ſits at the common ſterne, cannot diſtinguiſh betwixt the care of his owne ſafety, and his veſſels: both drowne at once, or at once ſalute the hauen. Ye Magiſtrates (for in you ſtand al our lower hopes) whom God hath on purpoſe, in a wiſe ſurrogation, ſet vpon earth, to correct her diſorders, take to your ſelues firme fore-heads, courageous hearts, hands buſie, and not partiall; to diſcountenance ſhameleſſe wickedneſſe, to reſiſt the violent ſway of euils, to execute wholeſome lawes, with ſtrictnes, with reſolutiõ. The ſword of the Spirit meets with ſuch iron hearts, that it both enters not, and is rebated. Loe, it appeales to your arme, to your ayd. An earthen edge can beſt pierce this hardned earth: If iniquity die not by your hands, we periſh. And ye ſonnes of *Leui* gather to your *Moſes* in the gate of the Campe: conſecrate your hands to God in this holy ſlaughter of vice: Let your voice be both a trumpet to incite, and a two-edged ſword to wound and kill. Cry downe ſinne in earneſt, and thunder out of that ſacred chaire of *Moſes*; and let your liues ſpeake yet louder. Neither may the common Chriſtian ſit ſtill and looke on in ſilence: I am deceiued, if in this cauſe God allow any man for priuate. Here muſt bee all actors, no witneſſes. His diſcreet admonitions, ſeaſonable reproofes, and prayers neuer vnſeaſonable, beſides the power of honeſt example, are expected as his due tribute to the common health: What if we cannot turne the ſtreame? Yet we muſt ſwim againſt it: euen without conqueſt, it is glorious to haue reſiſted: in this alone, they are enemies, that doe nothing. Thus, as one that delights more in amendment, then excuſe, I haue both cenſured and directed. The fauour of your ſentence proceeds (I know) from your owne innocent vprightneſſe: So iudge of my ſeuere taxation. It ſhall be happy for vs, if wee can at once excuſe and diminiſh; accuſe and redreſſe iniquity. Let but the indeuour be ours, the ſucceſſe to GOD.

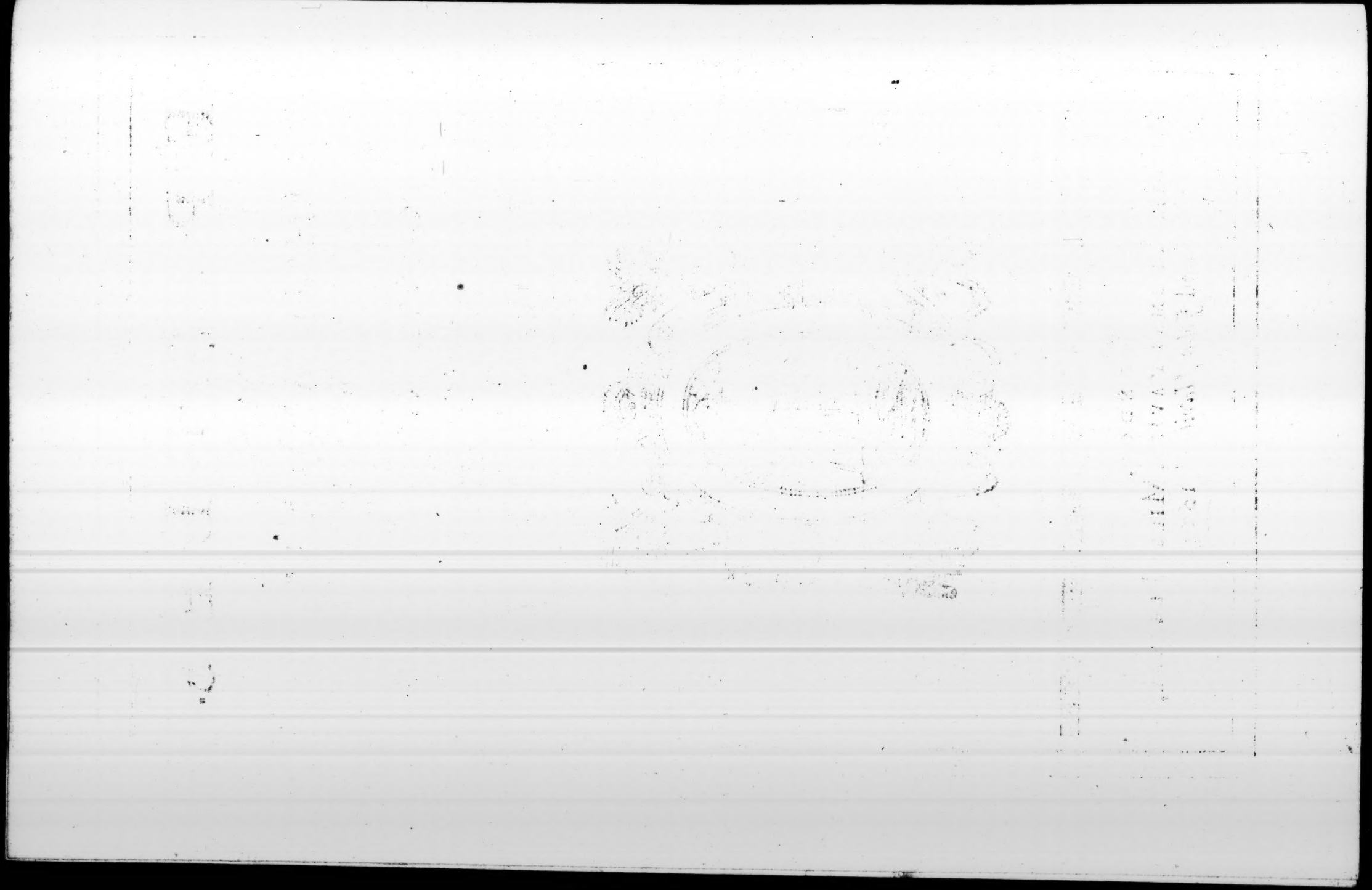
EPISTLES.

THE THIRD AND LAST VOLVME.

CONTAINING TWO *DECADS.*

By Ios. Hall.

London,
Printed for Thomas Pavier, Miles Flesher,
and *John Haviland.* 1624.



TO THE MOST HIGH AND EXCELLENT PRINCE, *HENRY*, PRINCE of WALES, All happineſſe.

MOſt Gratious Prince:

LEt me not (whiles I deſire to be dutifull) ſeeme importunate, in my dedications. I now bring to your Highneſſe theſe my laſt, and perhaps moſt materiall Letters: wherein, if I miſtake not, (as, how eaſily are wee deceiued in our owne?) the pleaſure of the variety ſhall ſtriue with the importance of matter. There is no worldly thing, I confeſſe, whereof I am more ambitious, then of your Highneſſes contentment; which that you place in goodneſſe, is not more your glory, then our ioy. Doe ſo ſtill, and heauen and earth ſhall agree to bleſſe you, and vs in you. For me, after this my officious boldneſſe, I ſhall betake my ſelfe in ſilence, to ſome greater worke, wherein I may approue my ſeruice to the Church, and to your Highneſſe, as her ſecond ioy and care. My heart ſhall be alwayes, and vpon all opportunities, my tongue and pen ſhall no leſſe gladly be deuoted to my gratious Maſter, as one

Who reioyce to be your Highneſſes
(though vnworthy, yet) faithfull
and obſequious Seruant,

IOS. HALL.

THE SVMME OF THE *SEVERALL EPISTLES.*

DECAC V.

EP.

1. To my B. Lord of Bathe and Wels.
Discoursing of the causes and meanes of the increase of Popery.

2. To my Lord Bishop of Worcester.
Shewing the differences of the present Church from the Apostolicall; and needlesnesse of our conformity thereto in all things.

3. To my Lady MARY DENNY.
Containing the description of a Christian, and his differences from the worldling.

4. To my Lady HONORIA HAY.
Discoursing of the necessity of Baptisme; and the estate of those which necessarily want it.

5. To Sir RICHARD LEA.
Discoursing of the comfortable remedies of all afflictions.

6. To Mr PETER MOLIN Preacher of the Church at Paris.
Discoursing of the late French occurrents, and what vse God expects to bee made of them.

7. To Mr THOMAS SVTTON.
Exciting him, and (in him) all others, to

EP.

early and cheerfull beneficence: shewing the necessitie and benefit of good workes.

8. To E. B. Dedicated to Sir GEORGE GORING.
Remedies against dulnes and heartlesnes in our callings; and encouragements to cheerfulnesse in labour.

9. To Sir IOHN HARRINGTON.
Discussing this Question:
Whether a man and wife after some yeeres mutuall and louing fruition of each other, may vpon consent, whether for secular, or religious causes, vow and perform a perpetuall separation from each others bed, and absolutely renounce all carnall knowledge of each other for euer.

10. To Mr WIL. KNIGHT.
Incouraging him to persist in the holy calling of the ministery; which vpon conceit of his insufficiency, and want of affection, he seemed inclining to forsake and change.

DECAD VI.

EP.

1. To my Lord DENNY.
   A particular account how our dayes are, or should bee spent, both common and holy.
2. To Mr T. S. Dedicated to Sir FVLKE GREVIL.
   Discoursing how we may vse the world without danger.
3. To Sir GEORGE FLEETWOOD.
   Of the remedies of sinne, and motiues to auoid it.
4. To Mr Doctor MILEVRNE.
   Discoursing how farre, and wherein Popery destroyeth the foundation.
5. Written long since to I. W.
   Dissuading from separation, and shortly oppugning the grounds of that error.
6. To Master I. B.
   A complaint of the mis-education of our Gentry.
7. To Mr IONAS REIGESBERGIVS in Zeland.

EP.

   Written some whiles since, concerning some new opinions then broached in the Churches of HOLLAND; *and vnder the name of* Arminius (*then liuing:*) *perswading all great wits to a study and care of the common peace of the Church, and dissuading from all affectation of singularity.*

8. To W. I. condemned for murder.
   Effectually preparing him, and (vnder his name) whatsoeuer Malefactor, for his death.
9. To Mr IOHN MOLE, of a long time now prisoner vnder the Inquisition at ROME.
   Exciting him to his wonted constancy, and encouraging him to Martyrdome.
10. To all Readers.
    Containing Rules of good aduice for our Christian and ciuill cariage.

THE

THE FIFT DECAD.

To my Lord Biſhop of BATHE and WELLS.

EP. I. *Diſcourſing of the cauſes and meanes of the increaſe of Poperie.*

BY what meanes the Romiſh Religion hath in theſe later times preuailed ſo much ouer the world, (Right Reuerend and Honorable) is a conſideration both weighty and vſeful; for hence may we frame our ſelues either to preuent, or imitate them: to imitate them in vvhat wee may; or preuent them in what they ſhould not. I meddle not with the means of their firſt riſings: the munificence of Chriſtian Princes, the honeſt deuotions of wel-meaning Contributers, the diuiſion of the Chriſtian world, the buſie endeuours of forward Princes, for the recouerie of the Holy-land, vvith neglect of their own, the ambitious inſinuations of that Sea, the fame and large dominion of thoſe ſeuen hils; the compacted indulgence and conniuence of ſome treacherous, of other timorous Rulers; the ſhameleſſe flatterie of Paraſites; the rude ignorance of Times; or if there be any other of this kinde: My thoughts and words ſhall be ſpent vpon the preſent, and lateſt Age. All the world knowes, how that pretended Chaire of of *Peter* tottered, and cracked, ſome threeſcore yeares agoe, threatning a ſpeedy ruine to her fearfull vſurper: How is it that ſtill it ſtands, and ſeemes now to boaſt of ſome ſetledneſſe? Certainly, if Hell had not contriued a new ſupport, the Angell had long ſince ſaid, It is fallen, it is fallen; and the Merchants, Alas, alas, the great Citie. The brood of that lame *Loyola* ſhall haue this miſerable honour, without our enuy; that if they had not beene, *Rome* had not beene. By what meanes, it reſts now to inquire.

It is not ſo much their zeale for falſhood; which yet we acknowledge, and admire not. If Satan vvere not more buſie then they, we had loſt nothing. Their deſperate attempts, bold intruſions, importunate ſollicitations, haue not returned empty; yet their policy hath done more then their force. That Popiſh world was then foule, and debauched, as in doctrine, ſo in life; and now began to be aſhamed of it ſelfe; When theſe holy Fathers, as ſome Saints dropt out of heauen, ſuddenly profeſſed an vnuſuall ſtrictneſſe, ſad pietie, reſolued mortification; and ſo drew the eyes and hearts of men after them, that poore ſoules began to thinke, it could not be other then diuine, which they taught; other then holy, which they touched. The very times (not ſeldome) giue as great aduantage, as our owne beſt ſtrength: and the vices of others giue glory to thoſe which either are, or appeare vertuous. They ſaw how ready the world vvas to bite at the bait; and now followed their ſucceſſe, with new helps. Plenty of pretended mira-

cles muſt bleſſe, on all ſides, the endeuors of this new Sect; and cals for both approbation, and wonder. Thoſe things by the report of their owne pens (other witneſſes I ſee none) haue beene done by the ten Patriarkes of the Ieſuitiſh Religion, both aliue and dead, which can hardly be matched of him, whoſe name they haue vſurped. And now the vulgar can ſay, If theſe men were not of God, they could doe nothing: How can a man that is a ſinner doe ſuch miracles? not diſtruſting either the fame, or the vvorke; but applauding the Authors, for what was ſaid to be done. But now leſt the enuy of the fact ſhould ſurpaſſe the wonder, they haue learned to caſt this glory vpon their woodden Ladies, and to communicate the gaine vnto the whole Religion: Two blockes at *Hale* and *Scherpen heuuell*, haue ſaid and done more for Poperie, then all Friers, euer ſince *Francis* wore his breeches on his head. But becauſe that praiſe is ſweet, vvhich ariſes from the diſgrace of a riuall; therefore this holy ſocietie hath, beſides, euer wont to honour it ſelfe by the brokage of ſhameleſſe vntruths againſt the aduerſe part; not caring how probable any report is, but how odious. A iuſt volume would not containe thoſe willing lies, wherewith they haue purpoſely loaded religion, and vs; that the multitude might firſt hate vs, and then inquire: and theſe courſes are held not tolerable, but meritorious. So the end may be attained, all meanes are iuſt; all wayes ſtraight. Whom we may, we ſatisfie: but wounds once giuen are hardly healed without ſome ſcarres: and commonly accuſations are vocall, Apologies dumbe. How eaſie is it to make any cauſe good, if we may take libertie of tongue and conſcience? Yet leſt ſome glimpſe of our truth and innocence ſhould perhaps lighten the eyes of ſome more inquiſitiue Reader, they haue by ſtrict prohibitions, whether of bookes, or conference, reſtrained all poſſibilitie of true informations: Yea their owne writings, vvherein our opinions are reported with confutation, are not allowed to the common view; leſt if it ſhould appeare vvhat we hold, our meere opinion ſhould preuaile more then their ſubtileſt anſwer. But aboue all, the reſtraint of Gods booke hath gained them moſt: If that might be in the hands of men, their religion could not be in their hearts; now, the concealement of Scriptures breeds ignorance, and ignorance ſuperſtition. But becauſe forbiddance doth but whet deſire, and worke a conceit of ſome ſecret excellence in things denied; therefore haue they deuiſed to affright this dangerous curioſitie, vvith that cruell, butcherly, helliſh inquiſition; wherein yet there is not leſſe craft then violence. For ſince they haue perceiued the blood of Martyrs to bee but the ſeede of the Church, and that theſe perfumes are more diſperſed with beating; they haue now learned to murder without noiſe, and to bring forth (if at leaſt they liſt ſometimes to make the people priuy to ſome examples of terror) not men, but carcaſſes. Behold, the conſtant confeſſions of the dying Saints haue made them weary of publike executions: none but bare walles ſhall now teſtifie the courage and faith of our happy Martyrs. A diſguiſed corpſe is onely brought forth to the multitude, either for laughter, or feare. Yet becauſe the very dead ſpeake, for truth in a loud ſilence, theſe ſpectacles are rare; and the graues of heretikes are become as cloſe as their death.

Yet leſt (ſince neither liuing mouthes, nor faithfull pens may be ſuffered to inſinuate any truth) thoſe ſpeeches ſhould perhaps be receiued from the Ancients, which in vs were hereticall; the monuments of vnpartiall antiquitie muſt be depraued; all vvitneſſes that might ſpeake againſt them muſt be corrupted, with a fraudulent violence; and ſome of them purged to the death. So whiles ours are debarred, and the Ancients altered, poſteritie ſhall acknowledge no aduerſarie.

What ſhould I ſpeake of thoſe plauſible deuices, which they haue inuented, to make ſuperſtitious and fooliſh Proſelytes? Their proud vaunts of antiquitie, vniuerſalitie, ſucceſſion, and the name of their fore-fathers, doe not onely perſwade, but amaze and beſot an ignorant heart. The glorious ſhewes of their proceſſions, the gaudy ornaments of their Altars, the pompe and magnificence of the places, and manner of their Seruices, the triumphs of their great Feſtiuals, are enough to bewitch any childiſh, ſimple, or vaine beholders. Who knowes not that nature is moſt led by ſenſe? Sure, children and fooles (ſuch are all meere naturall men) cannot be of any other Religion.

Beſides

Beſides all theſe, their perſonall vndertakings, vvhat for cunning, what for boldneſſe, could promiſe nothing but ſucceſſe. They can transforme themſelues into all ſhapes, and in theſe falſe formes thruſt themſelues into all Courts, and companies; not oftner changing their habit, then their name. They can take the beſt opportunities to worke vpon thoſe vvhich are either moſt vnable to reſiſt, or moſt like to beſtead them. That I may not ſpeake of the wrongs of vnſeaſonable trauell; vvherein many vnſetled heads haue met dangers, and ſollicited errors, who like fond and idle *Dinahs*, going abroad to gaze, haue been rauiſhed ere their returne. Neuer was any bird ſo laid for by the nets and calls of the fowler, as the great heire of ſome noble family, or ſome fiery vvit, is by theſe impoſtors. They know that greatneſſe is both lawleſſe, and commanding; if not by precept, yet by example: their very ſilence is perſwaſorie, and imperious. But alas for that other ſex: Still the Deuill begins with *Eue*; ſtill his aſſault is ſtrongeſt, where is weakeſt reſiſtance. *Simon Magus* had his *Helena*, *Nicolas* the Deacon had his *choros fœmineos*, (as *Hierome* calls them) *Marcion* had his Factoreſſe at *Rome*; *Appelles* his *Philumena*, *Montanus* his *Priſca* and *Maximilla*; *Arrius* his *Conſtantines-ſiſter*, *Donatius* his *Lucilla*, *Elpidius* his *Agape*, *Priſcillianus* his *Galla*: and our Ieſuites haue their painted Ladies (not dead, but liuing) both forobiects and inſtruments. When they ſaw they could not blow vp religion with French powder into heauen, they now try by this Moabitiſh plot to ſinke it downe to Hell. Thoſe ſilly women, which are laden with ſinnes, and diuers luſts, muſt now be the ſtales of their ſpirituall fornications: But for that theſe enterpriſes want not danger, that both parts may ſecurely ſucceed, behold publique libertie of diſpenſations, vvhether for diſſembled religion, or not vnprofitable filthineſſe. Theſe meanes are (like the Authors) diſhoneſt, and godleſſe. Adde (if you pleaſe) hereto, thoſe which pretend more innocent policy: their common dependances vpon one Commander, their intelligences giuen, their charges receiued, their rewards and honours (perhaps of the Calender, perhaps of a red Hat) duely conferred. Neither may the leaſt helpe be aſcribed to the conference of ſtudies; (the conioyned labours of whole Societies directed to one end, and ſhrouded vnder the title of one Author) to large maintenances, raiſed from the death-beds of ſome guilty benefactors: from whence flow both infinite numbers, and incomparable helps, of Students. Vnder which head, for the time paſt, not a few are moued by the remembrance of the bounteous hoſpitalitie of the religious; who hauing ingroſſed the vvorld to themſelues, ſeemed liberall in giuing ſome thing; like vnto ſome vaine-glorious theeues, which hauing robbed wealthy Merchants, beſtow ſome pence vpon beggers. Further, the ſmothering, if not compoſing of their frequent ſtrifes, and confining of brawles within their owne threſholds; vvith the nice menaging of their knowne oppoſitions, hath wonne many ignorant friends. Laſtly, the excellent correſpondence of their doctrines vnto nature, hath been their beſt ſollicitor. We haue examined particulars in a former Epiſtle: vvherein wee haue made it euident, that Popery affects nothing but to make Nature either proud, or vvanton: it offers difficulties, but carnall; and ſuch as the greateſt louer of himſelfe would eaſily embrace for an aduantage. That we may therefore ſumme vp all; I need not accuſe our careleſneſſe, indifferencie, idleneſſe, looſe cariage; in all vvhich, would God wee had not aided them, and wronged our ſelues; nor yet their zeale and forwardneſſe, worſe meanes are guilty of their gaine. In ſhort, the faire outſide which they ſet vpon Religion, which ſure is the beſt they haue, if not all; their pretended miracles, vvilfull vntruths, ſtrait prohibitions, bloody and ſecret inquiſitions, deprauations of ancient witneſſes, expurgation of their owne, gay and gariſh ſights, glorious titles, crafty changes of names, ſhapes, habits, conditions; inſinuations to the great, oppugnation of the vveaker ſexe; falſhood of anſwers, and oathes, diſpenſations for ſinnes, vniting of forces, concealing of differences, largeneſſe of contributions, multitude of actors, and meanes, accordances to mens naturall diſpoſitions: Where we on the contrarie care not to ſeeme but to be, diſclaime miracles, dare not ſaue the life of Religion with a lye; giue free ſcope to all pens, to all tongues, to all eyes: ſhed no blood for Religion: ſuffer all Writers to ſpeake like

themſelues; ſhew nothing but poore ſimplicitie in our deuotions; goe euer, and looke, as we are; reach the truth right-downe in an honeſt plainneſſe, take no vantage of imbecilitie; ſweare true, though we die; giue no hope of indulgence for euill; ſtudy each retired to himſelfe, and the Muſes; publiſh our quarrels, and aggrauate them; anger nature, and conquer it. Such gaine ſhall be grauell in their throats: ſuch loſſes to vs (in our not daring to ſinne) ſhall bee happy and victorious; in all other regards are both blame-worthy, and recouerable. What dulneſſe is this? Haue wee ſuch a King, as in theſe liſts of Controuerſie, may dare to grapple with that great infallible Vicar, for his triple Crowne; ſuch Biſhops as may iuſtly challenge the whole Conſiſtorie of *Rome*; ſo many learned Doctors, and Diuines, as no Nation vnder heauen, more; ſo flouriſhing Vniuerſities, as Chriſtendome hath none; ſuch bleſſed opportunities, ſuch incouragements; and now when we want nothing elſe, ſhall we be vvanting to our ſelues? Yea aboue all theſe, the God of heauen fauours vs; and doe wee languiſh? The cauſe is his, and in ſpight of the gates of hell ſhall ſucceed, though wee were not: our neglect may ſlacken the paſe of truth, cannot ſtay the paſſage. Why are we not as buſie, as ſubtill, more reſolute? Such ſpirits, and ſuch hands as yours (Reuerend Lord) muſt put life into the cold breaſts of this frozen generation, and raiſe them vp to ſuch thoughts and endeuours, as may make the emulation of our aduerſaries equall to their enmitie.

To my Lord Biſhop of WORCESTER.

EP. II. *Shewing the differences of the preſent Church from the Apoſtolicall; and needleſneſſe of our conformity thereto in all things.*

I Feare not to ſay, thoſe men are but ſuperſtitiouſly curious (Right Reuerend, and Honorable) which would call backe all circumſtances to their firſt patternes. The Spouſe of Chriſt hath been euer cloathed with her own rites: and as apparell, ſo Religion hath her faſhions, variable according to ages and places. To reduce vs to the ſame obſeruations which were in Apoſtolicall vſe, were no better then to tie vs to the ſandals of the Diſciples, or ſeamleſſe coat of our Sauiour. In theſe caſes, they did what we need not; and we may, what they did not: God meant vs no bondage in their example: their Canons binde vs, whether for manners, or doctrine, not their Ceremonies. Neither Chriſt, nor his Apoſtles, did all things for imitation: I ſpeake not of miraculous acts. We need not be ſilent before a Iudge, as Chriſt was; we need not take a towell, and gird our ſelues, and waſh our ſeruants feet, as Chriſt did; we need not make tents for our liuing, as *Paul*; nor goe armed, as *Peter*; nor carry about our wiues, as he, and the other Apoſtles. I acknowledge the ground not onely of ſeparation, but Anabaptiſme, and wonder that theſe conceits doe not anſwer themſelues. Who can chuſe but ſee a manifeſt difference betwixt thoſe lawes, which Chriſt and his great Ambaſſadors made for eternall vſe, and thoſe rituall matters, which were confined to place and time? Euery Nation, euery perſon ſinnes that obſerues not thoſe; Theſe for the moſt part, are not kept of the moſt; and are as well left without ſinne by vs, as vſed without preſcription or neceſſitie by the Authors. Some of them we cannot doe: others we need not: which of vs can caſt out deuils by command? Who can cure the ſicke by oyntment, and impoſition of hands? The Diſciples did it. All thoſe Acts vvhich proceeded from ſupernaturall priuiledge, ceaſed with their cauſe: who now dare vndertake to continue them? Vnleſſe perhaps ſome bold Papiſts, who haue brought in

groſſe

groſſe magick in ſtead of miraculous authoritie; and daub very carcaſes in ſtead of healing diſeaſes. There be more yet which we need not do. What need we to chooſe Miniſters by lot? What need we to diſclaime all peculiaritie in goods? What need wee to Chriſten in riuers; or to meet vpon their bankes? What need we to receiue Gods Supper after our owne? What to leane in each others boſome vvhile we receiue it? what to abhorre leauen in that holy Bread? what to celebrate loue-feaſts vpon the receipt? what to abſtaine from all ſtrangled and blood? vvhat to depend vpon a maintenance arbitrarie, and vncertaine? vvhat to ſpend our dayes in a perpetuall pererration, as not onely the Apoſtles, but the Prophets and Euangeliſts ſome ages after Chriſt? whoſoeuer would impoſe all theſe on vs, he ſhould ſurely make vs, not the ſonnes, but the ſlaues of the Apoſtles. Gods Church neuer her ſelfe in ſuch ſeruile termes; yea Chriſt himſelfe gaue at firſt ſome precepts of this nature, which he reuerſed ere long: when he ſent the Diſciples to preach, he charges: Take not gold, nor ſiluer, nor money in your girdles; afterwards *Iudas* caried the bagge. He charges, not to take ſo much as a ſtaffe; yet after behold two ſwords: ſhould the Diſciples haue held their Maſter to his own rule? Is it neceſſary that what he once commanded, ſhould bee obſerued alwayes? The very next Age to theſe Chriſtian Patriarks, neither would nor durſt haue ſo much varied her rites, or augmented them; if it had found it ſelfe tyed either to number, or kinde: As yet it was pure, chaſte, and (which was ground of all) perſecuted. The Church of Rome diſtributed the ſacramentall Bread: the Church of Alexandria permitted the people to take it: the Churches of Affricke and Rome, mixed their holy wine with water; other colder Regions dranke it pure. Some kneeled in their prayers, others fell proſtrate; and ſome lifted vp eyes, hands, feet towards heauen: ſome kept their Eaſter according to the Iewiſh vſe, the fourteenth of March; the French (as *Nicephorus*) the eight of the Calends of April, in a ſet ſolemnitie: the Church of Rome the Sunday after the fourteenth Moone; which yet (as *Socrates* truely writes) was neuer reſtrained by any Goſpel, by any Apoſtle. That Romiſh Victor ouercame the other world in this point, with too much rigour; whoſe cenſure therefore of the Aſian Churches was iuſtly cenſured by *Irenæus*. What ſhould I ſpeake of their difference of faſts? there can ſcarce be more varietie in dayes, or meats. It hath euer been thus ſeene, according to our *Anſelmes* rule, that the multitude of different ceremonies in all Churches, hath iuſtly commended their vnitie in faith. The French Diuines preach couered (vpon the ſame rule which required the Corinthians to be vncouered) we bare: The Dutch ſit at the Sacrament, vve kneele; Geneua vſeth wafers, we leauened bread; they common veſtures in Diuine ſeruice, wee peculiar: each is free: no one doth either blame, or ouer-rule others. I cannot but commend thoſe very Nouatian Biſhops (though it is a wonder any precedent of peace ſhould fall from Schiſmaticks) who meeting in Councell together, enacted that Canon of indifferencie, when the Church was diſtracted with the differences of her Paſchal ſolemnities; concluding, how inſufficient this cauſe was to diſquiet the Church of Chriſt. Their owne iſſue (our Separatiſts) will needs be vnlike them in good; and ſtriue to a further diſtance from peace: whiles in a conceit not leſſe idle, then ſcrupulous, they preſſe vs to an vniforme conformity in our faſhions to the Apoſtles. Their own practice condemnes them: They call for ſome, and yet keepe not all: yet the ſame reaſon inforces all, that pleads for ſome: and that vvhich warrants the forbearance of ſome, holds for all. Thoſe tooles which ſerue for the foundation are not of vſe for the roofe. Yea the great maſter-builder choſe thoſe workmen for the firſt ſtones, which he meant not to imploy in the walls. Doe we not ſee all Chriſts firſt agents extraordinary; Apoſtles, Euangeliſts, Prophets, Propheteſſes? See we not fiery and clouen tongues deſcending? What Church euer ſince boaſted of ſuch founders, of ſuch means? Why would God begin with thoſe which he meant not to continue; but to ſhew vs we may not alwayes look for one face of things? The nurſe feeds and tends her child at firſt; afterward hee is vndertaken by the diſcipline of a Tutor: muſt he be alwayes vnder the ſpoone, and ferule, becauſe he began ſo? If he haue good breeding, it matters not by whoſe hands. Who can denie, that we

haue the ſubſtance of all thoſe royall lawes, which Chriſt and his Apoſtles left to his Church; What doe we now thus importunately catching at ſhadowes? If there had been a neceſsitie of hauing what we want, or vvanting what we haue, let vs not ſo farre vvrong the wiſdom and perfection of the Law-giuer, as to thinke he would not haue inioyned that, and forbidden this. His ſilence in both argues his indifferencie, and calls for ours; which vvhile it is not peaceably entertained, there is clamour without profit, malice without cauſe, and ſtrife without end.

To my Lady MARY DENNY.

EP. III. *Containing the deſcription of a Chriſtian, and his differences from the worldling.*

MADAM:

IT is true that worldly eyes can ſee no difference betwixt a Chriſtian, & another man; the out-ſide of both is made of one clay, and caſt in one mould; both are inſpired with one common breath: Outward euents diſtinguiſh them not; thoſe, God neuer made for euidences of loue or hatred. So the ſenſes can perceiue no difference betwixt the reaſonable ſoule, and that which informes the beaſt: yet the ſoule knowes there is much more, then betwixt their bodies. The ſame holds in this: Faith ſees more inward difference, then the eye ſees outward reſemblance. This point is not more high then materiall: which that it may appeare, let me ſhew what it is to be a Chriſtian: You that haue felt it, can ſecond mee with your experience; and ſupply the defects of my diſcourſe. He is the liuing temple of the liuing God, where the Deity is both reſident and worſhipped. The higheſt thing in a man is his own ſpirit; but in a Chriſtian the ſpirit of God, which is the God of ſpirits. No grace is wanting in him; and thoſe which there are, want not ſtirring vp. Both his heart and his hands are cleane: All his outward purity flowes from within; neither doth he frame his ſoule to counterfet good actions; but out of his holy diſpoſition commands and produces them, in the light of God. Let vs begin with his beginning, and fetch the Chriſtian out of his nature, as another *Abraham* from his Chaldea; whiles the worldling liues and dies, in nature, out of God. The true conuert therefore, after his wylde and ſecure courſes, puts himſelfe (through the motions of Gods Spirit) to ſchoole vnto the Law; there hee learnes what he ſhould haue done, what he could not do, what he hath done, what he hath deſerued. Theſe leſſons coſt him many a ſtripe, & many a teare, and not more griefe then terror: for this ſharpe maſter makes him feele what ſinne is, and what hell is, and in regard of both, what himſelfe is. When he hath vvell ſmarted vnder the whip of this ſeuere vſher, and is made vile enough in himſelf, then is he led vp into the higher ſchoole of Chriſt, and there taught the comfortable leſſons of grace; there hee learnes vvhat belongs to a Sauiour, what one he is, what he hath done, and for whom, how he became ours, vvhis: and now finding himſelfe in a true ſtate of danger, of humilitie, of need, of deſire, of fitneſſe for Chriſt, he brings home to himſelfe all that he learnes, and what he knowes, he applyes. His former Tutor he feared, this he loueth; that ſhewed him his wounds, yea made them; this binds and heales them: that killed him; this ſhewes him life, and leades him to it. Now at once he hates himſelfe, defies Satan, truſts to Chriſt, makes account both of pardon & glory. This is his moſt precious Faith, whereby he appropriates, yea ingroſſes Chriſt Ieſus to himſelfe: whence he is iuſtified from his ſinnes, purified from his corruptions, eſtabliſhed in his reſolutions, comforted in his doubts, defended againſt temptations, ouercomes all his enemies. Which vertue, as it is moſt imployed, and moſt oppoſed, ſo caries the moſt care from the Chriſtian heart, that it be ſound, liuely, growing: ſound, not rotten, not hollow, not preſumptuous:

ſound

ſound in the act; not a ſuperficiall conceit, but a true, deepe, and ſenſible apprehenſion; an apprehenſion, not of the braine, but of the heart; and of the heart not approuing, or aſſenting, but truſting and repoſing. Sound in the obiect, none but Chriſt: he knowes, that no friendſhip in heauen can doe him good, without this? The Angels cannot: God will not: Ye beleeue in the Father, beleeue alſo in me.

Liuely; for it cannot giue life, vnleſſe it haue life; the faith that is not fruitfull, is dead: the fruits of faith are good workes; whether inward, within the roofe of the heart, as loue, awe, ſorrow, pietie, zeale, ioy, and the reſt; or outward towards God, or our brethren: obedience and ſeruice to the one; to the other reliefe and beneficence: Theſe he beares in his time; ſometimes all, but alwayes ſome.

Growing: true faith cannot ſtand ſtill; but as it is fruitfull in workes, ſo it increaſeth in degrees; from a little ſeed it proues a large plant, reaching from earth to heauen, and from one heauen to another: euery ſhower and euery Sun addes ſomething to it. Neither is this grace euer ſolitarie, but alwayes attended royally: for that he beleeues what a Sauiour he hath, cannot but loue him; and he that loues him, cannot but hate whatſoeuer may diſpleaſe him; cannot but reioyce in him, and hope to enioy him, and deſire to enioy his hope, and contemne all thoſe vanities which he once deſired and enioyed. His minde now ſcorneth to grouell vpon earth, but ſoareth vp to the things aboue, where Chriſt ſits at the right hand of God; and after it hath ſeene what is done in heauen lookes ſtrangely vpon all worldly things. He dare truſt his faith aboue his reaſon, and ſenſe: and hath learned to weane his appetite from crauing much. Hee ſtands in awe of his own conſcience, and dare no more offend it, then not diſpleaſe himſelfe. He feares not his enemies, yet neglects them not; equally auoiding ſecurity, and timorouſneſſe. He ſees him that is inuiſible; and walks with him awfully, familiarly. He knowes what he is borne to, and therefore digeſts the miſeries of his wardſhip, with patience: he findes more comfort in his afflictions, then any worldling in pleaſures. And as hee hath theſe graces to comfort him within, ſo hath hee the Angels to attend him without; ſpirits better then his owne; more powerfull, more glorious: Theſe beare him in their armes, wake by his bed, keepe his ſoule while he hath it, and receiue it when it leaues him. Theſe are ſome preſent differences: the greateſt are future; which could not be ſo great, if themſelues were not witneſſes; no leſſe then betwixt heauen and hell, torment and glory, an incorruptible crowne, and fire vnquenchable. Whether Infidels beleeue theſe things or no, we know them: ſo ſhall they, but too late. What remaines but that we applaud our ſelues in this happineſſe, and walke on cheerily in this heauenly profeſſion? acknowledging that God could not do more for vs; and that we cannot doe enough for him. Let others boaſt (as your Ladiſhip might with others) of ancient and Noble Houſes, large patrimonies, or dowries, honorable commands; others of famous names, high and enuied honours, or the fauours of the greateſt; others of valour or beauty, or ſome perhaps of eminent learning and wit; it ſhall be our pride that we are Chriſtians.

To my Lady HONORIA HAY.

EP. IV. *Diſcourſing of the neceſſitie of Baptiſme; and the eſtate of thoſe which neceſſarily want it.*

MADAM:

METhinks children are like teeth, troubleſome both in the breeding, and loſing, and oftentimes painfull while they ſtand: yet ſuch, as wee neither would, nor can well be without. I goe not about to comfort you thus late, for your loſſe: I rather congratulate

gratulate your wiſe moderation, and Chriſtian care of theſe firſt ſpirituall priuiledges; deſiring onely to ſatisfie you in what you heard as a witneſſe; not in what you needed as a mother. Children are the bleſſings of Parents, and Baptiſme is the bleſſing of children, and parents: wherein there is not onely vſe, but neceſſitie; neceſſitie, not in reſpect ſo much of the end, as of the precept: God hath enioyned it, to the comfort of parents, and behoofe of children: which therefore, as it may not be ſuperſtitiouſly haſtened, ſo not negligently deferred. That the contempt of baptiſme damneth, is paſt all doubt; but that the conſtrained abſence thereof, ſhould ſend infants to hell, is a cruell raſhneſſe. It is not their ſinne to die early: death is a puniſhment, not an offence; an effect of ſinne, not a cauſe of torment; they want nothing but time; which they could not command. Becauſe they could not liue a while longer, that therefore they ſhould die euerlaſtingly, is the hard ſentence of a bloody religion. I am onely ſorie, that ſo harſh an opinion ſhould bee graced with the name of a Father, ſo reuerend, ſo diuine: whoſe ſentence yet let no man plead by halues. He who held it vnpoſsible for a childe to be ſaued vnleſſe the baptiſmall water were powred on his face, held it alſo as vnpoſſible, for the ſame Infant, vnleſſe the ſacramentall bread were receiued into his mouth. There is the ſame ground for both, the ſame error in both, a weakneſſe fit for forgetfulneſſe; ſee yet how ignorant, or ill-meaning poſterity, could ſingle out one halfe of the opinion for truth, and condemne the other of falſhood. In ſpight of whom, one part ſhall eaſily conuince the other; yea, without all force: ſince both cannot ſtand, both will fall together, for company. The ſame mouth, which ſaid, Vnleſſe yee be borne-againe of water, and the Holy Ghoſt, ſaid alſo, Except yee eat the fleſh of the Sonne of Man, and drinke his blood: an equall neceſſitie of both. And leſt any ſhould plead different interpretations, the ſame S. *Auſtin* auerres this later opinion alſo, concerning the neceſſary communicating of children, to haue been once the common iudgement of the Church of Rome: A ſentence ſo diſpleaſing, that you ſhall finde the memory of it noted vvith a blacke coale, and wip't out in that infamous bill of *Expurgations*. Had the ancient Church held this deſperate ſequele, what ſtrange, and yet wilfull crueltie had it beene in them, to deferre baptiſme a whole yeare long: till Eaſter, or that Sunday, which hath his name (I thinke) from the white robes of the baptiſed?

Yea what an aduenture vvas it in ſome, to adiourne it till their age (with *Conſtantine*) if being vnſure of their life, they had been ſure the preuention of death would haue inferred damnation? Looke vnto that legall Sacrament of circumciſion, which (contrary to the fancies of our Anabaptiſts) directly anſwers this Euangelicall. Before the eight day, they could not be circumciſed: before the eight day they might die. If dying the ſeuenth day, they were neceſſarily condemned: either the want of a day is a ſinne, or God ſometimes condemneth not for ſinne: Neither of them poſſible, neither according with the iuſtice of the Law-giuer. Or if from this parallel, you pleaſe to looke either to reaſon or example, the caſe is cleere. Reaſon; no man that hath faith, can be condemned, for Chriſt dwels in our hearts by faith: and hee in whom Chriſt dwels, cannot be a reprobate. Now it is poſsible a man may haue a ſauing faith, before baptiſme: *Abraham* firſt beleeued to iuſtification: then after receiued the ſigne of circumciſion, as a ſeale of the righteouſnes of that faith, which he had when he was vncircumciſed: Therefore ſome dying before their baptiſme, may, yea muſt be ſaued. Neither was *Abrahams* caſe ſingular; he was the Father of all them alſo, which beleeue, not being circumciſed: theſe, as they are his Sonnes in faith, ſo in righteouſneſſe, ſo in ſaluation: vncircumciſion cannot hinder, where faith admitteth; Theſe following his ſteps of beliefe before the Sacrament, ſhall doubtleſſe reſt in his boſome, without the Sacrament; without it, as fatally abſent, not as willingly neglected. It is not the water, but the faith: not the putting away the filth of the fleſh (ſaith S. *Peter*) but the ſtipulation of a good conſcience; for who takes Baptiſme without a full faith (ſaith *Hierom*) takes the water, takes not the ſpirit; Whence is this ſo great vertue of the water, that it ſhould touch the body, and cleanſe the heart (ſaith *Auſtin*) vnleſſe by the power of the word, not ſpoken, but beleeued? Thou ſeeſt water (ſaith *Ambroſe*:) euery water heales not, that

that water onely heales which hath the grace of God annexed; And if there bee any grace in the water (ſaith *Baſil*) it is not of the nature of the water, but of the preſence of the Spirit. Baptiſme is indeed, as Saint *Ambroſe* ſtiles it, the pawne and image of our reſurrection; yea (as *Baſil*) the power of God to reſurrection: but (as *Ignatius* expounds this phraſe aright) beleeuing in his death, we are by baptiſme made partakers of his reſurrection. Baptiſme therefore without faith cannot ſaue a man, and by faith doth ſaue him: and faith without baptiſme (where it cannot bee had; not where it may be had, and is contemned) may ſaue him: That ſpirit which workes by meanes, will not be tyed to meanes.

Examples. Caſt your eyes vpon that good thiefe; good in his death, though in his life abominable: he was neuer waſhed in Iordan, yet is receiued into Paradiſe; his ſoule was foule with rapines, and iniuſtice, yea bloody with murders: and yet being ſcoured onely with the blood of his Sauior, not with water of baptiſme, it is preſented glorious to God. I ſay nothing of the ſoules of *Traian*, and *Falconella*, meere heathens, liuing and dying without Chriſt, without baptiſme: which yet their honeſt Legend reports to be deliuered from hell, tranſported to heauen, not ſo much as ſcorched in Purgatory: The one by the prayers of *Gregory*, the other of *Tecla*. What partiality is this, to deny that to the children of Chriſtians, which they grant to knowne Infidels? The promiſe is made to vs, and our ſeed: not to thoſe that are without the pale of the Church. Thoſe Innocents which were maſſacred for Chriſt, are by them canonized for Saints, and make one day in their Kalendar (each yeare) both holy, and diſmall; whereof yet ſcarce any liued to know water, none to know baptiſme. Yea, all Martyrs are here priuiledged; who are Chriſtened in their owne blood, in ſtead of water: but where hath God ſaid, All that die without baptiſme, ſhall die for euer, except Martyrs; why not, except beleeuers? It is faith that giues life to Martyrs; which if they ſhould vvant, their firſt death could not auoid the ſecond. *Ambroſe* doubted not to ſay, his *Valentinian* was baptiſed becauſe he deſired it; not becauſe he had it: he knew the mind of God; who accounts vs to haue what we vnfainedly wiſh. Children cannot liue to deſire baptiſme: if their Parents deſire it for them, why may not the deſire of others be theirs, as well as (according to *Auſtins* opinion) the faith of others beleeuing, and the mouth of others confeſſing? In theſe caſes therefore, of any ſoules but our owne, it is ſafe to ſuſpend, and dangerous to paſſe iudgement. Secret things to God: He that made all ſoules, knowes vvhat to doe vvith them, neither will make vs of counſell: But if wee define either way, the errors of charitie are inoffenſiue. We muſt honour good means, and vſe them, and in their neceſſarie want depend vpon him, who can vvorke, beyond, vvithout, againſt meanes.

Thus haue I endeuoured your Ladiſhips ſatisfaction in what you heard, not without ſome ſcruple. If any man ſhall blame my choice in troubling you with a thornie and ſcholaſticall diſcourſe, let him know that I haue learned this faſhion of Saint *Hierome* the Oracle of Antiquitie, vvho was vvont to entertaine his *Paula* and *Euſtochium*, *Marcella*, *Principia Hedibia*, and other deuout Ladies, with learned canuaſes of the deepe points of Diuinitie. This is not ſo perplexed, that it need to offend: nor ſo vnneceſſary, that it may be vnknowne.

To Sir RICHARD LEA, ſince deceaſed.

EP. V. *Diſcourſing of the comfortable remedies of all afflictions.*

WISE men ſeeke remedies before their diſeaſe: ſenſible patients, when they begin to complaine: fooles, too late. Afflictions are the common maladies of Chriſtians:

ſtians: Theſe you feele, and vpon the firſt groanes ſeeke for eaſe. Wherefore ſerues the tongue of the learned, but to ſpeake words in ſeaſon? I am a Scholler of thoſe that can comfort you: If you ſhall, vvith me, take out my leſſons, neither of vs ſhal repent it. You ſmart and complaine: take heed leſt too much. There is no affliction not grieuous: the bone that vvas diſioynted, cannot bee ſet right without paine. No potion can cure vs, if it worke not: it vvorkes not, except it make vs ſicke: we are contented with that ſickneſſe, which is the vvay to health. There is a vexation without hurt: ſuch is this: We are afflicted, not ouer-preſſed; needie, not deſperate; perſecuted, not forſaken; caſt downe, but periſh not. How ſhould we, vvhen all the euill in a Citie comes from the prouidence of a good God; which can neither be impotent, nor vnmercifull? It is the Lord: let him doe vvhat hee will. Woe were vs if euils could come by chance; or were let looſe to alight where they liſt: now they are ouer-ruled; wee are ſafe. The deſtinie of our ſorrowes is written in heauen by a vviſe and eternall decree: Behold, he that hath ordained, moderates them. A faithfull God, that giues an iſſue vvith the tentation: An iſſue, both of their end, and their ſucceſſe. He chides not alwayes, much leſſe ſtriketh. Our light afflictions are but for a moment; not ſo long, in reſpect of our vacancy, and reſt. If wee weepe ſometimes, our teares are precious; As they ſhall neuer be dry in his bottle, ſo they ſhall ſoone be dry vpon our cheekes. He that wrings them from vs, ſhall vvipe them off: how ſweetly doth hee interchange our ſorrowes, and ioyes, that we may neither be vaine, nor miſerable? It is true; To be ſtrooke, once in anger, is fearfull: his diſpleaſure is more then his blow: In both, our God is a conſuming fire. Feare not, theſe ſtripes are the tokens of his loue: he is no Sonne, that is not beaten; yea till he ſmart, and cry; if not till he bleed: no Parent corrects anothers childe; and he is no good Parent that corrects not his owne. Oh rod worthy to be kiſſed, that aſſures vs of his loue, of our adoption! What ſpeake I of no hurt? ſhort praiſes doe but diſcommend; I ſay more, theſe euils are good: looke to their effects. What is good, if not patience? affliction is the mother of it; tribulation bringeth forth patience. What can earth or heauen yeeld better then the aſſurance of Gods Spirit: Afflictions argue, yea ſeale this to vs. Wherein ſtands perfect happineſſe, if not in our neere reſemblance of Chriſt? Why was man created happy, but becauſe in Gods image? The glory of Paradiſe, the beauty of his body, the duty of the creatures, could not giue him felicitie, without the likeneſſe to his Creator. Behold, what wee loſt in our height, wee recouer in our miſerie; a conformitie to the image of the Sonne of God: he that is not like his elder brother, ſhall neuer be coheire with him. Loe, his ſide, temples, hands, feet, all bleeding: his face blubbred, ghaſtly, and ſpitted on: his skin all pearled with a bloody ſweat, his head drouping, his ſoule heauy to the death: ſee you the vvorldling merry, ſoft, delicate, perfumed, neuer wrinkled with ſorrow, neuer humbled with afflictions? What reſemblance is here, yea what contrarietie? Eaſe ſlayeth the fooles; it hath made him reſty, and leaues him miſerable. Be not deceiued; No man can follow Chriſt without his Croſſe, much leſſe reach him; and if none ſhall raigne with Chriſt, but thoſe that ſuffer vvith him, what ſhall become of theſe iolly ones? Goe now thou dainty worldling, and pleaſe thy ſelfe in thy happineſſe, laugh alwayes, and be euer applauded; It is a wofull felicitie that thou ſhalt finde in oppoſition to thy Redeemer: He hath ſaid, Woe to them that laugh; Beleeueſt thou, and doſt not weepe at thy laughter? and with *Salomon*, condemne it of madneſſe? And againe, with the ſame breath, Bleſſed are yee that weepe: who can beleeue this, and not reioyce in his owne teares, and not pitie the faint ſmiles of the godleſſe? Why bleſſed? For ye ſhall laugh: Behold, wee that weepe on earth, ſhall laugh in heauen: we that now weepe vvith men, ſhall laugh vvith Angels; while the ſleering worldling, ſhall be gnaſhing, and howling with Diuels: we that weepe for a time, ſhall laugh for euer: who would not be content to deferre his ioy a little, that it may be perpetuall, and infinite? What mad man would purchaſe this crackling of thornes (ſuch is the vvorldlings ioy) with eternall ſhrieking and torment? hee that is the doore and the way, hath taught vs, that through many afflictions wee muſt enter

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into heauen. There is but one passage, and that a strait one: If with much pressure vvee can get through, and leaue but our superfluous ragges as torne from vs in the crowd, we are happy. He that made heauen, hath on purpose thus framed it; wide when wee are entred, and glorious: narrow and hard in the entrance: that after our paine, our glory might be sweeter. And if before-hand you can climbe vp thither in your thoughts; looke about you, you shall see no more Palmes, then crosses: you shall see none crowned, but those that haue wrestled with crosses and sorrowes, to sweat, yea to blood; and haue ouercome. All runnes here to the ouer-comer: and ouercomming implyes both fighting and successe. Gird vp your loynes therefore, and strengthen your weake knees: resolue to fight for heauen, to suffer fighting, to persist in suffering; so persisting you shall ouercome, and ouercomming, you shall be crowned. Oh reward truely great, aboue desert, yea aboue conceit! A crowne for a few groanes: An eternal crowne of life and glory, for a short and momentany suffering: How iust is Saint *Pauls* account, that the afflictions of this present life are not worthy of the glory which shal be shewed vnto vs? O Lord let me smart that I may reigne; vphold thou mee in smarting, that thou mayest hold me worthy of reigning. It is no matter how vile I be, so I may be glorious. What say you? would you not be afflicted? Whether had you rather mourne for a vvhile, or for euer? One must be chosen: the election is easie: Whether had you rather reioyce for one fit, or alwayes? You would doe both. Pardon me, it is a fond couetousnesse, and idle singularitie to affect it. What? That you alone may fare better then all Gods Saints? That God should strew Carpets for your nice feet onely, to walke into your heauen, and make that way smooth for you, which all Patriarkes, Prophets, Euangelists, Confessors, Christ himselfe, haue found rugged and bloodie? Away with this selfe-loue; and come downe you ambitious sonnes of *Zebedee*: and ere you thinke of sitting neere the Throne, be content to be called vnto the Cup. Now is your tryall: Let your Sauiour see how much of his bitter potion you can pledge; then shall you see how much of his glory he can afford you. Be content to drinke of his vineger and gall, and you shall drinke new wine with him in his Kingdome.

To Mr Peter Moulin, Preacher of the Church at Paris.

Ep. VI. *Discoursing of the late French occurrents, and what vse God expects to bee made of them.*

SInce your trauels here with vs, we haue not forgotten you; but since that, your vvittie and learned trauels in the common affaires of Religion haue made your memorie both fresh, and blessed. Behold, whiles your hand vvas happily busie in the defence of our King, the heads and hands of traitors vvere busie in the massacring of your owne. God doth no memorable and publike act, which hee would not haue talked of, read, construed of all the world. How much more of neighbors, whom scarce a sea seuereth from each other? how much yet more of brethren, whom neither land, nor sea, can seuer? Your dangers, and feares, and griefes haue beene ours; All the salt water that runnes betwixt vs, cannot vvash off our interest in all your common causes: The deadly blow of that miscreant (vvhose name is iustly sentenced to forgetfulnesse) pierced euen our sides. Who hath not bled within himselfe, to thinke that he, which had so victoriously out-liued the swords of enemies, should fall by the knife of a villaine? and that hee should die in the peaceable streets, vvhom

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no fields could kill? that all those honorable and happy triumphs should end in so base a violence? But oh our idlenesse and impietie, if we see not a diuine hand from aboue, striking vvith this hand of disloyaltie. Sparrowes fall not to the ground vvithout him, much lesse Kings. One dyes by a tyle-sheard, another by the splinters of a Launce, one by Lice, another by a Fly, one by poison, another by a knife; What are all these but the executioners of that great God, vvhich hath said, Ye are Gods, but ye shall die like men? Perhaps God saw (that we may guesse modestly at the reasons of his acts) you reposed too much, in this arme of flesh; or perhaps he saw this scourge would haue beene too early, to those enemies, whose sinne, though great, yet was not full: or perhaps hee saw, that if that great spirit had beene deliberately yeelded in his bed, you should not haue slept in yours: Or perhaps the ancient conniuence at those streames of blood, from your too common Duels was now called to reckoning; or, it may be, that weake reuolt from the truth. He whose the rod vvas, knowes why he strooke: yet may it not passe without a note, that he fell by that religion, to vvhich he fell. How many Ages might that great Monarch haue liued (vvhatsoeuer the ripe head of your more then mellow *Cotton* could imagine) ere his least finger should haue bled, by the hand of an Huguenot? All religions may haue some monsters: but blessed bee the God of heauen, ours shall neuer yeeld that good Iesuite, either a *Mariana* to teach treason, or a *Rauillac* to act it. But vvhat is that we heare? It is no maruell: That holy societie is a fit Gardian for the hearts of Kings: I dare say, none more loues to see them: none takes more care to purchase them. How happy were that Chappell (thinke they) if it vvere full of such shrines? I hope all Christian Princes haue long, and vvell learned (so great is the courtesie of these good Fathers) that they shall neuer (by their vvils) need bee troubled with the charge of their owne hearts. An heart of a King in a Iesuites hand, is as proper, as a wafer in a Priests. Iustly was it vvritten of old, vnder the picture of *Ignatius Loyola*, *Cauete vobis Principes*; Be vvise O ye Princes, and learn to be the keepers of your owne hearts. Yea rather, O thou keeper of Israel, that neither slumbrest nor sleepest, keepe thou the hearts of all Christian Kings, vvhether aliue or dead, from the keeping of this traiterous generation; whose very religion is holy rebellion, and whose merits bloody. Doubtlesse, that murderer hoped to haue stabbed thousands vvith that blow, and to haue let out the life of religion, at the side of her collapsed Patron: God did at once laugh and frowne at his proiect; and suffered him to liue to see himselfe no lesse a foole then a villaine. O the infinite goodnesse of the wise and holy gouernour of the world! Who could haue looked for such a calme in the middest of a tempest? who would haue thought that violence could beget peace? Who durst haue conceiued that King *Henry* should die alone? and that Religion should lose nothing but his person? This is the Lords doing, and it is maruellous in our eyes. You haue now parallel'd vs: Out of both our feares God hath fetched securitie: Oh that out of our securitie, wee could as easily fetch feare: nor so much of euill, as of the Author of good; and yet trust him in our feare, and in both magnifie him. Yea, you haue by this act gained some conuerts, against the hope of the agents: neither can I without many ioyfull congratulations, thinke of the estate of your Church; which euery day honours with the accesse of new clients; whose teares and sad confessions make the Angels to reioyce in heauen, and the Saints on earth. We should giue you example, if our peace were as plentifull of goodnesse as of pleasure. But how seldome hath the Church gained by ease? or lost by restraint? Blesse you God for our prosperitie; and we shall praise him for your progresse.

TO

To M. Thomas Svtton.

Ep. VII. *Exciting him, and (in him) all others, to early and cheerfull beneficence: shewing the necessitie and benefit of good workes.*

SIR, I trouble you not with reasons of my writing, or with excuses: if I doe ill, no plea can warrant me; if well, I cannot be discouraged with any censures. I craue not your pardon, but your acceptation. It is no presumption to giue good counsell; and presents of loue feare not to be ill taken of strangers. My pen and your substance are both giuen vs for one end, to doe good: These are our talents; how happy are we, if we can improue them well! suffer me to doe you good with the one, that with the other you may doe good to many, and most to your selfe. You cannot but know, that your ful hand and worthy purposes, haue possessed the world with much expectation: what speake I of the world? whose honest and reasonable claimes yet, cannot bee contemned with honour, nor disappointed with dishonour. The God of heauen, which hath lent you this abundance, and giuen you these gracious thoughts of charity, of piety, lookes long for the issue of both; and will easily complaine either of too little, or too late. Your wealth and your will are both good: but the first is onely made good by the second. For if your hand were full, and your heart empty, we who now applaud you, should iustly pity you; you might haue riches, not goods, not blessings: your burthen should be greater then your estate; and you should be richer in sorrowes, then in metals. For (if we looke to no other world) what gaine is it to be the keeper of the best earth? That which is the common cofer of all the rich mynes, we do but tread vpon; and account it vile, because it doth but hold, and hide those treasures: Whereas the skilfull metallist, that findeth, and refineth those precious veines, for publike vse, is rewarded, is honoured. The very basest Element yeelds gold; the sauage Indian gets it, the seruile prentise workes it, the very Midianitish Camell may weare it, the miserable worldling admires it, the couetous Iew swallowes it, the vnthrifty Ruffian spends it: what are all these the better for it? Onely good vse giues praise to earthly possessions. Herein therefore you owe more to God, that he hath giuen you an heart to doe good: a will to be as rich in good workes, as great in riches. To be a friend to this Mammon, is to be an enemy to God: but to make friends with it, is royall, and Christian. His enemies may be wealthy: none but his friends can either be good, or do good. *Da & accipe* saith the Wise-man. The Christian, which must imitate the high patterne of his Creator, knowes his best riches to be bounty; God that hath all, giues all; reserues nothing. And for himselfe; he well considers, that God hath not made him an owner, but a seruant: and of seruants, a seruant not of his goods, but of the Giuer; not a Treasurer, but a Steward: whose praise is more To lay out well, then to haue receiued much. The greatest gaine therefore that he affects, is an euen reckoning, a cleare discharge: which since it is obtained by disposing, not by keeping, he counts reseruation losse, & iust expence his trade, and ioy; he knowes, that Wel done faithfull seruant is a thousand times more sweet a note, then Soule take thine ease; for that is the voice of the master recompencing, this of the carnall heart presuming: and what followes to the one, but his masters ioy? what to the other, but the losse of his soule? Blessed be that God which hath giuen you an heart to fore-thinke this; and in this dry and dead Age, a will to honour him with his owne; and to credit his Gospell, with your beneficence; Lo, we are vpbraided with barrennesse; your name hath beene publikely opposed to these chal-

lenges; as in whom it ſhall be ſeene, that the truth hath friends that can giue. I neither diſtruſt, nor perſwade you; whoſe reſolutions are happily fixed on purpoſes of good: onely giue me leaue to haſten your paſe a little, and to excite your Chriſtian forwardneſſe, to begin ſpeedily, what you haue long and conſtantly vowed. You would not but doe good; why not now? I ſpeake boldly, The more ſpeed, the more comfort: Neither the times are in our diſpoſing, nor our ſelues: if God had ſet vs a day, and made our wealth inſeparable, there were no danger in delaying; now our vncertainty either muſt quicken vs, or may deceiue vs. How many haue meant well, and done nothing, and loſt their crowne with lingring? whoſe deſtinies haue preuented their deſires, and haue made their good motions the wards of their executors, not without miſerable ſucceſſe: to whom, that they would haue done good, is not ſo great a praiſe, as it is diſhonour that they might haue done it: their wracks are our warnings, we are equally mortall, equally fickle. Why haue you this reſpite of liuing, but to preuent the imperious neceſſity of death? it is a wofull and remedileſſe complaint, that the end of our dayes hath ouer-run the beginning of our good works. Early beneficence hath no danger, many ioyes: for the conſcience of good done, the prayers and bleſſings of the releeued, the gratulations of the Saints, are as ſo many perpetuall comforters, which can make our life pleaſant, and our death happy, our euill dayes good, and our good better. All theſe are loſt with delay: few and cold are the prayers for him that may giue: and in lieu, our good purpoſes fore-ſlowed are become our tormentors vpon our death-bed. Little difference is betwixt good deferred, and euill done: Good was meant; who hindred it, will our conſcience ſay? there was time enough, meanes enough, need enough, what hindred? Did feare of enuy, diſtruſt of want? Alas what bugs are theſe to fright men from heauen? As if the enuy of keeping, were leſſe then of beſtowing: As if God were not as good a debtor, as a giuer: he that giues to the poore, lends to God, ſaith wiſe *Salomon*. If he freely giue vs what we may lend, & grace to giue; wil he not much more pay vs what we haue lent; and giue vs becauſe we haue giuen? That is his bounty, this his iuſtice. O happy is that man that may be a creditor to his Maker: Heauen and earth ſhall be empty before he ſhall want a royall payment. If we dare not truſt God whiles we liue, how dare we truſt men when we are dead? men that are ſtill deceitfull, & light vpon the balance, light of truth, heauy of ſelfe-loue. How many Executors haue proued the executioners of honeſt Wils? how many haue our eyes ſeene, that after moſt carefull choice of truſty guardians, haue had their children and goods ſo diſpoſed, as if the Parents ſoule could returne to ſee it, I doubt whether it could bee happy. How rare is that man that prefers not himſelfe to his dead friend? profit to truth? that will take no vantage of the impoſſibility of account? What-euer therefore men either ſhew, or promiſe, happy is that man that may be his own auditor, ſuperuiſor, executor. As you loue God and your ſelfe, be not afraid of being happy too ſoone. I am not worthy to giue ſo bold aduice; let the wiſe man of *Syrach* ſpeak for me: Doe good before thou die, and according to thine ability ſtretch out thine hands, and giue: Defraud not thy ſelfe of thy good day; and let not the portion of thy good deſires ouer-paſſe thee: Shalt thou not leaue thy trauels to another, and thy labours to them that will diuide thine heritage? Or let a wiſer then he, *Salomon*: Say not, to morrow I will giue, if now thou haue it: for thou knoweſt not what a day will bring forth. It hath beene an old rule of liberality, He giues twice that giues quickly; whereas ſlow benefits argue vncheerfulneſſe, and loſe their worth. Who lingers his receits is condemned as vnthrifty: he that knoweth both, ſaith, It is better to giue, then to receiue. If we be of the ſame ſpirit, why are wee haſty in the worſe, and ſlacke in the better? Suffer not your ſelfe therefore, good Sir, for Gods ſake, for the Goſpels ſake, for the Churches ſake, for your ſoules ſake, to be ſtirred vp by theſe poore lines, to a reſolute and ſpeedy performing of your worthy intentions: and take this as a louing inuitation ſent from heauen, by an vnworthy meſſenger. You cannot deliberate long of fit obiects for your beneficence, except it be more for multitude, then want: the ſtreets, yea the world is full; How doth *Lazarus* lye at euery doore? how many ſonnes of the Prophets in their meanly-prouided

Colledges

Colledges may say, not, *Mors in olla*, but *fames?* how many Churches may iustly plead that which our Sauiour bad his Disciples, The Lord hath need? And if this infinite store hath made your choice doubtfull, how easie were it to shew you, wherein you might oblige the whole Church of God to you, and make your memoriall both eternall and blessed; or, if you had rather, the whole Common-wealth? But now I finde my selfe too bold and too busie, in thus looking to particularities: God shall direct you; and if you follow him, shall crowne you: howsoeuer, if good bee done, and that betimes; he hath what he desired, and your soule shall haue more then you can desire. The successe of my weak yet hearty counsell, shall make me as rich, as God hath made you with all your abundance. That God blesse it to you, and make both our recknings cheerfull in the day of our common Audit.

To *E.B.* Dedicated to Sir *George Goring.*

EP. VIII. *Remedies against dulnesse and heartlesnesse in our callings, and incouragements to cheerfulnesse in labour.*

IT falls out not seldome (if wee may measure all by one) that the minde ouer-layed with worke, growes dull and heauy: and now doth nothing becausе it hath done too much; ouer-lauish expence of spirits hath left it heartlesse: as the best vessell with much motion and vent, becomes flat, and dreggish. And not fewer (of more weake temper) discourage themselues with the difficulty of what they must doe: some Trauellers haue more shrunke at the Mappe, then at the way. Betwixt both, how many sit still with their hands folded, and wish they knew how to be rid of time? If this euill be not cured, we become miserable losers, both of good houres, and of good parts. In these mentall diseases, Empiricks are the best Physicians. I prescribe you nothing but out of feeling: If you will auoid the first, moderate your owne vehemency; suffer not your selfe to doe all you could doe: Rise euer from your deske, not without an appetite. The best horse will tyre soonest, if the reines lye euer loose in his necke: Restraints in these cases are encouragements: obtaine therefore of your selfe to defer, and take new dayes. How much better is it to refesh your selfe with many competent meales, then to buy one dayes gluttony, with the fast of many? And if it bee hard to call off the mind, in the midst of a faire and likely flight; know that all our ease and safety begins at the command of our selues; he can neuer taske himselfe well, that cannot fauour himselfe. Perswade your heart, that perfection comes by leisure; and no excellent thing is done at once: the rising and setting of many Sunnes (which you thinke slackens your worke) in truth ripens it. That gourd which came vp in a night, withered in a day; whereas those plants which abide age, rise slowly. Indeed, where the heart is vnwilling, prorogation hinders: what I list not to doe this day, I loathe the next; but where is no want of desire, delay doth but sharpen the stomack. That which we doe vnwillingly leaue, we long to vndertake: and the more our affection is, the greater our intention, and the better our performance. To take occasion by the fore top, is no small point of wisedome; but to make time (which is wyld and fugitiue) tame and pliable to our purposes, is the greatest improuement of a man: All times serue him, which hath the rule of himselfe.

If the second, thinke seriously of the condition of your being: It is that we were made for; the Bird to flye, and Man to labour. What doe we here, if we repine at our worke? We had not beene, but that we might be still busie; if not in this taske we dislike, yet in some other of no lesse toyle: there is no act that hath not his labour, which

varies in measure, according to the will of the doer. This which you complaine of, hath beene vndertaken by others, not with facility onely, but with pleasure; and what you chuse for ease, hath beene abhorred of others, as tedious. All difficulty is not so much in the worke, as in the Agent. To set the mind on the racke of a long meditation (you say) is a torment: to follow the swift foot of your hound all day long, hath no wearinesse: what would you say of him that finds better game in his study, then you in the field, and would account your disport his punishment? Such there are, though you doubt and wonder. Neuer thinke to detract from your businesse, but adde to your wil. It is the policy of our great enemy, to driue vs with these feares, from that he foresees would grow profitable: like as some inhospitall Sauages make fearfull delusions by sorcerie vpon the shore, to fright strangers from landing. Where you find therefore motions of resistance, awaken your courage the more, and know there is some good that appeares not; vaine endeauors find no opposition. All crosses imply a secret commoditie: resolue then to will, because you begin not to will: and either oppose your selfe, as Satan opposes you, or else you do nothing. We pay no price to God for any good thing, but labour; if we higgle in that, we are worthy to lose our bargaine. It is an inualuable gaine, that we may make in this traffique: for God is bountifull, as well as iust; and when he sees true endeauor, doth not onely sell, but giue: whereas idlenesse neither gets nor saues; nothing is either more fruitlesse of good, or more fruitfull of euill; for we doe ill whiles we doe nothing, and lose whiles wee gaine not. The sluggard is senslesse; and so much more desperate, because he cannot complaine: but (though he feele it not) nothing is more precious then time, or that shall abide a reckning more strict and fearfull: yea this is the measure of all our actions, which if it were not abused, our accounts could not bee but eauen with God: so God esteemes it (what euer our price be) that he plagues the losse of a short time, with a reuenge beyond all times. Houres haue wings, and euery moment flie vp to the Author of time, and carie newes of our vsage: All our prayers cannot intreat one of them either to returne, or slacken his pace: the misspence of euery minute is a new record against vs in heauen. Sure, if we thought thus, we would dismisse them with better reports, and not suffer them either to goe away empty, or laden with dangerous intelligence: how happy is it that euery houre should conuey vp, not onely the message, but the fruits of good, and stay with the Ancient of dayes, to speake for vs before his glorious Throne? Know this, and I shall take no care for your paines, nor you for pastime. None of our profitable labours shall be transient; but euen when we haue forgotten them, shall welcome vs into ioy: wee thinke wee haue left them behind vs; but they are forwarder then our soules, and expect vs where we would be. And if there were no crowne for these toiles, yet without future respects there is a tediousnesse in doing nothing. To man especially, motion is naturall: there is neither mind, nor eye, nor ioint which moueth not: and as company makes a way short, houres neuer goe away so merrily, as in the fellowship of worke. How did that industrious Heathen draw out water by night, and knowledge by day, and thought both short; euer labouring, onely that he might labour? Certainly, if idlenesse were enacted by authority, there would not want some, which would pay their mulct, that they might worke: and those spirits are likest to heauen, which moues alwayes, and the freest from those corruptions, which are incident to nature. The running streame clenseth it selfe, whereas standing ponds breed weeds and mud.

These meditations must hearten vs to that we must doe: whiles we are chearfull, our labours shall striue whether to yeeld vs more comfort, or others more profit.

To

To Sir IOHN HARRINGTON.

EPIST. IX. Diſcuſſing this Queſtion:

Whether a man and wife after ſome yeeres mutuall and loving fruition of each other, may vpon conſent, whether for ſecular, or religious cauſes, vow and perform a perpetuall ſeparation from each others bed, and abſolutely renounce all carnall knowledge of each other for euer.

I Wiſh not my ſelfe any other aduocate, nor you any other aduerſary, then *S. Paul*, who neuer gaue (I ſpeake boldly) a direct precept, if not in this: his expreſſe charge whereupon I inſiſted, is, Defraud not one another, except with conſent for a time, that you may giue your ſelues to faſting and prayer; and then againe come together, that Satan tempt you not for your incontinency. Euery word (if you weigh it well) oppoſes your part, and pleads for mine. By conſent of all Diuines, ancient and moderne [defrauding] is refraining from matrimoniall conuerſation: ſee what a word the Spirit of God hath choſen for this abſtinence; neuer but taken in ill part. But there is no fraud in conſent, as *Chryſoſtome*, *Athanaſius*, *Theophylact*, expound it: true; therefore *S. Paul* addes (vnleſſe with conſent) that I may omit to ſay, that in ſaying (vnleſſe with conſent) he implies, both that there may be a defrauding without it, and with conſent a defrauding, but not vnlawfull: but ſee what he addes, (for a time) conſent cannot make this defrauding lawfull, except it be temporary: No defrauding without conſent, no conſent for a perpetuity. How long then, and wherefore? Not for euery cauſe, not for any length of time, but onely for a while, and for deuotion (*vt vacetis, &c.*) Not that you might pray onely (as *Chryſoſtome* notes iuſtly) but that you might (giue your ſelues to prayer.) In our mariage ſociety (ſaith he, againſt that paradox of *Hierome*) we may pray, and woe to vs if we doe not; but wee cannot (*vacare orationi.*) But we are bidden to pray continually: Yet not I hope, euer to faſt and pray. Marke how the Apoſtle addes (that you may giue your ſelues to faſting and prayer.) It is ſolemne exerciſe, which the Apoſtle here intends, ſuch as is ioyned with faſting, and externall humiliation; wherein all earthly comforts muſt be forborne. But what if a man liſt to taske himſelfe continually, and will be alwayes painfully deuote? may he then euer abſtaine? No: Let them meet together againe, ſaith the Apoſtle; not as a toleration, but as a charge. But what if they both can liue ſafely thus ſeuered? This is more then they can vndertake: there is danger, ſaith our Apoſtle, in this abſtinence (leſt Satan tempt you for your incontinency) what can be more plaine? Neither may the maried refraine this conuerſation without conſent: neither may they without conſent refraine it for euer. What can you now vrge vs with, but the examples, and ſentences of ſome Ancients? Let this ſtand euicted for the true and neceſſary ſenſe of the Apoſtle; and what is this, but to lay men in the balance with God? I ſee and confeſſe how much ſome of the Fathers admired virginity; ſo farre, that there wanted not ſome, which both deteſted mariage as vicious, and would force a ſingle life vpon mariage, as commendable: whoſe authority ſhould moue me, if I ſaw not ſome of them oppoſite to others, and others no leſſe to *S. Paul* himſelfe. How oft doth *S. Auſtin* redouble that rule, and importunately vrge it to his *Ecdicia*, in that ſerious Epiſtle, that without conſent the continence of the maried, cannot be warrantable: teaching her (from theſe words of *S. Paul*, which he charges her, in the contrary practice, not to haue read, heard, or marked) that if her husband ſhould containe, and ſhe would not, hee were bound to pay her the debt of mariage benеuolence; and that God would impute it to him for continence notwithſtanding.

Hom.in 1 Cor.7.

ſtanding. Hence is that of *Chryſoſtome*, that the wife is both the ſeruant and the miſtris of her husband; a ſeruant to yeeld her body, a miſtris to haue power of his: who alſo in the ſame place determines it forbidden fraud, for the husband, or wife, to containe alone: according to that of the Paraphraſt; Let either both containe, or neither. *Hierome* contrarily defines thus: But if one of the two (ſaith he) conſidering the reward of chaſtity, will containe, he ought not to aſſent to the other which containes not, &c. becauſe luſt ought rather to come to continency, then continency decline to luſt: concluding that a brother, or a ſiſter is not ſubiect in ſuch a caſe; and that God hath not called vs to vncleanneſſe, but to holineſſe. A ſtrange gloſſe to fall from the pen of a father: which yet I durſt not ſay, if it were more boldneſſe for me to diſſent from him, then for him to diſſent from all others. He that cenſures *S. Paul* to argue groſly to his Galatians, may as well taxe him of an vnfit direction to his Corinthians: It ſhall be no preſumption to ſay, that in this point all his writings bewray more zeale then truth: whether the conſcience of his former ſlip cauſed him to abhorre that ſex; or his admiration of Virginity tranſported him to a contempt of mariage. Antiquity will afford you many examples of holy men voluntarily ſequeſtred from their wiues: Precepts muſt be our guides, and not patternes. You may tell mee of *Sozomens Ammon*, that famous Monke, who hauing perſwaded his bride the firſt day to continuance of Virginity, liued with her 18 yeares in a ſeuerall bed, and in a ſeuerall habitation, vpon the mountaine Nitria, 22 yeares: you may tell me of *Ieromes Malchus*, *Auſtins Edicia*, and ten thouſand others: I care not for their number, and ſuſpect their example: Doe but reconcile their practice with *S. Pauls* rule, I ſhall both magnifie and imitate them. I profeſſe before God and men, nothing ſhould hinder me but this law of the Apoſtle: whereto conſider I beſeech you, what can be more oppoſite then this opinion, then this courſe of life.

The Apoſtle ſayes, Refraine not but with conſent for a time: your words, and their practice ſaith, Refraine with conſent for euer: hee ſaith (meet together againe) you ſay, neuer more: hee ſaith (meet leſt you be tempted) you ſay, meet not though you be tempted. I willingly grant with *Athanaſius*, that for ſome ſet time, eſpecially (as *Anſelme* interprets it) for ſome holy time, we may, (and in this latter caſe) we muſt forbeare all matrimoniall acts, and thoughts: not for that they are ſinfull, but vnſeaſonable. As mariage muſt bee alwayes vſed chaſtly, and moderately: ſo ſometimes it muſt be forgotten. How many are drunke with their owne vines, and ſurfet of their owne fruits: either immodeſty, or immoderation in man or wife, is adulterous. If yet I ſhall further yeeld, that they may conditionally agree, to refraine from each other, ſo long till they be perplexed with temptations, on either part: I ſhall goe as farre as the reach of my warrant, at leaſt; perhaps beyond it: ſince the Apoſtle chargeth, Meete againe leſt you be tempted; not, meet when you are tempted: But to ſay, abſolutely, and for euer renounce (by conſent) the conuerſation of each other, what temptation ſo euer aſſault you, is directly, not beyond, but againſt *Pauls* diuinity, no leſſe then my aſſertion is againſt yours. The ground of all theſe errors in this head of Matrimony, is an vnworthy conceit of ſome vnchriſtian filthineſſe in the mariage-bed: Euery man will not vtter, but too many hold that concluſion of *Hierome*: It is good for a man not to touch a woman, therefore to touch her, is euill; whom I doubt not, but *S. Auſtin* meant to oppoſe, while he writes, *Bonum inquam ſunt nuptiæ, & contra omnes calumnias poſſunt ſana ratione defendi*: Mariage (I ſay) is a good thing, and may by ſound proofe be defended, againſt all ſlanders: well may man ſay, that it is good, which God ſaith is honourable; and both good and honourable muſt that needs bee, which was inſtituted by the honourable author of goodneſſe, in the ſtate of mans perfect goodneſſe: Let vs take heed of caſting ſhame vpon the ordinance of our Maker. But there was no carnall knowledge in Paradiſe. But againe, in Paradiſe God ſaid, Increaſe and multiply: there ſhould haue beene, if there were not. Thoſe that were naked without ſhame ſhould haue been conioyned without ſhame, becauſe without ſinne. Meats and drinks, and acts of mariage (ſaith *Auſtin*) for theſe he compares both in lawfulneſſe, and neceſſity)

De bono coniug. cap.16.

De bono coniug. cap.9. & c.16.

ceſſity) are, as they are vſed, either lawfull, veniall, or damnable. Meats are for the preſeruation of man: mariage acts for the preſeruation of mankinde: neither of them without ſome carnall delight: which yet, if by the bridle of temperance it be held to the proper and naturall vſe, cannot bee tearmed luſt. There is no ordinance of God, which either is of more excellent vſe, or hath ſuffered more abuſe in all times: the fault is in men, not in mariage: let them rectifie themſelues, their bed ſhall be bleſſed. Here need no ſeparation from each other, but rather a ſeparation of brutiſhneſſe, and cloſe corruption from the ſoule; which whoſoeuer hath learned to remoue, ſhall finde the crowne of matrimoniall chaſtity, no leſs glorious then that of ſingle continence.

To M. William Knight.

Ep. X. *Incouraging him to perſiſt in the holy calling of the miniſtery; which vpon conceit of his inſufficiency, and want of affection, hee ſeemed inclining to forſake and change.*

I Am not more glad to heare from you, then ſory to heare of your diſcontentment: whereof, as the cauſe is from your ſelfe, ſo muſt the remedy. We Scholars are the apteſt of all others to make our ſelues miſerable: you might be your owne beſt counſellor, were you but indifferent to your ſelfe. If I could but cure your preiudice, your thoughts would heale you: and indeed the ſame hand that wounded you, were fitteſt for this ſeruice. I need not tell you, that your calling is honourable: if you did not thinke ſo, you had not complained. It is your vnworthineſſe that troubles you. Let me boldly tell you, I know you in this caſe better then your ſelfe: you are neuer the more vnſufficient, becauſe you thinke ſo: if we will be rigorous, *Pauls* queſtion (*τις ικανος*) will appoſe vs all: but according to the gratious indulgence of him that cals things which are not as if they were, we are that we are, yea, that we ought; and muſt be thankfull for our any thing. There are none more fearfull then the able, none more bold then the vnworthy. How many haue you ſeene and heard, of weaker graces (your owne heart ſhall be the iudge) which haue ſate without paleneſſe, or trembling, in that holy chaire, and ſpoken as if the words had beene their owne; ſatisfying themſelues, if not the hearers? And doe you (whoſe gifts many haue enuied) ſtand quaking vpon the loweſt ſtaire? Hath God giuen you that vnuſuall variety of tongues, ſtill of Arts, a ſtile worth emulation, and (which is worth all) a faithfull and honeſt heart; and doe you now ſhrinke backe, and ſay; Send him by whom thou ſhouldſt ſend? Giue God but what you haue; he expects no more: This is enough to honour him, and crowne you. Take heed while you complaine of want, leſt pride ſhroud it ſelfe vnder the skirts of modeſty: How many are thankfull for leſſe? You haue more then the moſt; yet this contents you not; it is nothing vnleſſe you may equall the beſt, if not exceed; yea, I feare how this may ſatisfie you, vnleſſe you may thinke your ſelfe ſuch as you would be. What is this but to grudge at the beſtower of graces? I tell you without flattery, God hath great gaines by fewer talents: ſet your heart to employ theſe, and your aduantage ſhall be more then your maſters. Neither doe now repent you of the vnaduiſedneſſe of your entrance; God called you to it vpon an eternall deliberation, & meant to make vſe of your ſuddenneſſe, as a meanes to fetch you into his worke, whom more leiſure would haue found refractary: Full little did the one *Saul* thinke of a kingdome, when he went to ſeeke his fathers ſtrayes in the land of Shaliſhah; or the other *Saul* of an Apoſtleſhip, when he went with his Commiſſion to *Damaſcus*: God thought of both; and effected what they meant not. Thus hath hee done to you: acknowledge this

this hand, and follow it. He found and gaue both facultie and opportunity to enter: find you but a will to proceed, I dare promiſe you abundance of comfort. How many of the Ancients, after a forceable ordination, became not profitable onely, but famous in the Church? But, as if you ſought ſhifts to diſcourage your ſelfe, when you ſee you cannot maintaine this hold of inſufficiency, you flie to alienation of affection; in the truth whereof, none can controll you but your owne heart; in the iuſtice of it, we both may, and muſt. This plea is not for Chriſtians; we muſt affect what we ought, in ſpight of our ſelues: wherefore ſerues religion, if not to make vs Lords of our owne affections? If we muſt be ruled by our ſlaues, what good ſhould we doe? Can you more diſlike your ſtation, then we all naturally diſtaſte goodneſſe? Shall we neglect the purſuit of vertue, becauſe it pleaſes not; or rather diſpleaſe, and neglect our ſelues, till it may pleaſe vs? Let me not aske whether your affections be eſtranged, but wherefore? Diuinity is a miſtreſſe worthy your ſeruice: All other Arts are but drudges to her alone: Fooles may contemne her, who cannot iudge of true intellectuall beauty: but if they had our eyes, they could not but bee rauiſhed with admiration. You haue learned (I hope) to contemne their contempt, and to pity iniurions ignorance. Shee hath choſen you as a worthy client, yea a fauorite; and hath honored you with her commands, and her acceptations; who but you would plead ſtrangeneſſe of affection? How many thouſands ſue to her, and cannot be lookt vpon? You are happy in her fauours, and yet complaine; yea ſo farre, as that you haue not ſtucke to thinke of a change. No word could haue fallen from you more vnwelcome. This is Satans policy, to make vs out of loue with our callings, that our labours may be vnprofitable, and our ſtandings tedious. He knowes that all changes are fruitleſſe, and that while we affect to be other, we muſt needs be weary of what wee are: That there is no ſucceſſe in any endeauor without pleaſure; that there can be no pleaſure, where the mind longs after alterations. If you eſpy not this craft of the common enemy, you are not acquainted with your ſelfe. Vnder what forme ſoeuer it come, repell it; and abhorre the firſt motion of it, as you loue your peace, as you hope for your reward. It is the miſery of the moſt men, that they cannot ſee when they are happy; and whiles they ſee but the outſide of others conditions, prefer that which their experience teaches them afterwards to condemne, not without loſſe and teares. Far be this vnſtableneſſe from you, which haue beene ſo long taught of God. All vocations haue their inconueniencies; which if they cannot be auoided, muſt be digeſted. The more difficulties, the greater glory: Stand faſt therefore, and reſolue that this calling is the beſt, both in it ſelfe, and for you: and know that it cannot ſtand with your Chriſtian courage to run away from theſe incident euils, but to encounter them. Your hand is at the plough: if you meet with ſome tough clods, that will not eaſily yeeld to the ſhare, lay on more ſtrength rather; ſeek not remedy in your feet by flight, but in your hands by a conſtant endeuour. Away with this weake timerouſneſſe, and wrongful humility. Be cheerfull and couragious in this great worke of God; the end ſhall be glorious, your ſelfe happy, and many in you.

THE

EPISTLES.

THE SIXT DECAD.

By Ios. Hall.

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THE SIXT DECAD.

To my Lord DENNY.

EPIST. I. *A particular account how our dayes are, or ſhould bee ſpent, both common and holy.*

EVery day is a little life; and our whole life is but a day repeated: whence it is that old *Iacob* numbers his life by dayes, and *Moſes* deſires to bee taught this point of holy Arithmeticke, To number not his yeares, but his dayes: Thoſe therefore that dare loſe a day, are dangerouſly prodigall; thoſe that dare miſ-ſpend it, deſperate. We can beſt teach others by our ſelues: let me tell your Lordſhip, how I would paſſe my dayes, whether common or ſacred; that you (or whoſoeuer others, ouer-hearing mee) may either approue my thriftineſſe, or correct my errors: To whom is the account of my houres either more due, or more knowne? All dayes are his, who gaue time a beginning, and continuance; yet ſome hee hath made ours, not to command, but to vſe. In none may wee forget him; in ſome wee muſt forget all, beſides him. Firſt therefore, I deſire to awake at thoſe houres, not when I will, but when I muſt; pleaſure is not a fit rule for reſt, but health; neither doe I conſult ſo much with the Sunne, as mine owne neceſſity, whether of body, or in that, of the mind. If this vaſſall could well ſerue me waking, it ſhould neuer ſleepe: but now, it muſt be pleaſed, that it may be ſeruiceable. Now, when ſleepe is rather driuen away, then leaues mee; I would euer awake with God; my firſt thoughts are for him, who hath made the night for reſt, and the day for trauell: and as he giues, ſo bleſſes both. If my heart bee early ſeaſoned with his preſence, it will ſauour of him all day after. While my body is dreſſing, not with an effeminate curioſity, nor yet with rude neglect; my mind addreſſes it ſelfe to her enſuing taske; bethinking what is to bee done, and in what order; and marſhalling (as it may) my houres with my worke: That done, after ſome whiles meditation, I walke vp to my maſters and companions, my bookes; and ſitting downe amongſt them, with the beſt contentment, I dare not reach forth my hand to ſalute any of them, till I haue firſt looked vp to heauen, and craued fauour of him to whom all my ſtudies are duly referred: without whom, I can neither profit, nor labour. After this, out of no ouer-great variety, I call forth thoſe, which may beſt fit my occaſions; wherein, I am not too ſcrupulous of age: Sometimes I put my ſelfe to ſchoole, to one of thoſe Ancients, whom the Church hath honoured with the name of Fathers; whoſe Volumes, I confeſſe not to open, without a ſecret reuerence of their holineſſe, and grauity: Sometimes to thoſe later Doctors, which want nothing but age to make them claſſicall: alwayes, to Gods Booke. That day is loſt, whereof ſome houres are not

not improued in thoſe Diuine Monuments: others I turne ouer out of choice; theſe out of duty. Ere I can haue ſate vnto wearineſſe, my family, hauing now ouercome all houſhold-diſtractions, inuites me to our common deuotions: not without ſome ſhort preparation. Theſe heartily performed, ſend me vp, with a more ſtrong and cheerfull appetite to my former worke, which I find made eaſie to me by intermiſſion, and varietie: Now therefore can I deceiue the houres with change of pleaſures, that is, of labours. One while mine eyes are buſied, another while my hand; and ſometimes my mind takes the burthen from them both: Wherein, I would imitate the skilfulleſt Cookes, which make the beſt diſhes with manifold mixtures: one houre is ſpent in Textuall Diuinity, another in Controuerſie: Hiſtories relieue them both. Now, when the mind is weary of others labours, it begins to vndertake her owne: ſometimes it meditates and winds vp for future vſe; ſometimes it layes forth her conceits into preſent diſcourſe; ſometimes for it ſelfe, ofter for others. Neither know I whether it workes or playes in theſe thoughts: I am ſure no ſport hath more pleaſure, no worke more vſe: Onely the decay of a weake body, makes me thinke theſe delights inſenſibly laborious. Thus could I all day (as Ringers vſe) make my ſelfe Muſicke with changes, and complaine ſooner of the day for ſhortneſs, then of the buſineſſe for toyle; were it not that this faint monitor interrupts me ſtill in the midſt of my buſie pleaſures, and inforces me both to reſpite and repaſt: I muſt yeeld to both; while my body and mind are ioyned together in theſe vnequall couples, the better muſt follow the weaker. Before my meales therefore, and after, I let my ſelfe looſe from all thoughts; and now, would forget that I euer ſtudied: A full mind takes away the bodies appetite, no leſſe then a full body makes a dull and vnweildy mind: Company, diſcourſe, recreations, are now ſeaſonable and welcome; Theſe prepare me for a diet, not gluttonous, but medicinall; The palate may not bee pleaſed, but the ſtomacke; nor that for it owne ſake: Neither would I thinke any of theſe comforts worth reſpect in themſelues, but in their vſe, in their end; ſo farre, as they may inable me to better things. If I ſee any diſh to tempt my palate, I feare a Serpent in that Apple, and would pleaſe my ſelfe in a wilfull deniall: I riſe capable of more, not deſirous: not now immediately from my trencher, to my booke; but after ſome intermiſſion. Moderate ſpeed is a ſure helpe to all proceedings; where thoſe things which are proſecuted with violence of indeuour, or deſire, either ſucceed not, or continue not.

After my later meale, my thoughts are ſleight: onely my memory may be charged with her taske, of recalling what was committed to her cuſtody in the day; and my heart is buſie in examining my hands and mouth, and all other ſenſes, of that dayes behauiour. And now the euening is come, no Tradeſ-man doth more carefully take-in his wares, cleare his ſhop-board, and ſhut his Windowes, then I would ſhut vp my thoughts, and cleare my minde. That Student ſhall liue miſerably, which like a Camell lies downe vnder his burden. All this done, calling together my family, we end the day with God. Thus doe we rather driue away the time before vs, then follow it. I grant, neither is my practice worthy to be exemplary, neither are our callings proportionable. The liues of a Nobleman, of a Courtier, of a Scholler, of a Citizen, of a Countriman, differ no leſſe then their diſpoſitions: yet muſt all conſpire in honeſt labour. Sweat is the deſtiny of all trades, whether of the browes, or of the mind. God neuer allowed any man to doe nothing. How miſerable is the condition of thoſe men, which ſpend the time as if it were giuen them, and not lent: as if houres were waſte creatures, and ſuch as ſhould neuer be accounted for: as if God would take this for a good bill of reckoning; *Item*, ſpent vpon my pleaſures forty yeares. Theſe men ſhall once finde, that no blood can priuiledge idleneſſe; and that nothing is more precious to God, then that which they deſire to caſt away; *Time*. Such are my common dayes: but Gods day cals for another reſpect. The ſame Sunne ariſes on this day, and enlightens it; yet becauſe that Sunne of righteouſneſſe aroſe vpon it, and gaue a new life vnto the world in it, and drew the ſtrength of Gods morall precept vnto it, therefore iuſtly doe we ſing with the Pſalmiſt; *This is the day which the Lord hath made*. Now, I forget the world, &

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in a ſort my ſelfe; and deale with my wonted thoughts, as great men vſe, who, at ſome times of their priuacie, forbid the acceſſe of all ſuters. Prayer, meditation, reading, hearing, preaching, ſinging, good conference, are the buſineſſes of this day; which I dare not beſtow on any worke, or pleaſure, but heauenly. I hate ſuperſtition on the one ſide, and looſeneſſe on the other; but I finde it hard to offend in too much deuotion, eaſie in prophaneneſſe. The whole weeke is ſanctified by this day: and according to my care of this, is my bleſſing on the reſt. I ſhow your Lordſhip what I would doe, and what I ought: I commit my deſires to the imitation of the weake; my actions to the cenſures of the Wiſe and Holy; my weakneſſes to the pardon and redreſſe of my merciſull God.

To Mr *T. S.* Dedicated to Sir *Fulke Greuill.*

Ep. II. *Diſcourſing how we may vſe the world without danger.*

HOw to liue out of the danger of the World, is both a great and good care, and that which troubles too few. Some, that the world may not hurt them, run from it; and baniſh themſelues to the tops of ſolitarie mountaines: changing the Cities for Deſerts, houſes for Caues, and the ſocietie of men for beaſts; and leſt their enemie might inſinuate himſelfe into their ſecrecie, haue abridged themſelues of dyet, cloathing, lodging, harbour, fit for reaſonable creatures; ſeeming to haue left off themſelues, no leſſe then companions.

As if the world were not euery where; as if wee could hide our ſelues from the Diuell; as if ſolitarineſſe were priuiledged from Temptations: as if we did not more violently affect reſtrained delights; as if theſe *Ieromes* did not finde *Rome* in their heart, when they had nothing but rocks and trees in their eye. Hence, theſe places of retiredneſſe, founded at firſt vpon neceſſity mixt vvith deuotion, haue proued infamouſly vncleane; Cels of luſt, not of pietie. This courſe is prepoſterous; if I were worthy to teach you a better way, learne to be an *Hermite* at home: Begin with your owne heart, eſtrange and weane it from the loue, not from the vſe of the world: Chriſtianitie hath taught vs nothing, if we haue not learned this diſtinction; It is a great weakneſſe not to ſee, but we muſt be inamoured: *Eliſha* ſaw the ſecret ſtate of the Syrian Court, yet as an enemy: The bleſſed Angels ſee our earthly affaires, but as ſtrangers: *Moſes* his bodie was in the Court of *Pharaoh*, amongſt the delicate *Egyptians*, his heart was ſuffering vvith the afflicted *Iſraelites*. *Lot* tooke part of the faire medowes of *Sodom*, not of their ſinnes. Our bleſſed Sauiour ſaw the glory of all Kingdomes, and contemned them: and cannot the vvorld looke vpon vs Chriſtians, but wee are bewitched? We ſee the Sunne dayly, and warme vs at his beames, yet make not an Idol of it; doth any man hide his face, leſt he ſhould adore it? All our ſafety or danger therefore, is from within. In vaine is the body an *Anachoret*, if the heart be a *Ruffian*: And if that bee retired in affections, the body is but a Cipher: Lo then the eyes will looke careleſly and ſtrangely on what they ſee, and the tongue will ſometimes anſwer to that was not asked. Wee eate and recreate, becauſe we muſt, not becauſe we would: and when we are pleaſed, wee are ſuſpitious: Lawfull delights, wee neither refuſe nor dote vpon, and all contentments goe and come like ſtrangers. That all this may be done, take vp your heart with better thoughts; be ſure it will not be empty: if heauen haue fore-ſtalled all the roomes, the vvorld is diſappointed, and either dares not offer, or is repulſed. Fixe your ſelfe vpon the glory of that eternitie, vvhich abides you after this ſhort pilgrimage. You cannot but contemne what you finde, in compariſon of what you expect.

Leaue not till you attaine to this; that you are willing to liue, becauſe you cannot as yet be diſſolued: Bee but one halfe vpon earth, let your better part conuerſe aboue whence it is, and inioy that whereto it was ordained. Thinke how little the World can doe for you, and what it doth how deceitfully: what ſtings there are with this Honey, what Farewell ſucceeds this Welcome.

When this *Iael* brings you milke in the one hand, know ſhe hath a nayle in the other. Aske your heart what it is the better, what the merier, for all thoſe pleaſures wherewith it hath befriended you: let your owne tryall teach you contempt; Thinke how ſincere, how glorious thoſe ioyes are, which abide you elſewhere, and a thouſand times more certaine (though future) then the preſent.

And let not theſe thoughts be flying, but fixed: In vaine doe we meditate, if we reſolue not: when your heart is once thus ſetled, it ſhall command all things to aduantage. The World ſhall not betray, but ſerue it; and that ſhall bee fulfilled which God promiſes by his *Salomon*; *When the wayes of a man pleaſe the Lord, he will make his enemies alſo at peace with him.*

Sir, this aduice my pouertie afforded long ſince to a weake friend; I write it not to you any otherwiſe, then as Schollers are wont to ſay their part to their Maſters. The world hath long and iuſtly both noted and honoured you for eminence in wiſedome and learning, and I aboue the moſt; I am ready with the awe of a Learner, to imbrace all precepts from you: you ſhall expect nothing from me, but Teſtimonies of reſpect and thankfulneſſe.

To Sir George Fleetwood.

Ep. III. *Of the remedies of ſinne, and motiues to auoid it.*

THere is none, either more common or more troubleſome gueſt, then Sinne. Troubleſome, both in the ſolicitation of it, and in the remorſe. Before the act it wearies vs with a wicked importunitie; after the act, it torments vs with feares, and the painfull gnawings of an accuſing Conſcience: Neither is it more irkeſome to men, then odious to God; who indeed neuer hated any thing but it; and for it any thing. How happy were we, if we could be rid of it? This muſt be our deſire, but cannot bee our hope, ſo long as we carry this body of ſinne and death about vs: yet (which is our comfort) it ſhall not cary vs, though we carie it: It will dwell with vs, but with no command; yea, with no peace: We grudge to giue it houſe-roome; but wee hate to giue it ſeruice. This our *Hagar* wil abide many ſtrokes, ere ſhe be turned out of doores: ſhe ſhall goe at laſt, and the ſeed of promiſe ſhall inherit alone. There is no vnquietneſſe good, but this: and in this caſe, quietneſſe cannot ſtand with ſafety: neither did euer warre more truely beget peace, then in this ſtrife of the ſoule.

Reſiſtance is the way to victorie; and that, to an eternall peace and happineſſe. It is a bleſſed care then, how to reſiſt ſinne, how to auoid it: and ſuch as I am glad to teach and learne. As there are two grounds of all ſinne, ſo of the auoidance of ſinne; Loue, and Feare: Theſe if they be placed amiſſe, cauſe vs to offend: if right, are the remedies of euill: The Loue muſt be of God; Feare, of iudgement.

As he loues much, to whom much is forgiuen: ſo he that loues much, will not dare to doe that which may need forgiueneſſe. The heart that hath felt the ſweetneſſe of Gods mercies, will not abide the bitter relliſh of ſinne: This is both a ſtronger motiue then Feare; and more Noble; None but a good heart is capable of this grace: which who ſo hath receiued, thus powerfully repels tentations.

Haue

Haue I found my God ſo gracious to me that he hath denied me nothing; either in earth or heauen: and ſhall not I ſo much as deny my owne will for his ſake? Hath my deare Sauiour bought my ſoule at ſuch a price, and ſhall he not haue it? Was he crucified for my ſinnes, and ſhall I by my ſinnes crucifie him againe? Am I his in ſo many bonds; and ſhall I ſerue the Diuell? O God! is this the fruit of thy beneficence to me, that I ſhould wilfully diſhonor thee? Was thy blood ſo little worth, that I ſhould tread it vnder my feet? Doth this become him that ſhall be once glorious with thee? Haſt thou prepared heauen for me, and doe I thus prepare my ſelfe for heauen? Shall I thus recompence thy loue, in doing that which thou hateſt? Satan hath no Dart (I ſpeake confidently) that can pierce this ſhield: Chriſtians are indeed too oft ſurprized, ere they can hold it out: there is no ſmall policy in the ſuddenneſſe of temptation: but if they haue once ſetled it before their breſt, they are ſafe, and their enemy hopeleſſe. Vnder this head therefore, there is ſure remedy againſt ſinne, by looking vpwards, backwards, into our ſelues, forwards. Vpwards, at the glorious Maieſtie, and infinite goodneſſe of that God whom our ſinne would offend, and in whoſe face wee ſinne: whoſe mercies, and whoſe holineſſe is ſuch, that if there were no hell, wee would not offend. Backwards, at the manifold fauours, whereby we are obliged to obedience. Into our ſelues, at that honorable vocation, wherewith hee hath graced vs, that holy profeſſion we haue made of his calling, and grace, that ſolemne vow and couenant, whereby wee haue confirmed our profeſſion; the gracious beginnings of that Spirit in vs, which is grieued by our ſinnes, yea quenched. Forwards, at the ioy which vvill follow vpon our forbearance, that peace of conſcience, that happy expectation of glory, compared with the momentarie and vnpleaſing delight of a preſent ſinne; All theſe, out of loue; Feare is a retentiue, as neceſſarie, not ſo ingenuous. It is better to be wonne, then to be frighted from ſinne: to be allured, then drawne. Both are little inough in our proneneſſe to euill: Euill is the onely obiect of feare. Herein therefore, we muſt terrifie our ſtubbornneſſe, with both euils; Of loſſe, and of ſenſe: that if it be poſſible, the horror of the euent may counteruaile the pleaſure of the tentation: Of loſſe; remembring that now we are about to loſe a God; to caſt away all the comforts and hopes of another world; to rob our ſelues of all thoſe ſweet mercies we inioyed; to thruſt his ſpirit out of dores (vvhich cannot abide to dwel vvithin the noiſome ſtench of ſinne,) to ſhut the doores of heauen againſt our ſelues. Of ſenſe; That thus we giue Satan a right in vs; power ouer vs; aduantage againſt vs; That wee make God to frowne vpon vs in heauen; That we arme all his good creatures againſt vs on earth; That we doe as it vvere take Gods hand in ours, and ſcourge our ſelues with all temporall plagues, and force his curſes vpon vs, and ours: That we wound our owne conſciences with ſinnes, that they may wound vs with euerlaſting torments; That we doe both make a hell in our breaſts beforehand, and open the gates of that bottomleſſe pit, to receiue vs afterwards: That we doe now caſt brimſtone into the fire; and leſt wee ſhould faile of tortures, make our ſelues our owne fiends: Theſe, and vvhat euer other terrors of this kinde, muſt be laid to the ſoule: vvhich, if they be throughly vrged to an heart, not altogether incredulous, vvell may a man aske himſelfe, how he dare ſinne? But if neither this Sunne of mercies, nor the tempeſtuous windes of iudgement can make him caſt off *Peters* cloake of vvickedneſſe: hee muſt be clad vvith confuſion, as vvith a cloake, according to the Pſalmiſt.

I tremble to thinke how many liue, as if they vvere neither beholden to God, nor afraid of him; neither in his debt, nor danger: As if their heauen and hell vvere both vpon earth; ſinning not onely vvithout ſhame, but not vvithout malice: It is their leaſt ill to doe euill: Behold they ſpeake for it, ioy in it, boaſt of it, inforce to it; as if they would ſend challenges into heauen, and make loue to deſtruction: Their lewdneſſe cals for our ſorrow, and zealous obedience; that our God may haue as true ſeruants, as enemies. And as vve ſee naturall qualities, increaſed vvith the reſiſtance of their contraries; ſo muſt our grace vvith others ſinnes: vvee ſhall redeeme ſomewhat of Gods diſhonour by ſinne, if vve ſhall thence grow holy.

To Mr Doctor MILBVRNE.

EP. IV. *Diſcourſing how farre, and wherein Popery deſtroyeth the foundation.*

THe meane in all things is not more ſafe then hard; whether to finde or keepe: and as in all other moralitie, it lyeth in a narrow roome; ſo moſt in the matter of our cenſure, eſpecially concerning Religion: wherein we are wont to be either careleſſe or too peremptorie. How farre, and wherein Popery raceth the foundation, is worth our inquirie: I need not ſtay vpon words. By foundation, we meane the neceſſary grounds of Chriſtian faith. This foundation Papiſtry defaces, by laying a new, by caſting down the old. In theſe caſes, addition deſtroyes: he that obtrudes a new word, no leſſe ouerthrowes the Scripture, then he that denies the old; yea this, very obtruſion denies: he that ſets vp a new Chriſt, reiects Chriſt: Two foundations cannot ſtand at once; the Arke and *Dagon*: Now Papiſtry layes a double new foundation: the one, a new rule of faith, that is, a new vvord; the other, a new Author, or guide of faith, that is a new head beſides Chriſt. God neuer laid other foundation, then in the Prophets and Apoſtles: vpon their diuine writing, he meant to build his Church; which he therefore inſpired, that they might be (like himſelfe) perfect and eternall: Popery builds vpon an vnwritten word; the voice of old (but doubtfull) Traditions; the voice of the preſent Church, that is, as they interpret it, theirs; vvith no leſſe confidence and preſumption of certainty, then any thing euer written by the finger of God: If this be not a new foundation, the old vvas none. God neuer taught this holy Spouſe to know any other husband, then Chriſt; to acknowledge any other head; to follow any other Shepheard; to obey any other King: he alone may be enioyed without iealouſie, ſubmitted to without danger, without error beleeued, ſerued without ſcruple: Popery offers to impoſe on Gods Church a King, Shepheard, Head, Husband, beſides her own: A man; a man of ſinne. He muſt know all things, can erre in nothing: direct, informe, animate, command, both in earth and Purgatorie; expound Scriptures, canonize Saints, forgiue ſinnes, create new Articles of Faith; and in all theſe, is abſolute and infallible as his Maker: who ſees not, that if to attribute theſe things to the Son of God, be to make him the foundation of the Church; then to aſcribe them to another, is to contradict him that ſaid, *Other foundation can no man lay, then that which is laid, which is Ieſus Chriſt.* To lay a new foundation, doth neceſſarily ſubuert the old: yet ſee this further actually done in particulars; wherin yet this diſtinction may cleare the way: The foundation is ouerthrown two wayes; either in flat tearmes, when a maine principle of faith is abſolutely denyed, as the deity and conſubſtantialitie of the Son by *Arrius*, the Trinity of perſons by *Sabellius* and *Seruetus*, the reſurrection of the body by *Himeneus* & *Philetus*, the laſt Iudgement by S. *Peters* mockers: Or ſecondly, by conſequent, vvhen any opinion is maintained, which by iuſt ſequel ouer-turneth the truth of that principle, which the defendant profeſſes to hold; yet ſo, as he will not grant the neceſsitie of that deduction. So the ancient *Minæi*, of whom *Ierome* ſpeaketh, while they vrged Circumciſion, by conſequent, according to *Pauls* rule, reiected Chriſt: So the *Pelagians*, while they defended a full perfection of our righteouſnes in our ſelues, ouerthrew Chriſts iuſtification: and in effect ſaid, *I beleeue in Chriſt, and in my ſelfe*: So ſome *Vbiquitaries*, while they hold the poſsibilitie of conuerſion and ſaluation of reprobates, ouerthrow the doctrine of Gods eternall Decree, and immutabilitie. Poperie comes in this latter ranke, and may iuſtly bee tearmed Hereſie, by direct conſequent; though not in their grant, yet in neceſſarie proofe and inference. Thus it ouerthrowes the truth of Chriſts humanitie,

humanitie, while it holds his whole humane body locally circumſcribed in heauen, and at once (the ſame inſtant) wholly preſent in ten thouſand places on earth, without circumſcription: That whole Chriſt is in the formes of bread, with all his dimenſions, euery part hauing his owne place and figure; and yet ſo, as that hee is wholly in euery part of the bread. Our iuſtification, while it aſcribes it to our owne workes: The all-ſufficiencie of Chriſts owne ſacrifice, whiles they reiterate it dayly by the hands of a Prieſt. Of his ſatisfaction, while they hold a paiment of our vtmoſt farthings, in a deuiſed Purgatory. Of his mediation, while they implore others to aide them, not onely by their interceſſion, but their merits; ſuing not onely for their prayers, but their gifts: The value of the Scriptures, whiles they hold them inſufficient, obſcure, in points eſſentiall to ſaluation, and binde them to an vncertaine dependance vpon the Church. Beſides hundreds of this kinde, there are Hereſies in actions, contrary to thoſe fundamentall practices which God requires of his: as prohibitions of Scriptures to the Laitie: Preſcriptions of deuotion in vnknowne tongues: Tying the effect of Sacraments and Prayers to the externall worke; Adoration of Angels, Saints, Bread, Reliques, Croſſes, Images: All vvhich, are ſo many reall vnderminings of the ſacred foundation, which is no leſſe actiue, then vocall. By this the ſimpleſt may ſee, what wee muſt hold of Papiſts; neither as no Hereticks, nor yet ſo palpable as the woiſt. If any man aske for their conuiction: In the ſimpler ſort, I grant this excuſe faire and tolerable; poore ſoules, they cannot be any otherwiſe informed, much leſſe perſwaded: Whiles in truth of heart, they hold the maine principles which they know; doubtleſſe the mercy of God may paſſe ouer their ignorant weakneſſe, in what they cannot know. For the other, I feare not to ſay, that many of their errors are wilfull. The light of truth hath ſhined out of heauen to them, and they loue darkneſſe more then light. In this ſtate of the Church, he ſhall ſpeake and hope idly, that ſhall call for a publique and vniuerſall euiction: How can that be, when they pretend to be Iudges in their owne cauſe? Vnleſſe they will not be aduerſaries to themſelues, or judge of vs, this courſe is but impoſſible. As the Diuell, ſo Antichriſt, will not yeeld: both ſhall bee ſubdued; neither will treat of peace: what remaines, but that the Lord ſhall conſume that wicked man (which is now clearely reuealed) with the breath of his mouth, and aboliſh him vvith the brightneſſe of his comming. Euen ſo, *Lord Ieſus come quickly*. This briefely is my conceit of Popery: which I willingly referre to your cleare and deepe iudgement; being not more deſirous to teach the ignorant vvhat I know, then to learne of you what I ſhould teach, and know not: The Lord direct all our thoughts to his glory, and the behoofe of his Church.

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EP. V. *Diſſwading from ſeparation, and ſhortly oppugning the grounds of that error.*

IN my former Epiſtle (I confeſſe) I touched the late ſeparation with a light hand: onely ſetting down the iniury of it (at the beſt) not diſcuſsing the grounds in common: now your danger drawes me on to this diſcourſe: it is not much leſſe thankeworthy, to preuent a diſeaſe, then to cure it: you confeſſe that you doubt; I miſlike it not: doubting is not more the way to error, then to ſatisfaction; lay downe firſt, all pride and preiudice, and I cannot feare you: I neuer yet knew any man of this vvay, which hath not bewraide himſelfe far gone with ouer-weening: and therefore it hath been iuſt with God, to puniſh their ſelfe-loue with error: an humble ſpirit is a fit ſub-

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EP. V. *Diſſwading from ſeparation, and ſhortly oppugning the grounds of that error.*

IN my former Epiſtle (I confeſſe) I touched the late ſeparation with a light hand: onely letting down the iniury of it (at the beſt) not diſcuſsing the grounds in common: now your danger drawes me on to this diſcourſe: it is not much leſſe thankeworthy, to preuent a diſeaſe, then to cure it: you confeſſe that you doubt; I miſlike it not: doubting is not more the way to error, then to ſatisfaction; lay downe firſt, all pride and preiudice, and I cannot feare you: I neuer yet knew any man of this vvay, which hath not bewraide himſelfe far gone with ouer-weening: and therefore it hath been iuſt with God, to puniſh their ſelfe-loue with error: an humble ſpirit is a fit ſub-

iect for truth: prepare you your heart, and let me then anſwer, or rather God for me; you doubt whether the notorious ſinne of one vnreformed, vncenſured, defile not the whole Congregation; ſo as we may not without ſinne communicate therewith: and why not the whole Church? woe were vs, if wee ſhould thus liue in the danger of all men: haue we not ſinnes enow of our owne, but wee muſt borrow of others? Each man ſhall beare his owne burden: is ours ſo light, that we call for more weight, and vndertake what God neuer impoſed? It was enough for him that is God and Man to beare others iniquities; it is no taske for vs, which ſhrinke vnder the leaſt of our owne. But it is made ours, you ſay (though anothers) by our toleration and conniuence: indeed, if we conſent to them, incourage them, imitate, or accompany them in the ſame exceſſe of ryot; yet more, the publique perſon that forbeares a knowne ſinne, ſinneth; but if each mans knowne ſinne, be euery mans, what difference is betwixt the root and the branches? *Adams* ſinne ſpred it ſelfe to vs, becauſe we were in him, ſtood or fell in him; our caſe is not ſuch. Doe but ſee how God ſcorneth that vniuſt Prouerbe of the Iewes, *That the fathers haue eaten ſowre grapes, and the childrens teeth are ſet on edge?* How much leſſe are ſtrangers? Is any bond ſo neere as this of blood? Shall not the child ſmart for the Parent; and ſhall we (euen ſpiritually) for others? You obiect *Achans* ſtealth, and *Iſraels* puniſhment: an vnlike caſe, and extraordinary: for ſee how direct Gods charge is. *Be ye ware of the execrable thing, leſt ye make your ſelues execrable; and in taking of the execrable thing, make alſo the Hoaſt of Iſrael execrable and trouble it.* Now euery man is made a partie, by a peculiar iniunction: and not onely all *Iſrael* is as one man; but euery *Iſraelite* is a publike perſon in this act, you cannot ſhow the like in euery one, no, not in any: it was a law for the preſent, not intended for perpetuity: you may as well challenge the Trumpets of Rams-hornes, and ſeuen dayes walke vnto euery ſiege. Looke elſe-where: the Church of *Thyatira* ſuffers the woman *Iezabel* to teach and deceiue. A great ſinne, *Yet to you* (ſaith the Spirit) *the reſt of Thyatira, as many as haue not this learning, I will put vpon you none other burden, but that which you haue, hold faſt*; He ſaith not, *Leaue your Church*, but *Hold faſt your owne.* Looke into the practice of the Prophets, ranſacke their burdens, and ſee if you find this there; yea, behold our beſt patterne, the Sonne of God. The Iewiſh Rulers in Chriſt's time were notoriouſly couetous, proud, oppreſſing, cruell, ſuperſtitious: our Sauiour feared not polluting, in ioyning with them; and was ſo farre from ſeparating himſelfe, that hee called and ſent others to them. But, a little Leauen leauens the whole lumpe: it is true; by the infection of it, ſinne, where it is vnpuniſhed, ſpreadeth; it ſowreth all thoſe whoſe hands are in it, not others. If we diſlike it, deteſt, deſiſt, reproue, and mourne for it, we cannot bee tainted: the Corinthian loue-feaſts had groſſe and ſinfull diſorder: yet you heare not *Paul* ſay, *Abſtaine from the Sacrament till theſe be reformed*; Rather he enioynes the act, and controules the abuſe: God hath bidden you heare and receiue: ſhew me, where he hath ſaid, except others be ſinfull. Their vncleanneſſe can no more defile you, then your holineſſe can excuſe them. But while I communicate (you ſay) I conſent; God forbid. It is ſinne, not to caſt out the deſeruing: but not yours; vvho made you a Ruler and a Iudge? The vncleane muſt bee ſeparated; not by the people: Would you haue no diſtinction betwixt priuate and publike perſons? What ſtrange confuſion is this? And what other then the old note of *Corah* and his company, *Yee take too much vpon you*, ſeeing all the Congregation is holy, euery one of them, and the Lord is among them: wherefore then lift ye vp your ſelues aboue the Congregation of the Lord? What is (if this be not) to make a Monſter of Chriſts body? hee is the head, his Church the body, conſiſting of diuers limbes. All haue their ſeuerall faculties and imployments; not euery one, all; vvho would imagine any man ſo abſurd, as to ſay, that this bodie ſhould be all tongue, or all hands; euery man a Teacher, euery man a Ruler? As Chriſt had ſaid to euery man, *Goe teach, and whoſe ſinnes yee remit*: How ſenſeleſſe are theſe two extreames? Of the Papiſts, that one man hath the Keyes: Of the Browniſts, that euery man hath them. But theſe priuiledges and charges are giuen to the Church: True; to be executed by her Gouernors: the faculty of ſpeech

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is giuen to the vvhole man, but the vſe of it to the proper inſtrument. Man ſpeaketh; but by his tongue; if a voice ſhould be heard from his hand, eare, foot, it were vnnaturall. Now, if the tongue ſpeake not when it ought, ſhall we bee ſo fooliſh as to blame the hand? But you ſay; if the tongue ſpeake not, or ſpeake ill, the whole man ſmarteth; the man ſinneth: I grant it, but you ſhall ſet the naturall body on too hard a rack, if you ſtraine it in all things, to the likeneſſe of the ſpirituall, or ciuill. The members of that being quickned by the ſame ſoule, haue charge of each other, and therefore either ſtand or fall together: It is not ſo in theſe. If then notwithſtanding vnpuniſhed ſinnes, we may ioyne with the true Church: Whether is ours ſuch? You doubt, and your ſolicitors deny: ſurely, if we haue many enormities, yet none worſe then raſh and cruell iudgement; let them make this a colour to depart from themſelues: there is no leſſe woe to them that call good, euill. To iudge one man is bold and dangerous. Iudge then vvhat it is to condemn a vvhole Church; God knowes, as much vvithout cauſe, as without ſhame. Vaine men may libell againſt the Spouſe of Chriſt: her husband neuer diuorced her: No, his loue is ſtill aboue their hatred, his bleſſings aboue their cenſures: Do but aske them, were we euer the true Church of God? If they deny it, Who then were ſo? Had God neuer Church vpon earth, ſince the Apoſtles time, till *Barrow* and *Greenwood* aroſe? And euen then ſcarce a number? nay, when or where vvas euer any man in the vvorld (except in the ſchooles perhaps of *Donatus* or *Nouatus*) that taught their doctrine; and now ſtill hath he none, but in a blind lane at *Amſterdam*? Can you thinke this probable? If they affirme it, when ceaſed we? Are not the points controuerted ſtill the ſame? The ſame gouernment, the ſame doctrine? Their minds are changed, not our eſtate: Who hath admoniſhed, euinced, excommunicated vs; and when? All theſe muſt be done. Will it not be a ſhame to ſay, that *Francis Iohnſon*, as he tooke power to excommunicate his Brother, and Father; ſo had power to excommunicate his Mother, the Church? How baſe and idle are theſe conceits? Are wee then Heretikes condemned in our ſelues? Wherein ouerthrow wee the foundation? What other God, Sauiour, Scriptures, Iuſtification, Sacraments, Heauen, do they teach beſides vs? Can all the Maſters of Separation, yea can all the Churches in Chriſtendome, ſet forth a more exquiſite and worthy confeſſion of faith, then is contained in the Articles of the Church of England? Who can hold theſe and bee hereticall? Or, from which of theſe are we reuolted? But to make this good, they haue taught you to ſay, that euery truth in Scripture is fundamentall; ſo fruitfull is errour of abſurdities; Whereof ſtill one breeds another more deformed then it ſelfe. That *Trophimus* vvas left at *Miletum* ſicke, that *Pauls* Cloake was left at *Troas*, that *Gaius*, *Pauls* hoaſt, ſaluted the *Romanes*, that *Nabal* was drunke; or that *Thamar* baked Cakes, and a thouſand of this nature are fundamentall: how large is the Separatiſts Creed, that hath all theſe Articles? If they ſay all Scripture is of the ſame Author, of the ſame authoritie; ſo ſay we, but not of the ſame vſe: is it as neceſſarie for a Chriſtian to know that *Peter* hoſted with one *Simon* a Tanner in *Ioppa*, as that Ieſus Chriſt the Sonne of God vvas borne of the Virgin *Mary*? What a monſter is this of an opinion, that all truths are equall? that this ſpirituall houſe ſhould be all foundation, no walls, no roofe? Can no man be ſaued but he that knowes euery thing in Scripture? Then both they and vvee are excluded: heauen would not haue ſo many, as their Parlor at *Amſterdam*. Can any man be ſaued that knowes nothing in Scripture? It is farre from them to be ſo ouercharitable to affirme it: you ſee then that both all truths muſt not of neceſſitie bee knowne, and ſome muſt; and theſe we iuſtly call fundamentall: which who ſo holdeth, all his hay and ſtubble (through the mercy of God) condemne him not: ſtill he hath right to the Church on earth, and hope in heauen: but whether euery truth bee fundamentall, or neceſſarie? diſcipline (you ſay) is ſo: indeed neceſſarie to the well-being of a Church, no more: it may be true without it, not perfect. Chriſt compares his Spouſe to an Army with banners: as order is to an Armie, ſo is diſcipline to the Church: if the troopes be not well marſhalled in their ſeuerall rankes, and moue not forward according to the diſcipline of warre, it is an Armie ſtill: confuſion may hinder their ſucceſſe,

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it cannot bereaue them of their name: it is,as beautifull proportion to the bodie, an hedge to a vineyard,a wall to a City,an hem to a garment, ſeeling to an houſe. It may be a body,vineyard,citie,garment,houſe,without them: it cannot be well and perfect: yet which of our aduerſaries will ſay we haue no diſcipline? Some they grant,but not the right: as if they ſaid,Your Citie hath a bricke wall indeed,but it ſhould haue one of hewne ſtone; your Vineyard is hedged,but it ſhould be paled and ditched: while they cauill at what we want,we thanke God for what we haue; and ſo much wee haue, in ſpight of all detraction,as makes vs both a true Church,and a worthy one.

But the maine quarrell is againſt our Miniſterie,and forme of worſhip: let theſe be examined; this is the circle of their cenſure. No Church,therefore no Miniſtery: and no Miniſterie,therefore no Church: vnnaturall ſonnes,that ſpit in the face of thoſe ſpirituall Fathers that begot them, and the Mother that bore them. What vvould they haue? Haue we not competent gifts from aboue,for ſo great a function? Are wee all vnlearned,vnſufficient? Not a man that knowes to diuide the word aright? As *Paul* to the *Corinths*,Is it ſo that there is not one wiſe man amongſt vs? No man will affirme it: ſome of them haue cenſured our exceſſe in ſome knowledge; none, our defect in all: What then? Haue wee not a true deſire to doe faithfull ſeruice to God and his Church? No zeale for Gods glory? Who hath been in our hearts to ſee this? Who dare vſurpe vpon God, and condemne our thoughts? Yea,wee appeale to that onely Iudge of hearts, whether he hath not giuen vs a ſincere longing for the good of his Sion: he ſhall make the thoughts of all hearts manifeſt: and then ſhall euery man haue praiſe of God. If then we haue both ability and will to doe publike good: our inward calling(which is the maine point)is good and perfect;for the outward,what want we? Are wee not firſt (after good tryall) preſented and approued by the learned in our Colledges: examined by our Church-gouernors, ordain'd by impoſition of hands of the Elderſhip, allowed by the Congregations we are ſet ouer: doe wee not labour in word and doctrine? doe we not carefully adminiſter the Sacraments of the Lord Ieſus? haue we not by our publike meanes wonne many ſoules to God? what ſhould we haue and doe more? All this,and yet no true Miniſters? we paſſe very little to bee iudged of them, or of mans day: but our Ordainers (you ſay)are Antichriſtian: ſurely our cenſurers are vnchriſtian: tho we ſhould grant it,ſome of vs vvere baptized by Hereticks: is the Sacrament annihilated,and muſt it be redoubled? How much leſſe Ordination,vvhich is but an outward admiſſion to preach the Goſpell? God forbid that we ſhould thus condemne the innocent: more hands vvere laid vpon vs,then one: and of them,for the principall, except but their perpetuall honour, and ſome few immateriall rites, let an enemie ſay what they differ, from Super-intendents; and can their double honour make them no Elders? If they haue any perſonall faults, why is their calling ſcourged? Looke into our Sauiours times: vvhat corruptions were in the very Prieſthood? It vvas now made annuall, which was before fixed and ſingular. Chriſt ſaw theſe abuſes,and was ſilent: here was much diſlike and no clamour; we,for leſſe,exclaime and ſeparate: euen perſonall offences are fetcht into the condemnation of lawfull courſes. God giue both pardon and redreſſe to this foule vncharitableneſſe. Alas! how ready are we to toſſe the fore-part of our Wallet, whiles our own faults are ready to breake our necks behind vs: all the world ſees and condemnes their Ordination to be faulty: yea none at all: yet they cry out firſt on vs, craftily. I thinke) leſt we ſhould complaine: that Church-gouernors ſhould ordaine Miniſters,hath bin the conſtant practice of the Church,from Chriſts time,to this houre. I except onely, in an extreame deſolation,meerely for the firſt courſe: that the people ſhould make their Miniſters,was vnheard of in all ages and Churches, till *Bolton*, *Browne*, and *Barrow*: and hath neither colour nor example: Doth not this compariſon ſeeme ſtrange and harſh? Their Tradeſmen may make true Miniſters,our Miniſters cannot: who but they would not be aſhamed of ſuch a poſition? Or who but you would not thinke the time miſ-ſpent in anſwering it? No leſſe friuolous are thoſe exceptions that are taken againſt our worſhip of God,condemned for falſe and idolatrous,whereof Volumes of

Apologies

Apologies are written by others: we meet together, pray, reade, heare, preach, ſing, adminiſter, and receiue Sacraments: wherein offend we? How many Gods doe we pray to? or to whom but the True God? In what words but holy? whom do we preach but the ſame Chriſt vvith them? what point of faith, not theirs? What Sacraments but thoſe they dare not but allow? Where lyes our Idolatry, that we may let it out? In the manner of performing: in ſet Prayers, Antichriſtian Ceremonies of croſſing, kneeling, &c. For the former: what ſinne is this? The original and truth of prayer is in the heart the voice is but as accidentall; if the heart may often conceiue the ſame thought, the tongue her ſeruant may often vtter it, in the ſame words: and if dayly to repeat the ſame ſpeeches bee amiſſe, then to entertaine the ſame ſpirituall deſires, is ſinfull: to ſpeake once vvithout the heart is hypocriticall: but to ſpeake often the ſame requeſt with the heart, neuer offendeth. What intolerable boldneſſe is this; to condemne that in vs which is recorded to haue been the continuall practice of Gods Church in al ſucceſſions? Of the *Iewes*, in the time of *Moſes*, *Dauid*, *Salomon*, *Iehoſaphat*, *Ezekiah*, *Ieremie*: Of the ancient Chriſtian aſſemblies, both Greeke and Latine, and now at this day of all reformed Churches in Chriſtendome; yea, which our Sauiour himſelfe ſo directly allowed, and in a manner preſcribed, and the bleſſed Apoſtles *Paul* and *Peter* in all their formall ſalutations (which were no other then ſet prayers) ſo commonly practiſed: for the other (leſt I exceed a Letter) tho wee yeeld them ſuch as you imagine (worſe they cannot bee) they are but Ceremonious appendances, the body and ſubſtance is ſound. Bleſſed be God that we can haue his true Sacraments at ſo eaſie a rate, as the payment (if they were ſuch) of a few circumſtantiall inconueniences: how many deare children of God in all ages, euen neere the golden times of the Apoſtles, haue gladly purchaſed them much dearer, and not complained: but ſee how our Church impoſes them: not as to binde the conſcience, otherwiſe then by the common bond of obedience; not as actions, wherein Gods worſhip eſſentially conſiſteth, but as themſelues, Ceremonies; comely or conuenient, not neceſſarie; whatſoeuer: is this a ſufficient ground of ſeparation? How many moderate and wiſer ſpirits haue we, that cannot approue the Ceremonies, yet dare not forſake the Church? and that hold your departure farre more euill, then the cauſe. You are inuited to a feaſt, if but a Napkin or Trencher be miſ-placed, or a diſh ill carued; do you run from the Table, and not ſtay to thanke the Hoaſt? Either bee leſſe curious or more charitable. Would God both you and all other, vvhich either fauour the Separation or profeſſe it, could but reade ouer the ancient ſtories of the Church, to ſee the true ſtate of things and times; the beginnings, proceedings, increaſes, encounters, yeeldings, reſtaurations of the Goſpell, what the holy Fathers of thoſe firſt times were glad to ſwallow for peace; what they held, practiſed, found, left: whoſoeuer knowes but theſe things, cannot ſeparate; and ſhal not be contented only, but thankfull: God ſhall giue you ſtill more light: in the meane time, vpon the perill of my ſoule, ſtay, and take the bleſſed offers of your God, in peace: And ſince Chriſt ſaith by my hand, will you alſo goe away? Anſwer him with that worthy Diſciple, *Maſter whither ſhall I goe from thee? thou haſt the words of eternall life.*

To Mr *I. B.*

EP. VI. *A complaint of the miſ-education of our Gentry.*

I Confeſſe, I cannot honour blood without good qualities; not ſpare it, with ill. There is nothing that I more deſire to be taught, then what is true Nobilitie: What thanke is it to you, that you are borne well? If you could haue loſt this priuiledge of Nature,

Nature, I feare you had not beene thus farre Noble: that you may not plead deſert, you had this before you vvere; long ere you could either know or preuent it; you are deceiued if you thinke this any other then the bodie of Gentilitie: the life and ſoule of it, is in noble and vertuous diſpoſition, in gallantneſſe of ſpirit vvithout haughtineſſe, vvithout inſolence, vvithout ſcornfull ouerlineſſe: ſhortly, in generous qualities, cariage, actions. See your errour, and know that this demeanor doth not anſwer an honeſt birth: If you can follow all faſhions, drink all healths, weare fauours & good cloathes, conſort vvith Ruffianly companions, ſweare the biggeſt oathes, quarrell eaſily, fight deſperately, game in euery inordinate Ordinarie, ſpend your patrimonie ere it fall, looke on euery man betwixt ſcorne and anger; vſe gracefully ſome geſtures of apiſh complement; talke irreligiouſly, dallie vvith a Miſtris, or (which terme is plainer) hunt after Harlots, take ſmoake at a Play-houſe, and liue as if you vvere made all for ſport, you thinke you haue done enough, to merit, both of your blood, and others opinions. Certainly, the vvorld hath no baſeneſſe, if this be generoſitie: well-fare the honeſt and ciuill rudeneſſe of the obſcure ſonnes of the earth, if ſuch be the graces of the eminent: The ſhame whereof (me thinkes) is not ſo proper to the wildneſſe of youth, as to the careleſneſſe or vanity of Parents: I ſpeake it boldly; our Land hath no blemiſh comparable to the miſ-education of our Gentry: Infancie and youth are the ſeed-times of all hopes: if thoſe paſſe vnſeaſonably, no fruit can be expected from our age; but ſhame and ſorrow: vvho ſhould improue theſe, but they vvhich may command them? I cannot altogether complaine of our firſt yeares. How like are wee to children, in the training vp of our children! Giue a childe ſome painted Babe; hee ioyes in it at firſt ſight: and for ſome dayes vvill not abide it out of his hand or boſome; but when he hath ſated himſelfe with the new pleaſure of that gueſt, he now (after a while) caſts it into corners, forgets it, and can looke vpon it, vvith no care: Thus doe we by ours. Their firſt times findes vs not more fond, then carefull: vve doe not more follow them vvith our loue, then ply them with inſtruction: When this delight begins to grow ſtale, we begin to grow negligent. Nothing that I know can bee faulted in the ordering of Childhood, but indulgence. Fooliſh Mothers admit of Tutors, but debar rods. Theſe, while they deſire their children may learne, but not ſmart, as is ſaid of Apes, kill their yong ones vvith loue; for vvhat can worke vpon that age, but feare? And what feare without correction? Now at laſt, vvith what meaſure of Learning their owne vvill would vouchſafe to receiue, they are too early ſent to the common Nurſeries of Knowledge; There (vnleſſe they fall vnder carefull tuition) they ſtudy in jeſt, and play in earneſt. In ſuch vniuerſall meanes of Learning, all cannot fall beſides them; vvhat their company, what their recreation vvould either inſtill or permit, they bring home to their glad Parents. Thence are they tranſplanted to the Collegiate Innes of our common Lawes: and there too many learne to be lawleſſe, and to forget their former little: *Pauls* is their *Weſtminſter*, their Studie, an Ordinarie, or Play-houſe, or Dancing-ſchoole, and ſome *Lambert* their *Ployden*. And now after they haue (not without much expence) learned faſhions and licentiouſneſſe, they returne home, full of welcomes and gratulations. By this time ſome bloſſomes of youth appearing in their face, admoniſh their Parents to ſeeke them ſome ſeaſonable match; Wherein the Father inquires for wealth, the ſonne for beauty, perhaps the mother for Parentage, ſcarce any for Vertue, for Religion. Thus ſetled, What is their care; their diſcourſe, yea, their Trade, but either an Hound, or an Hawke? And it is vvell, if no worſe: And now, they ſo liue, as if they had forgotten that there were bookes: Learning is for Prieſts, and Pedants; for Gentlemen, pleaſure. Oh! that either wealth or vvit ſhould be caſt away thus baſely: That euer reaſon ſhould grow ſo debauched, as to thinke any thing more worthy then knowledge. With what ſhame and emulation may wee looke vpon other Nations (whoſe apiſh faſhions we can take vp in the channels, neglecting their imitable examples) and with what ſcorne doe they looke vpon vs? They haue their ſolemne Academies for all thoſe qualities, which may accompliſh Gentility: from which they returne richly furniſhed, both for action and ſpeculation. They account knowledge and abilitie

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of diſcourſe as eſſentiall to greatneſſe, as blood: neither are they more aboue the vulgar in birth, then in vnderſtanding: They trauell with iudgement, and returne with experience: ſo doe they follow the exerciſes of the body, that they neglect not the culture of the minde. From hence growes ciuilitie, and power to manage affaires, either of Iuſtice, or State: From hence incouragement to learning, and reuerence from inferiors. For thoſe onely can eſteeme knowledge, which haue it; and the common ſort frame either obſeruance, or contempt, out of the example of their Leaders.

Amongſt them, the ſonnes of Nobles ſcorne not either Merchandize, or learned profeſſions; and hate nothing ſo much as to doe nothing: I ſhame and hate to thinke, that our Gallants hold, there can bee no diſparagement, but in honeſt callings. Thus perhaps I haue abated the enuy of this reproofe, by communicating it to more; which I had not done, but that the generalitie of euill importunes redreſſe. I well ſee that either good or euill deſcends: In vaine ſhall we hope for the reformation of the many, while the better are diſordered. Whom to ſolicite herein, I know not, but all: How glad ſhould I be to ſpend my light to the ſnuffe, for the effecting of this! I can but perſwade and pray; theſe I will not faile of: The reſt to him that both can amend and puniſh.

To M. Ionas Reigesbergivs in Zeland.

Ep. VII. *Written ſome whiles ſince, concerning ſome new opinions then broached in the Churches of* Holland; *and vnder the name of* Arminius *(then liuing:) perſwading all great wits to a ſtudy and care of the common peace of the Church, and diſſwading from all affectation of ſingularity.*

I Receiued lately a ſhort relation of ſome new Paradoxes from your *Leiden*; you would know what wee thinke: I feare not to be cenſured, as medling: your truth is ours: The Sea cannot diuide thoſe Churches, whom one faith vnites. I know not how it comes to paſſe, that moſt men, while they too much affect ciuilitie, turne flatterers; and plaine truth is moſt-where counted rudeneſſe. He that tels a ſicke friend he lookes ill, or termes an angry tumour the Gowt, or a wateriſh ſwelling Dropſie; is thought vnmannerly. For my part, I am glad that I was not borne to feed humors: How euer you take your owne euils, I muſt tell you, we pitie you, and thinke you haue iuſt cauſe of deiection, and we for you: not for any priuate cares, but (which touch a Chriſtian neereſt) the Common-wealth of God. Behold, after all thoſe hils of carkaſes, and ſtreames of blood, your ciuill ſword is ſheathed, wherein we neither congratulate, nor feare your peace; lo now, in ſtead of that, another while, the ſpirituall ſword is drawne and ſhaken, and it is well, if no more. Now the politick State ſits ſtill, the Church quarrels: Oh! the inſatiable hoſtilitie of our great enemy, with what change of miſchiefes doth he afflict miſerable man? No ſooner did the Chriſtian world begin to breathe from perſecution, but it was more puniſhed with *Arrianiſme*: when the red Dragon cannot deuoure the childe, hee tryes to drowne the mother; and when the vvaters faile, he raiſes warre. Your famous *Iunius* had nothing more admirable then his loue of peace: when our buſie Separatiſts appealed him, with what a ſweet calmneſſe did he reiect them, and with a graue importunitie call'd them to moderation! How it would haue vexed his holy ſoule (now out of the danger of paſſions) to haue foreſeene his chaire troubleſome. God forbid that the Church ſhould finde a Challenger, in

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ſtead of a Champion: Who vvould thinke but you ſhould haue bin taught the benefit of peace, by the long vvant? But if your temporal ſtate (beſides either hope, or beleefe) hath growne wealthy with warre, like thoſe Fowles which fatten vvith hard weather: yet bee too ſure, that theſe ſpirituall broyles cannot but impouerish the Church; yea, affamiſh it. It vvere pitie that your *Holland* ſhould bee ſtill the Amphitheatre of the world, on whoſe ſcaffolds all other Nations ſhould ſit, & ſee varietie of bloody ſhews, not without pitie, and horror. If I might challenge ought in that your acute and learned *Arminius*; I would thus ſolicit and coniure him: Alas that ſo wiſe a man ſhould not know the worth of peace; that ſo noble a ſonne of the Church ſhould not bee brought to light, without ripping the vvombe of his mother! What meane theſe ſubtil Nouelties? If they make thee famous, and the Church miſerable, vvho ſhall gaine by them? Is ſingularitie ſo precious, that it ſhould coſt no leſſe, then the ſafety and quiet of our common mother? If it be truth thou affecteſt; what alone? Could neuer any eyes (till thine) be bleſſed with this obiect? where hath that ſacred veritie hid her ſelfe thus long from all her carefull Inquiſitors, that ſhee now firſt ſhewes her head to thee vnſought? Hath the Goſpell ſhined thus long, and bright, and left ſome corners vnſeene? Away with all new truths; faire and plauſible they may be, ſound they cannot? ſome may admire thee for them; none ſhall bleſſe thee. But grant that ſome of theſe are no leſſe true, then nice points: what doe theſe vnſeaſonable crochets and quauers trouble the harmonious plaine-ſongs of our peace? Some quiet error may bee better then ſome vnruly truth. Who binds vs to ſpeake all we thinke? So the Church may be ſtill, would God thou wert wiſe alone. Did not our aduerſaries quarrell enough before, at our quarrels? Were they not rich enough with our ſpoiles? By the deare name of our common parents, vvhat meaneſt thou *Arminius*? Whither tend theſe new-rais'd diſſenſions? Who ſhall thriue by them, but they which inſult vpon vs, and riſe by the fall of truth? who ſhall be vndone, but thy brethren? By that moſt precious, and bloodie ranſome of our Sauiour, and by that awfull appearance we ſhall once make before the glorious Tribunall of the Sonne of God, remember thy ſelfe, and the poore diſtracted limmes of the Church: Let not thoſe excellent parts, wherewith God hath furniſhed thee, lye in the narrow vvay, and cauſe any weake one either to fall, or ſtumble, or erre. For Gods ſake, either ſay nothing, or the ſame. How many great wits haue ſought no by-paths, and now are happy vvith their fellowes! Let it bee no diſparagement to goe vvith many to heauen. What could he reply to ſo plaine a charge? No diſtinction can auoid the power of ſimple truth. I know he heares not this of me firſt: Neither that learned and vvorthy *Fran. Gomarus*, nor your other graue fraternitie of reuerend Diuines, haue beene ſilent in ſo maine a cauſe. I feare rather too much noiſe in any of theſe tumults: There may too many contend, not intreat. Multitude of ſuters is commonly powerfull; how much more in iuſt motions? But if either he, or you, ſhal turne me home, and bid mee ſpend my little moiſture vpon our owne brands, I grant there is both the ſame cauſe, and the ſame need. This counſell is no whit further from vs, becauſe it is directed to you: Any Reader can change the perſon: I lament to ſee, that euery where peace hath not many clients, but fewer louers; yea, euen many of thoſe that praiſe her, follow her not. Of old, the very *Nouatian* men, women, children, brought ſtones and morter (vvith the Orthodoxe) to the building of the Church of the reſurrection, and ioyned louingly with them, againſt the *Arrians*: leſſer quarrels diuide vs; and euery diuiſion ends in blowes, and euery blow is returned; and none of all lights beſide the Church. Euen the beſt Apoſtles diſſented; neither knowledge, nor holineſſe can redreſſe all differences: True, but wiſdome and charitie could teach vs to auoid their preiudice. If we had but theſe two vertues, quarrels ſhould not hurt vs, nor the Church by vs: But (alas) ſelfe-loue is too ſtrong for both theſe: This alone opens the floud-gates of diſſenſion, and drownes the ſweet, but low valley of the Church. Men eſteeme of opinions, becauſe their owne; and will haue truth ſerue, not gouerne. What they haue vndertaken, muſt bee true: Victory is ſought for, not ſatisfaction; victory of the Author, not of the cauſe: Hee is a rare man that knowes to

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yeeld,as well as to argue: vvhat ſhould we doe then, but beſtow our ſelues vpon that vvhich too many neglect,publike peace; firſt,in prayers that we may preuaile, then in teares that we preuaile not? Thus haue I beene bold to chat with you of our greateſt and common cares. Your old loue,and late hoſpitall entertainment in that your Iland, called for this remembrance; the rather to keepe your Engliſh tongue in breath,vvhich was wont not to be the leaſt of your deſires. Would God you could make vs happie with newes,not of truce,but ſincere amitie and vnion; not of Prouinces, but ſpirits. The God of ſpirits effect it both here and there,to the glory of his Name and Church.

To *W. F.* condemned for murder.

EP. VIII. *Effectually preparing him, and (vnder his name) whatſoeuer Malefactor for his death.*

IT is a bad cauſe that robbeth vs of all the comfort of friends; yea, that turnes their remembrance into ſorrow. None can do ſo,but thoſe that proceed from our ſelues: for outward euils,vvhich come from the infliction of others, make vs cleaue faſter to our helpers,and cauſe vs to ſeeke and find eaſe in the very commiſeration of thoſe that loue vs: whereas thoſe griefes which ariſe from the iuſt diſpleaſure of conſcience,will not abide ſo much as the memorie of others affection; or if it doe,makes it ſo much the greater corraſiue,as our caſe is more vncapable of their comfort. Such is yours. You haue made the mention of our names tedious to your ſelfe,and yours to vs. This is the beginning of your paine, that you had friends: If you may now ſmart ſoundly from vs,for your good,it muſt be the only ioy you muſt expect, and the finall dutie we owe to you. It is both vaine and comfortleſſe, to heare what might haue beene; neither would I ſend you backe to what is paſt,but purpoſely to increaſe your ſorrow; vvho haue cauſed all our comfort to ſtand in your teares. If therefore our former counſels had preuailed,neither had your hands ſhed innocent blood,nor iuſtice yours. Now,to your great ſinne,you haue done the one; and the other muſt bee done to your paine: and we your well willers,with ſorrow and ſhame liue to be witneſſes of both. Your ſinne is gone before,the reuenge of iuſtice will follow: ſeeing you are guilty, let God be iuſt. Other ſinnes ſpeake,this cryeth,and will neuer be ſilent,till it be anſwered with it ſelfe. For your life; the caſe is hopeleſſe; feede not your ſelfe with vaine preſumptions,but ſettle your ſelfe to expiate anothers blood with your own. Would God your deſert had been ſuch,that we might with any comfort haue deſired you might liue. But now,alas, your fact is ſo hainous, that your life can neither bee craued without iniuſtice,nor be protracted without inward torment. And if our priuate affection ſhould make vs deafe to the ſhouts of blood,and partialitie ſhould teach vs to forget all care of publique right; yet reſolue,there is no place for hope. Since then you could not liue guiltleſſe,there remaines nothing,but that you labour to die penitent; and ſince your bodie cannot bee ſaued aliue, to endeuour that your ſoule may bee ſaued in death. Wherein,how happie ſhall it be for you, if you ſhall yet giue eare to my laſt aduice; too late indeed for your recompence to the world, not too late for your ſelfe. You haue deſerued death, and expect it: Take heed leſt you ſo faſten your eyes vpon the firſt death of the bodie, that you ſhould not looke beyond it to the ſecond, which alone is vvorthy of trembling, vvorthy of teares.

For, this,though terrible to Nature,yet is common to vs, with you. You muſt die: what doe we elſe? And what differs our end from yours, but in haſte and violence?

And vvho knowes vvhether in that? It may be a ſickneſſe as ſharpe, as ſudden, ſhal fetch vs hence: it may be the ſame death, or a vvorſe, for a better cauſe: Or if not ſo, there is much more miſery in lingring: Hee dies eaſily, that dies ſoone: but the other is the vtmoſt vengeance that God hath reſerued for his enemies: This is a matter of long feare, and ſhort paine. A few pangs lets the ſoule out of priſon: but the torment of that other is euerlaſting; after ten thouſand yeares ſcorching in that flame, the paine is neuer the neerer to his ending. No time giues it hope of abating; yea, time hath nothing to doe vvith this eternitie. You that ſhall feele the paine of one minutes dying, thinke what paine it is to be dying for euer and euer. This, although it be attended with a ſharpe paine, yet is ſuch as ſome ſtrong ſpirits haue endured without ſhew of yeeldance. I haue heard of an Iriſh Traitor, that when he lay pining vpon the vvheele with his bones broke, asked his friend if he changed his countenance at all; caring leſſe for the paine, then the ſhew of feare. Few men haue died of greater paines, then others haue ſuſtained and liue. But that other ouerwhelmes both bodie and ſoule, and leaues no roome for any comfort in the poſſibilitie of mitigation. Here, men are executioners, or diſeaſes; there fiends. Thoſe Deuils that were ready to tempt the graceleſſe vnto ſinne, are as ready to follow the damned vvith tortures. Whatſoeuer become of your carkaſe, ſaue your ſoule from the flames; and ſo manage this ſhort time you haue to liue, that you may die but once. This is not your firſt ſinne; yea, God hath now puniſhed your former ſinnes vvith this: a fearfull puniſhment in it ſelfe, if it deſerued no more: your conſcience (which now begins to tell truth) cannot but aſſure you, that there is no ſinne more worthy of hell, then murder; yea, more proper to it. Turne ouer thoſe holy leaues (which you haue too much neglected, and now ſmart for neglecting) you ſhall finde murderers among thoſe that are ſhut out from the preſence of God: you ſhall find the Prince of that darkneſſe, in the higheſt ſtile of his miſchiefe, termed a man-ſlayer. Alas! how fearfull a caſe is this, that you haue herein reſembled him, for vvhom *Topheth* was prepared of old; and imitating him in his action, haue endangered your ſelfe to partake of his torment! Oh, that you could but ſee what you haue done, what you haue deſerued; that your heart could bleed enough within you, for the blood your hands haue ſhed: That as you haue followed Satan our common enemy in ſinning, ſo you could defie him in repenting: That your teares could diſappoint his hopes of your damnation. What a happie vnhappineſſe ſhall this be to your ſad friends, that your better part yet liueth? That from an ignominious place your ſoule is receiued to glory? Nothing can effect this but your repentance; and that can doe it. Feare not to looke into that horror, which ſhould attend your ſinne: and bee now as ſeuere to your ſelfe, as you haue been cruell to another. Thinke not to extenuate your offence vvith the vaine titles of manhood: vvhat praiſe is this, that you vvere a valiant murderer? Strike your owne breſt (as *Moſes* did his Rocke) and bring downe riuers of teares to waſh away your bloodſhed. Doe not ſo much feare your iudgement, as abhorre your ſinne; yea, your ſelfe for it. And vvith ſtrong cries lift vp your guilty hands to that God whom you offended, and ſay, *Deliuer me from blood-guiltineſſe, O Lord.* Let me tel you: As vvithout repentance there is no hope; ſo with it, there is no condemnation. True penitence is ſtrong, and can grapple with the greateſt ſinne, yea with all the powers of hell. What if your hands be red vvith blood? Behold, the blood of your Sauiour, ſhall waſh away yours: If you can bathe your ſelfe in that; your Scarlet ſoule ſhall bee as white as Snow. This courſe alone ſhall make your Croſſe the way to the Paradiſe of God. This plaiſter can heale all the ſores of the ſoule, if neuer ſo deſperate: Onely, take heed that your heart be deepe enough pierced, ere you lay it on; elſe, vnder a ſeeming skin of diſſimulation, your ſoule ſhall feſter to death. Yet ioy vs with your true ſorrow, vvhom you haue grieued with your offence; and at once comfort your friends, and ſaue your ſoule.

To

To Mr. IOHN MOLE, of a long time now prisoner vnder the Inquisition at *Rome*.

EPIST. IX. *Exciting him to his wonted constancy, and encouraging him to Martyrdome.*

WHat passage can these lines hope to find into that your strait and curious thraldome? Yet who would not aduenture the losse of this paines for him, which is ready to lose himselfe for Christ? what doe we not owe to you which haue thus giuen your selfe for the common faith? Blessed bee the name of that God who hath singled you out for his Champion, and made you inuincible: how famous are your bonds? how glorious your constancy? Oh, that out of your close obscurity, you could but see the honour of your suffering, the affections of Gods Saints, and in some, an holy enuie at your distressed happinesse. Those wals cannot hide you: No man is attended with so many eyes from earth and heauen: The Church your Mother beholds you, not with more compassion, then ioy: Neither can it be sayd, how shee at once pities your misery, and reioyces in your patience: The blessed Angels looke vpon you with gratulation and applause. The aduersaries with an angry sorrow to see themselues ouercome by their captiue, their obstinate cruelty ouer-matched with humble resolution, and faithfull perseuerance. Your Sauiour sees you from aboue, not as a meere spectator, but as a patient with you, in you, for you: yea, as an agent in your indurance and victory, giuing new courage with the one hand, and holding out a Crowne with the other. Whom would not these sights incourage? who now can pity your solitarines? The hearts of all good men are with you. Neither can that place be but full of Angels, which is the continuall obiect of so many prayers, yea the God of heauen was neuer so neere you, as now you are remoued from men. Let me speake a bold, but true word. It is as possible for him to be absent from his heauen, as from the prisons of his Saints. The glorified spirits aboue sing to him; the persecuted soules below, suffer for him, and cry to him; he is magnified in both, present with both; the faith of the one, is as pleasing to him, as the triumph of the other. Nothing obligeth vs men so much, as smarting for vs; words of defence are worthy of thankes, but paine is esteemed aboue recompence. How do we kisse the wounds which are taken for our sakes, & professe that we would hate our selues, if we did not loue those that dare bleed for vs: How much more shall the God of mercies bee sensible of your sorrowes, and crowne your patience? To whom you may truly sing that ditty of the Prophet, *Surely for thy sake am I slaine continually, and am counted as a sheepe for the slaughter*. What need I to stir vp your constancy, which hath already amazed, and wearied your persecutors? No suspition shall driue me hereto; but rather the thirst of your praise. He that exhorts to persist in well-doing, while he perswades, commendeth. Whither should I rather send you, then to the sight of your owne Christian fortitude? which neither prayers, nor threats, haue beene able to shake: Here stands on the one hand, liberty, promotion, pleasure, life, and (which easily exceeds all these) the deare respect of wife and children (whom your only resolution shall make widow and orphanes) these with smiles, and vowes, and teares, seeme to importune you. On the other hand, bondage, solitude, horror, death, (and the most lingring of all miseries) ruine of posterity: these with frownes and menaces labour to affright you: Betwixt both, you haue stood vnmoued; fixing your eyes either right forward vpon the cause of your suffering, or vpwards vpon the crowne of

your reward: It is an happy thing when our own actions may be either examples, or arguments of good. These blessed proceedings call you on to your perfection; The reward of good beginnings prosecuted, is doubled; neglected, is lost. How vaine are those temptations, which would make you a loser of all this praise, this recompence? Goe on therefore happily; keepe your eyes where they are, and your heart cannot be but where it is, and where it ought: Looke still, for what you suffer, and for whom: For the truth, for Christ: what can be so precious as truth? Not life it selfe. All earthly things are not so vile to life, as life to truth; Life is momentarie, Truth eternall; Life is ours, the Truth, Gods: Oh happy purchase, to giue our life for the truth. What can we suffer too much for Christ? He hath giuen our life to vs; hee hath giuen his owne life for vs. What great thing is it, if he require what he hath giuen vs, if ours for his? Yea, rather if he call for vvhat he hath lent vs; yet not to bereaue but to change it; giuing vs gold for clay, glory for our corruption. Behold that Sauiour of yours weeping, and bleeding, and dying for you: alas! our soules are too strait for his sorrowes; wee can be made but paine for him; He vvas made sinne for vs: vvee sustaine, for him, but the impotent anger of men; he strugled vvith the infinite vvrath of his Father for vs. Oh, vvho can endure enough for him, that hath passed thorow death and hell for his soule? Thinke this, and you shall resolue vvith *Dauid*, *I will bee yet more vile for the Lord.* The worst of the despight of men, is but Death; and that, if they inflict not, a disease vvill, or if not that, Age. Here is no imposition of that, vvhich vvould not be; but an hastning of that which vvill be: an hastning to your gaine. For behold, their violence shall turne your necessitie, into vertue and profit. Nature hath made you mortall: none but an enemie can make you a Martyr; you must die, though they vvill not; you cannot die for Christ, but by them: How could they else deuise to make you happie? since the giuer of both lifes hath said, *He that shall lose his life for my sake shall saue it.* Loe, this alone is lost vvith keeping, and gained by losse. Say you vvere freed, vpon the safest conditions, and returning: (as how welcome should that newes bee, more to yours, then to your selfe) perhaps, Death may meete you in the vvay, perhaps ouertake you at home: neither place, nor time, can promise immunitie from the common destinie of men: Those that may abridge your houres, cannot lengthen them; and while they last, cannot secure them from vexation; yea, themselues shall follow you into their dust; and cannot auoid vvhat they can inflict; death shall equally tyrannize by them, and ouer them: so their fauours are but fruitlesse, their malice gainfull. For it shall change your Prison into Heauen, your Fetters into a Crowne, your Iaylors to Angels, your miserie into glory. Looke vp to your future estate, and reioyce in the present: Behold, the Tree of Life, the hidden Manna, the Scepter of Power, the Morning Starre, the white garment, the new name, the Crowne, and Throne of Heauen, are addressed for you. Ouercome and enioy them: oh glorious condition of Martyrs! whom conformity in death, hath made like their Sauiour in blessednesse; whose honour is to attend him for euer, whom they haue ioyed to imitate. *What are these which are arraied in long white robes, and whence came they? These are* (sayes that heauenly Elder) *they which came out of great tribulation, and washed their long Robes, and haue made their long Robes white, in the blood of the Lambe.*

Therefore they are in the presence of the Throne of God, and serue him day and night in his Temple: and he that sitteth on the Throne, wil dwell among them, and gouerne them, and lead them vnto the liuely Fountaines of waters, and God shall wipe all teares from their eyes.

All the elect haue Seales in their fore-heads: but Martyrs haue Palmes in their hands. All the elect haue white Robes; Martyrs, both white and long: white, for their glory; long, for the largenesse of their glory. Once red with their owne blood; now white with the blood of the Lambe: there is nothing in our blood, but weake obedience; nothing but merit in the Lambs blood. Behold, his merit makes our obedience glorious. You doe but sprinkle his feet with your blood; loe, hee washes your long white Robes, with his. Euery drop of your blood is answered with a streame of his; and euery drop of his is worth Riuers of ours: *Precious in the sight of the Lord is the*

death of his Saints: Precious in preuention, precious in acceptation, precious in remuneration. Oh, giue willingly that which you cannot keepe, that you may receiue what you cannot leese. The way is steepe, but now you breathe towards the top. Let not the want of some few steps, lose you an eternall rest. Put to the strength of your owne Faith: The prayers of Gods Saints shall further your pace; and that gracious hand that sustaines heauen and earth, shall vphold, and sweetly draw you vp to your glory. Goe on to credit the Gospell with your perseuerance: and shew the false-hearted clients of that Roman-Court, that the Truth yeelds reall and hearty professors; such as dare no lesse smart, then speake for her.

Without the wals of your restraint, where can you looke beside incouragements of suffering? Behold in this, how much you are happier then your many predecessors. Those haue found friends, or wiues, or children, the most dangerous of all tempters. Suggestions of weakenesse, when they come masked with loue, are more powerfull to hurt. But you, all your many friends, in the valour of their Christian loue, wish rather a blessed Martyr, then a liuing and prosperous reuolter: yea, your deare wife (worthy of this honour, to be the wife of a Martyr) prefers your faith, to her affection; and in a courage beyond her sex, contemnes the worst misery of your losse; professing shee would redeeme your life with hers, but that she would not redeeme it with your yeeldance: and while she lookes vpon those many pawnes of your chaste loue, your hopefull children, wishes rather to see them fatherlesse, then their father vnfaithfull: The greatest part of your sufferings are hers: She beares them with a cheerfull resolution: She diuides with you in your sorrowes, in your patience; she shall not bee diuided in your glory: For vs, we shall accompany you with our prayers, and follow you with our thankfull commemorations; vowing to write your name in red letters in the Kalendars of our hearts; and to register it in the monuments of perpetuall Records, as an example to all posterity, *The memoriall of the iust shall be blessed.*

To all Readers.

Ep. X. *Containing Rules of good aduice for our Christian and ciuill cariage.*

I Grant, breuity where it is neither obscure, nor defectiue, is very pleasing, euen to the daintiest iudgements. No maruell therefore, if most men desire much good counsell in a narrow roome; as some affect to haue great personages drawne in little tablets; or, as we see worlds of Countries described in the compasse of small maps: Neither do I vnwillingly yeeld to follow them; for both the powers of good aduice are the stronger, when they are thus vnited; and breuity makes counsell more portable for memorie, and readier for vse. Take these therefore for more; which as I would faine practise, so am I willing to commend. Let vs begin with him who is the first and last: Informe your selfe aright concerning God; without whom, in vaine doe we know all things: Be acquainted with that Sauiour of yours, which paid so much for you on earth, and now sues for you in heauen; without whom we haue nothing to doe with God, nor he with vs. Adore him in your thoughts, trust him with your selfe: Renew your sight of him euery day, and his of you. Ouer-looke these earthly things; and when you doe at any time cast your eyes vpon heauen, think, there dwels my Sauiour, there I shall be. Call your selfe to often recknings; cast vp your debts, payments, graces, wants, expences, employments; yeeld not to thinke your set deuotions troublesome: Take not easie denials from your selfe; yea, giue peremptory denials to your selfe: Hee can neuer bee good that flatters himselfe: hold nature to her allowance; and let your will stand at

courteſie: happy is that man which hath obtained to be the maſter of his owne hearts Thinke all Gods outward fauours and prouiſions the beſt for you; your owne abilitie, and actions the meaneſt. Suffer not your mind to be either a Drudge, or a Wanton; exerciſe it euer, but ouer-lay it not: In all your buſineſſes, looke through the world, at God; whatſoeuer is your leuell, let him be your ſcope: Euery day take a view of your laſt; and thinke either it is this, or may be: Offer not your ſelfe either to honour, or labour; let them both ſeeke you: Care you onely to be worthy, and you cannot hide you from God. So frame your ſelfe to the time and company, that you may neither ſerue it, nor ſullenly neglect it; and yeeld ſo far, as you may neither betray goodneſſe, nor countenance euill. Let your words be few, and digeſted: It is a ſhame for the tongue to cry the heart mercy, much more to caſt it ſelfe vpon the vncertaine pardon of others eares. There are but two things which a Chriſtian is charged to buy, and not to ſell, *Time* and *Truth*; both ſo precious, that we muſt purchaſe them at any rate. So vſe your friends, as thoſe which ſhould be perpetuall, may be changeable. While you are within your ſelfe, there is no danger: but thoughts once vttered muſt ſtand to hazard. Do not heare from your ſelfe, what you would be loth to heare from others. In all good things, giue the eye and eare the full of ſcope, for they let into the mind: reſtraine the tongue, for it is a ſpender. Few men haue repented them of ſilence. In all ſerious matters, take counſell of dayes, and nights, and friends; and let leiſure ripen your purpoſes: neither hope to gaine ought by ſuddenneſſe. The firſt thoughts may be confident, the ſecond are wiſer. Serue honeſty euer, though without apparant wages: ſhee will pay ſure, if ſlow. As in apparell, ſo in actions, know not what is good, but what becomes you. How many warrantable acts haue miſ-ſhapen the Authors? Excuſe not your owne ill, aggrauate not others: and if you loue peace, auoid cenſures, compariſons, contradictions. Out of good men chuſe acquaintance; of acquaintance, friends; of friends, familiars: after probation admit them, and after admittance change them not: Age commendeth friendſhip. Doe not alwayes your beſt: it is neither wiſe, nor ſafe for a man euer to ſtand vpon the top of his ſtrength. If you would bee aboue the expectation of others, be euer below your ſelfe. Expend after your purſe, not after your mind: take not where you may deny, except vpon conſcience of deſert, or hope to requite. Either frequent ſuits, or complaints, are wearieſome to any friend. Rather ſmother your griefes and wants as you may, then be either querulous, or importunate. Let not your face belie your heart, nor alwayes tell tales out of it: he is fit to liue amongſt friends or enemies, that can be ingenuouſly cloſe. Giue freely, ſell thriftily: Change ſeldome your place, neuer your ſtate: either amend inconueniences, or ſwallow them, rather then you ſhould run from your ſelfe to auoid them.

In all your recknings for the world, caſt vp ſome croſſes that appeare not; either thoſe will come, or may: Let your ſuſpitions be charitable; your truſt fearfull; your cenſures ſure. Giue way to the anger of the great: The thunder and Cannon will abide no tence. As in throngs we are afraid of loſſe; ſo while the world comes vpon you, looke well to your ſoule; There is more danger in good then in euill: I feare the number of theſe my rules; for Precepts are wont (as nayles) to driue out one another: but theſe, I intended to ſcatter amongſt many: and as I was loth that any gueſt ſhould complaine of a niggardly hand; Dainty diſhes are wont to be ſparingly ſerued out; homely ones ſupply in their bigneſſe, what they want in their worth.

FINIS.

PHARISAISME AND CHRISTIANITIE.

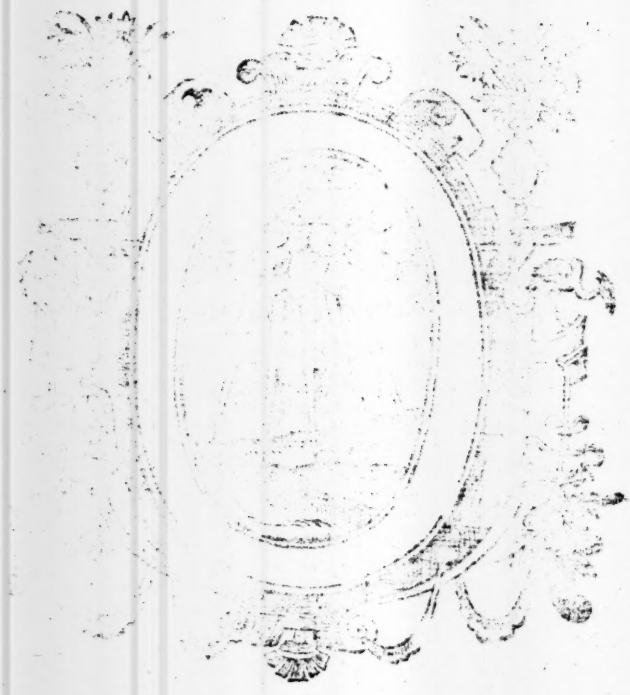
COMPARED AND SET FORTH IN A SERMON AT *Pauls Croſſe*, MAY I. 1608.

BY IOS. HALL.

Vpon MATTH. 5. 20.

Except your righteouſneſſe exceed the righteouſneſſe of the Scribes and Phariſes, ye ſhall not enter into the kingdome of heauen.

LONDON,
Printed for THOMAS PAVIER, MILES FLESHER, and *John Haviland*. 1624.



TO THE RIGHT REVEREND FATHER IN GOD, AND MY VERY good Lord, THOMAS, Lord Biſhop of LONDON, I. H. wiſheth all Grace and Happineſſe.

RIght Reuerend and Honourable:

I *Know there is ſtore of Sermons extant: The Pulpit ſcarce affordeth more then the Preſſe. I adde to the number, and complaine not: in all good things abundance is an eaſie burden. If the ſoule may feed it ſelfe with variety, both by the eare, and by the eye, it hath no reaſon to find fault with choice. But if any weaker ſtomacke (as in our bodily Tables) ſhall feare to ſurfet at the ſight of too much, it is eaſie for that man to looke off, and to confine his eyes to ſome few: Who cannot much ſooner abate to himſelfe, then multiply to another? Let not his nice ſullenneſſe preiudice that delight and profit which may ariſe to others from this number. For me, I dare not be ſo enuious, as not to bleſſe God for this plenty, and ſeriouſly to reioyce that Gods people may thus*

thus liberally feaſt themſelues by both their ſenſes: neither know I for whether more: The ſound of the word ſpoken pierceth more; the letter written endureth longer: the eare is taught more ſuddenly, more ſtirringly; the eie with leiſure and continuance. According to my poore abilitie, I haue deſired to doe good both waies; not ſo much fearing cenſures, as caring to edifie. This little labour ſubmiſſely offers it ſelfe to your Lordſhip, as iuſtly yours: being both preached at your call, and (as it were) in your charge, and by one vnder the charge of your fatherly iuriſdiction, who vnfainedly deſires by all meanes to ſhew his true heart to Gods Church, together with his humble thankefulneſſe to your Lordſhip: and profeſſeth ſtill to continue

Your Lordſhips in all humble

duty and obſeruance,

Ios: Hall.

PHARISAISME AND CHRISTIANITIE.

MATTH. Chap. 5. Vers. 20.

Except your righteousnesse exceed the righteousnesse of the Scribes and Phariſes, ye ſhall not enter into the kingdome of heauen.

THE curious Doctors of the Iewes had reduced all Gods ſtatute-law to ſix hundred and thirteene precepts; ſo many as there are dayes in the yeare, and members in the body. It was an honeſt and (which were ſtrange) a Chriſtian conceit of one of their Rabbins, that *Dauid* abridges all theſe to eleuen, in his Pſalme 15. *Eſay* to ſix, in his 33 15. *Michai* yet lower to three, in his 6, 8. *Eſay* yet againe to two, in his 56, 1. *Habacuc* to one, *The iuſt man ſhall liue by faith.* So ye ſee, the Law ends in the Goſpell: and that Father ſaid not amiſſe, *The Law is the Goſpell foretold; and the Goſpel is the Law fulfilled.* Theſe two are the free-hold of a Chriſtian; and what but they?

Petr. Galatin. de arcan. fidei cath. ad finem. ex gloſ. Rau. Shelemob.

Lex eſt Euangelium prædictum: Euangelium lex completa.

The Iewes of theſe times peruerted the Law, reiected the Goſpell. Our Sauiour therefore, that great Prophet of the world (as it was high time) cleares the Law, deliuers and ſettles the Goſpell, well approuing in both theſe, that hee came not to conſume, but to conſummate the Law. Wherein (as *Paul* to his Corinths) he had a great doore, but many aduerſaries: amongſt theſe were the great maſters of Iſrael (ſo our Sauiour tearmes the Phariſes) and their fellowes (and yet their riuals) the Scribes: both ſo much harder to oppoſe, by how much their authority was greater.

1 Cor. 16, 9. Iohn 3. *Art thou a Maſter in Iſrael?*

Truth hath no roome till falſhood be remoued; Our Sauiour therefore (as behoueth) firſt ſhewes the falſhood of their Gloſſes, and the hollowneſſe of their profeſſion: and if both their life and doctrine be naught; what free part is there in them? And loe both of theſe ſo faulty, that *Except your righteouſneſſe exceed the righteouſneſſe of the Scribes and Phariſes, ye ſhall not enter into the kingdome of Heauen.*

What were the men? What was their righteouſneſſe? What wanted it? Follow me, I beſeech you, in theſe three: and if my diſcourſe ſhall ſeeme, for a while, more thorny and perplexed, remedy it with your attention.

Thoſe things which are out of the ken of ſenſe or memory, muſt be fetcht from Story. The Sect (or order whether) of the Phariſes ceaſed with the Temple; ſince that, no man reads of a Phariſe; and now is growne ſo farre out of knowledge, that the modern Iewes are more ready to learne of vs who they were: There is no point, wherein

it

it is more difficult to auoid variety, yea oſtentation of reading; without any curious trauerſing of opinions, I ſtudy for ſimple truth, as one that will not lead you out of the rode-way to ſhew you the turnings. *Scribes* were ancient; *Ezra* is called (*Sopher mahir*) *a prompt Scribe*. As long before him, ſo euer ſince they continued till Chriſts time; but in two rankes; ſome were γραμματεῖς τοῦ λαοῦ: others νόμου. Some popular, others legall; Some the peoples; others, Gods; the one, *Secretaries, Recorders, Notaries*, as 2 Chron: 24. 11, (*Sopher hamelec*) *the Kings Scribe*: The other Doctors of the Law of God: *The Law of the Lord is with vs, in vaine made he it, the penne of the Scribe is in vaine.*

Exr.6.7

Ier.8.8.

As the Phariſes were (νομικοὶ διδάσκαλοι;) *Law-maſters*: ſo theſe are the ſame which *Luke* 11.45. are called (νομικοὶ) *interpreters of the Law*. Tho to ſome not meane Critickes, it ſeemes theſe ſhould be a third ſort; which conſider not that our Sauiour on purpoſe addreſſing his ſpeech to the *Phariſes*, fell by the way vpon the *Scribes*; and being admoniſhed by one of them, as of an ouer-ſight, now auerres right downe of the *Scribes*, what before he had but indifferently glanced at. What they were, is plaine by *Ezraes* pulpit, and *Moſes* his chaire. Theſe and *Phariſes* differed not ſo much; they agreed in ſome good, but in more euill. But the profeſſion of *Phariſes*, becauſe it is more obſcure, you ſhall giue me leaue to fetch ſomewhat further.

Neh.8.4. Mat.23.2. *Clerici Iudeorũ.* ſaith Ierome.

There were, ſaith old *Egeſippus* (as *Euſebius* cites him) diuers opinions in the Circumciſion; which all croſſed the Tribe of *Iuda*: *Eſſens, Galileans, Emerobaptiſts, Masbutheans, Samaritans, Phariſes, Sadduces*. It were eaſie to helpe him with more, *Sebuæans, Cannæans, Sampſæans*; and if need were, yet more. Where are thoſe wauerers, that ſtagger in their truſt to the Church, becauſe of different opinions, receiuing that rotten argument of profane *Celſus* againſt the Chriſtians? Say the Papiſts, one ſaith I am *Caluins*, another, I am *Luthers*. We diſclaime, we defie theſe titles, theſe diuiſions: we are one in truth: would God we were yet more one; It is the lace and fringe of Chriſts garment that is queſtioned amongſt vs, the cloath is ſound. But what? Was the Iewiſh Church before Chriſt, Gods true Church, or not? If it were not, which was it? If it were: lo that here rent in more then eight parts, and one of them differing from it ſelfe in eighteene opinions: and yet as *Irenæus* well obſerues, before Chriſt, there were neither ſo many hereſies, nor ſo blaſphemous.

Euſeb: eccl. hiſt. l 4. c. 22. Erant in circumciſione diuerſæ ſententiæ quæ maximè tribus Iudæ aduerſabantur, &c. vide Ioſ. Scalig. reſp. ad Serarii. Orig. lib. 5. ad uerſ. Celſ. Chriſtianos nõ habere veræ religionem, quòd in varias ſectas diuiſi eſſent. Domus Sammai & Hillel. Ar. Mont. in Euang. Ante aduentum Chriſti, non tot & tam blaſphemæ hæreſes. Iren. lib. 3. Act. 15. 5.

Shew me a Church on earth without theſe wrinkles of diuiſion, and I will neuer ſeeke for it in heauen: although to ſome, *Phariſaime* ſeemes rather a ſeuerall order, then a ſect; but S. *Luke* that knew it better, hath (αἵρεσιν φαρισαίων) *the ſect of the Phariſes*. When the Profeſſion began, no hiſtory recordeth. Some would faine fetch them *Eſay* 65. 5. *Touch me not, for I am holier then thou*. But theſe ſtraine too farre; for in the verſe before, the ſame men eate Swines fleſh; which to the *Phariſes* is more then piacular. Heare briefly their name, their original, their office. Their name (though it might admit of other probable deriuations, yet) by conſent of all * Hebrew Doctors (I haue a great author for it) is fetcht from *ſeparation*; tho vpon what grounds, all agree not, doubtleſſe for the perfection of their doctrine, and auſterity of life. Their originall is more intricate; which after ſome ſcanning, I haue thus learned of ſome great Maſters of Iewiſh Antiquities. Before there was any open breach in the old Iewiſh Church, there were two generall and diuers conceits about Gods ſeruice: One that tooke vp onely with the law of God; and if they could keepe that, thought they needed no more; neither would they *ſapere ſupra ſcriptum, be wiſer then their Maker*: Theſe were called (*Kaxaïm*) of which ſort there are diuers at this day in *Conſtantinople*, and othere-where, at deadly feode with the other Iewes, which they now call *Rabbiniſts*.

* *In eam conſentiunt omnes Hebræi, teſte Bahal. Haruch, Pagnin. in* פרש *Ar. Montanus Ioſ. Scal. Diuiſiones &c.*

The other, that thought it ſmall thankes to doe onely what they were bidden; Gods Law was too ſtraight for their holineſſe: It was nothing, vnleſſe they did more then content God, earne him (for theſe were popiſh Iewes) and ſupererrogate of him. Theſe were therefore called *Chaſidim, Holy, aboue the Law*. They plyed God with vnbidden oblations, gaue more then needed, did more then was commanded; yet ſo, as both parts pleaſed themſelues, reſiſted not the other. The more franke ſort vpbraided not

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the other, with too much niggardlineſſe; neither did the ſtraiter-handed enuy the other for too much lauiſhneſſe. Would God we could doe thus. They agreed, though they differed. But now, when theſe voluntary ſeruices began to bee drawne into Canons (as *Scaliger* ſpeaketh) and that which was before but arbitrarie, was impoſed as neceſſarie, (neceſſary for beleefe, neceſſary for action) queſtions aroſe, and the rent began in the Iewes. Thoſe dogmaticall Doctors which ſtood for ſupererogation, and traditions aboue Law, were called *(Peruſchim) Phariſes*; ſeparate from the other in ſtrict iudgement, in ſuperfluous holineſſe: Theſe, as they were the brood of thoſe *(Chaſidim)* whom wee finde firſt mentioned in the Machabees, by the corrupt name of *Aſideans*; ſo from them againe, in a ſecond ſucceſſion proceeded (as their more refined iſſue) the *Eſſens*, both Collegiate and Eremiticall: Theſe *Phariſes* then, were a fraternitie or Colledge of extraordinary deuotion; whoſe rule was Tradition, whoſe practiſe voluntary auſtereneſſe: To them the *Scribes* ioyned themſelues, as the purer Iewes; for *Paul* cals them [ἀκριβεστάτην αἵρεσιν] *the moſt exquiſite ſect*; yea and as *(Ioſephus)* the beſt expoſitors; willingly expounding the Law according to their Traditions, & countenancing their traditions by the forced ſenſes of the Law. Both which profeſſions were greatly inlarged and graced by two famous Doctors, *Sammai* and *Hillel* (whom ſome, though faſly, would haue the founders of them) not long before Chriſts time; for old *Hillel* of a 120 yeeres, protracted his dayes by likely computation, to ten yeeres after Chriſts birth. How *Hierome* fetcheth their names with more witneſſe than probabilitie, from *Diſſipating* and *Profaning* the Law; and what bickerings and deadly quarrels were euen amongſt themſelues in thoſe two famous houſes; and what were the foure expoſitions of the Law which they followed, I liſt not now to diſcourſe. Their imployment was, expounding the Law, and vrging Traditions; therefore their Auditors had wont to ſay, when they called one another to Church (as S^t. *Hierome* tels vs) [οἱ σοφοὶ δευτεροῦσι] *The wiſe*, that is, the *Phariſes*, *expound to day*. Whence perhaps, that may be interpreted of S. *Paul* to the Corinths, *Where is the wiſe? where is the Scribe?* So did the *Scribes* too; but the difference was, that the *Scribes* were more Textuall, the *Phariſes* more Traditionall: therefore obſerue, that the *Scribe* findes fault with the ſuſpicion of blaſphemie; the *Phariſe*, with vnwaſhen hands: the *Scribes* (their Doctors) exceld for learning, the *Phariſes* for pietie. Their attire was the ſame, and their faſhions: but the *Phariſes* had [πολιτικὴν ἀσφάλειαν] *more ſway*; and were more ſtrict and Cappucine-like; profeſſed more yeeres continencie; and in a word, tooke more paines to goe to hell. Theſe did ſo carry away the hearts of the Iewes, that there was no holy man, which was not tearmed a *Phariſee*; and therefore among the ſeuen kindes of *Phariſes* in their *Talmud*, they make *Abraham* a *Phariſee* of *Loue*, *Iob* a *Phariſee* of *Feare*. And if from the men you caſt your eies vpon their righteouſneſſe, you cannot but wonder at the curioſitie of their zeale. Wherein looke (I beſeech you) firſt at their deuotion, then their holy cariage, laſtly their ſtrict obſeruation of the Law.

Such was their deuotion, that they prayed [συνεχῶς] as a Father ſaith, oft and long: thriſe a day was ordinary; at nine, twelue, and three a clocke: yea their progenitors (whom they would ſcorne not to match) diuided the day into three parts; whereof one was beſtowed on praier, the next on the Law, the third on their worke. See here, God had two parts of three, themſelues but one: beſides, at their meales what ſtrictneſſe?

Their very diſciples were taught (to ſhame vs Chriſtians) if they had forgotten to giue thankes, to returne from the field to the boord to ſay grace. For diuine ſeruice; the Decalogue muſt bee read once a day of euery man: the *Scribes* ſay the firſt watch; the *Phariſes*, any houre of the night: others, twice, without mouing eie, hand, foot, in a cleane place, free from any excrement, and foure cubits diſtant from any ſepulchre. For faſting, they did it twice a weeke; not popiſhly (which *Wickliffe* iuſtly cals Foole-faſting) but in earneſt; on Monday and Thurſday. Beſides (to omit their almes, which were euery way proportionable to the reſt) what miſerable penance did they wilfully? They beat their heads againſt the wals, as they went, till bloud came: whence one of their ſeuen *Phariſes* is called *(Kizai)* a *Phariſe-draw-bloud*: They put thornes in their skirts, to ſting them themſelues; they lay, on plankes; on ſtones, on thornes: and *Banus*

1 Mac. 2. 47.

Acts 26. 5. *Eruditiusceteris legem exponunt Pinar. Ioſ. l. 1. de bello Iud. c. 4.* Anold ſaying, ὕσεις τὸ σκεῖσθαι μᾶλλον ὑσείσεα. *Diſcipuli Sammai occidebant diſcipulos Hillel. Epiphan.* δευτερώσεις 4. *In nomen*
{ *Moſis,*
Aciba,
Annæ,
Filiorum,
Aſſamonæi.
Hier. Algaſia de 11. *queſtionib.*
1 Cor. 1. 20. πῦ σοφὸς, πῦ γραμματεὺς? *Scribæ lectionarij, quaſi Scripturarij vel Texturarij; Phariſæi δευτερωταὶ, Druſ.*
Matth. 9. *Eodem habitu cum Scribis; muliebri pallio, latis crepidis, & Calceamentorum figulis procedentes. Epiphan. Meahauah. Epiph.*

Chaſidim.

Præc. Moſaica cum expoſ. Rabbinorum à Munſter. ed. Ibid.
δευτέρωσις καὶ μαρτύρια. *Epiphan. Hier. in Mat. 23. Acutiſſimas in eis ſpinas ligabant, vt ambulantes & ſedentes pungerentur & admonerentur officij. Ioſephus.*

that Hermiticall *Phariſee* drencht himſelfe oft, night and day, in cold water [ψυχρῷ ὕδατι] *for chaſtity*; or (if you reade it without an aſpiration) it ſignifies *for folie* rather: what could that apith and ſtigmaticall Friar haue done either more or worſe? This was their deuotion. The holineſſe of their cariage was ſuch, that they auoided euery thing that might carry any doubt of pollution: they would not therefore conuerſe with any diſſerent religion; and this Law went currant amongſt them: *Heerbat eates a Samaritans bread, bee is hee that eates ſwines-fleſh.* An Hebrew Midwife might not helpe a Gentile; not bookes, not wax, not incenſe, might bee ſold to them: yea, no familiarity might bee ſuffered with their owne vulgar. For whereas there were three ranks among the Iewes; the wiſe, (thoſe were the *Phariſes*) their Diſciples, and the *populus terræ*, (as they called them) this was one of the ſix reproaches to a nouice of the *Phariſes*, *To eate with the vulgar ſort*: and leſt (when they had beene abroad) they ſhould haue beene toucht by any, contrary to the warning of their phylacteries, they ſcoure themſelues at their returne; and eat not, vnleſſe they haue waſht [πυγμῇ] that is, accurately, as the Syriac; oft, as *Eraſmus*; or with the grip't fiſt, as *Beza* following *Hierome*. And not with euery water (marke the niceneſſe) but with that onely which they had drawne vp with their owne labour: and to make vp the meaſure of their pretended ſanctimonie, they vowed continency, not perpetuall (as our Romaniſts vrge) but for eight or tenne yeeres. Thus they did vnbidden. How ſtrictly did they performe what was inioyned? No men ſo exact in their tithes: *I pay tithes of all*, ſaith the boaſting *Phariſee*: *Of all* (as a great Doctor noteth) it was more than hee needed. God would haue a Sabbath kept; they ouerkeepe it. They would not on that day ſtop a running veſſell, not lay an apple to the fire, not quench a burning, not knocke on a table to ſtill a childe: what ſhould I note more? not rub or ſcratch in publike. God commands them to weare *(Totaphoth) phylacteries*: they doe (which our Sauiour reproues) [μεγαλύνειν] *enlarge them*: and theſe muſt bee written with right lines in a whole parchment of the hide of a cleane beaſt. God commands to celebrate and roſt the Paſſeouer; they will haue it done (in an exceſſe of care) not with an iron, but a woodden ſpit, and curiouſly chuſe the wood of Pomegranate: God commanded to auoid Idolatry; they taught their Diſciples, if an Image were in the way, to fetch about ſome other; if they muſt needes goe that way, to runne: and if a thorne ſhould light in their foot (neere the place) not to kneele, but ſit downe to pull it out, leſt they ſhould ſeeme to giue it reuerence. I weary you with theſe Iewiſh niceties. Conſider then how deuout, how liberall, how continent, how true dealing, how zealous, how ſcrupulous, how auſtere theſe men were, and ſee if it bee not a wonder that our Sauiour thus brandeth them; *Except your righteouſneſſe exceed the righteouſneſſe of the Scribes and Phariſes, yee ſhall not enter into the kingdome of Heauen*: That is, If your doctrine bee not more righteous, you ſhall not be entred of the Church: if your holineſſe bee not more perfect, you ſhall not enter into heauen: behold, Gods kingdome below and aboue is ſhut vpon them.

The poore Iewes were ſo beſotted with the admiration of theſe two, that they would haue thought if but two men muſt goe to heauen, the one ſhould be a *Scribe*, the other a *Phariſee*. What ſtrange newes was this from him that kept the keies of *Dauid*, that neither of them ſhould come there? It was not the perſon of theſe men, not their learning, not wit, not eloquence, not honour they admired ſo much, but their righteouſneſſe: and loe nothing but their righteouſneſſe is cenſured: Herein they ſeemed to exceed all men: herein all that would bee ſaued, muſt exceed them. Doe but thinke how the amazed multitude ſtared vpon our Sauiour, when they heard this Paradox. Exceed the *Phariſes* in righteouſneſſe. It were much for an Angell from heauen. What ſhall the poore ſonnes of the earth doe, if theſe worthies bee turned away with a repulſe? yea perhaps, your ſelues, all that heare mee this day, receiue this not without aſtoniſhment and feare, whiles your conſciences ſecretly comparing your holineſſe with theirs, finde it to come as much ſhort of theirs, as theirs of perfection. And would to God you could feare more, and bee more amazed with this compariſon; for (to ſet you forward) muſt wee exceed them, or elſe not bee ſaued? If we let them exceed vs, what hope, what

ψυχρῷ ὕδατι, &c. *Qui comedit panem ſamaritici̇um, ac ſi comederet ſuill. m. Præcept. Muſ. cum expoſ. Rab.* ὁ ὄχλος, in the new Teſtament the common people, *Vnum ex ſex opprobrijs vitandis a diſcipulis ſapientum, Conuerſatio cum populo terræ. Ar. Mont. in Euan. Epiphan.* ἵνα μὴ πυγμῇ μεγαλύνωσιν. Mark. 7. 3. *Præc. Moſ. cum expoſ. Rab. Epiphan. l. 1.* μὴ ἐπιτρέπειν ἐσθίειν. *Montan. in loc. Præc. Moſi cum expoſ.*

Vox Ægyptiaca. Vide ſus qui dam ex lege Moſis in pergameno ſcripti. ſect. 14. priores 13. Exo. 4, 5, 6, 7, 8, 9. 6. Deut. Pagn. Quo ferrum vim aſſandi habet. Præc. Moſ. cum expoſ. Ibid.

what poſſibilitie is there of our ſaluation? Ere wee therefore ſhew how farre we muſt goe before them, looke backe with me (I beſeech you) a little, and ſee how farre we are behinde them.

They taught diligently, and kept *Moſes* his chaire warme: How many are there of vs, whom the great Maſter of the Vineyard may finde loitering in this publike market-place, and ſhake vs by the ſhoulder with a *Quid ſtatis otioſi? Why ſtand you here idle?* Matth. 23. 3.

They compaſſ ſea and land (Satans walke) to make a proſelyte: we ſit ſtill and freeze in our zeale, and loſe proſelytes with our dull and wilfull neglect. They ſpent one quarter of the day in praier: how many are there of vs that would not thinke this an vnreaſonable ſeruice of God? We are ſo farre from this extreme deuotion of the old *Euchitæ*, that wee are rather worthy of a cenſure with thoſe Spaniſh Prieſts for our negligence. How many of you Citizens can get leaue of Mammon to beſtow one houre of the day in a ſet courſe, vpon God? How many of you Lawyers, are firſt clients to God, ere you admit others, clients to you? How many of you haue your thoughts fixed in Heauen, ere they be in *Weſtminſter?* Alas, what dulneſſe is this? what iniuſtice? All thy houres are his, and thou wilt not lend him one of his owne for thine owne good. They read, they recited the Law, (ſome) twice a day; neuer went without ſome parts of it about them: but to what effect? There is not one of our people (ſaith *Ioſephus*) but anſwers to any queſtion of the Law as readily as his owne name. How ſhall their diligence vpbraid, yea condemne vs? Alas! how doe our Bibles gather duſt for want of vſe, while our Chronicle, or our Statute-booke, yea perhaps our idle and ſcurrilous play-bookes, are worne with turning? Oh how happy were our fore-fathers (whoſe memory is bleſſed for euer) if they could with much coſt and more danger get but one of *Pauls* Epiſtles in their boſomes; how did they hugge it in their armes, hide it in their cheſt, yea in their hearts! How did they eat, walke, ſleepe, with that ſweet companion, and in ſpight of perſecution, neuer thought themſelues well, but when they conuerſed with it in ſecret! Loe now theſe ſhops are all open, we buy them not; theſe books are open, we read them not, and we will be ignorant becauſe we will. The Sunne ſhines and wee ſhut our windowes. It is enough for the miſerable Popiſh Laitie to bee thus darke, that liue in the perpetuall night of Inquiſition. Shal this be the only difference betwixt them and vs; that they would read the holy leaues, and may not; we may, and will not? There is no ignorance, to the wilfull. I ſtand not vpon a formall and verball knowledge: that was neuer more frequent, more flouriſhing. But if the maine grounds of Chriſtianitie were throughly ſetled in the hearts of the multitude, wee ſhould not haue ſo much cauſe of ſhame and ſorrow, nor our aduerſaries of triumph and inſultation. Shew leſſe therefore for Gods ſake, and learne more; and ballace your wauering heart with the ſound truth of Godlineſſe, that you may flie ſteadily thorow all the tempeſts of errors. Make Gods Law of your learned counſell with *Dauid*, and be happy: Elſe if you will needs loue darkneſſe, you ſhall haue enough of it: you haue here inward darkneſſe, there outward [σκότος ἐξώτερον] This is your owne darkneſſe, that his of whom the Pſalmiſt; *He ſent darkneſſe, and it was darke:* Darke indeed: A thicke and terrible darkneſſe, ioyned with weeping and gnaſhing. I vrge not their awfull reuerence in their deuotion, our ſleepy or wilde careleſneſſe; their auſtere and rough diſcipline of the bodie, our wanton pampering of the fleſh; though who can abide to thinke of a chaſte *Phariſee*, & a filthy *Chriſtian?* a temperate *Phariſe*, & a drunken *Chriſtian?* how ſhamefully is this latter vice (eſpecially) growne vpon vs with time? we knew it once in our ordinarie ſpeech appropriated to beggers, now gallants fight for it. This beaſtlineſſe had wont be baſhful, now it is impudent; once children were wont to ſhout at a drunkard (as ſome foule wonder) now not to be drunke is quarrell enough among men, among friends: Thoſe knees that we were wont to bow to the God of Heauen, are now bent to *Bacchus*, in a paganiſh, beſtiall, diuelliſh deuotion. To leaue the title of *Chriſtians*, for ſhame let vs be either men or beaſts. My ſpeech haſtens to their holy and wiſe ſtrictneſſe of cariage; wherein I can neuer complaine enough of our inequality: They hated the preſence, the fire, the faſhion, the bookes of a Gentile, of a Samaritane; neither was there

Correcti à Concilio Toletan. Bellar.

Quilibet noſtrũ de lege interrogatus, facilius quàm nomen ſuũ reſpondet. Ioſ. contr. App. lib. 2.

Matth. 8. 12.

Choſhet Aphelah. Tenebræ caliginis.

In aquam ſe cum veſtibus immergunt vbi contigerint aliquem ex alia gente. μιασμὸν, &c. Epiph.

there any hatred loſt on the Samaritans part; for if he had but toucht a Iew, he would haue throwne himſelfe into the water, clothes and all: both of them equally ſicke of a *Noli me tangere*; *Touch me not, for I am holier*, Eſay 65.

Our Romiſh Samaritanes haunt our tables, our cloſets, our eares; we frowne not, we diſlike not: We match, conuerſe, conferre, conſult with them careleſly, as if it were come to the old ſtay of that indifferent *Apelles* in *Euſebius*; *Sat eſt credere in crucifixum*: but that which I moſt lament, and yee, Fathers and Brethren, if my voyce may reach to any whom it concerneth, in the bowels of Chriſt let me boldly (tho moſt vnworthy) moue your wiſdomes, your care to redreſſe it. Our young ſtudents (the hope of poſterity) newly crept out of the ſhell of Philoſophy, ſpend their firſt houres in the great Doctors of popiſh controuerſies; *Bellarmine* is next to *Ariſtotle*: yea, our very vngrounded Artizans, young Gentlemen, fraile Women, buy, read, trauerſe promiſcuouſly the dangerous Writings of our ſubtileſt Ieſuites. What is the iſſue? Many of them haue taken poiſon, ere they know what milke is; and when they haue once taſted this bane, they muſt drinke & die. Oh what pitty, what vexation is it to a true heart, to ſee vs thus rob'd of our hopes; them of their ſoules! I haue heard, yea I haue ſeene and enuied the cautelous ſeuerity of our Aduerſaries, which vpon the deepeſt paines forbid the ſale, yea the ſight of thoſe Authors, which they terme infectious; where was euer *Caluin* publikely bought in one of their Church-yards? where euer read without licence, without ſecurity? I cenſure not this as the peculiar fault of this place: would God this open remiſſeneſſe were not a common euill, and had not ſpred it ſelfe wide thorow all thoſe Churches that are gone out of *Babylon*. Let no man tell mee of the diſtinction of that old Canoniſt: *Some things* (ſaith he) *we reade leſt they ſhould bee neglected, as the Bible*; *ſome leſt they ſhould be vnknowne, as Arts and Philoſophie*; *ſome that they may bee reiected, as Hereticall bookes*. True; But let them read that can reiect, that can confute; we diſtruſt not our cauſe, but their weake iudgements. A good Apothecarie can make a good medicine of a ſtrong poiſon; muſt children therefore be allowed that box? I know how vnworthy I am to aduiſe; onely I throw downe my ſelfe at your feet, and beſeech you, that our loſſes and their examples may make vs no leſſe wiſe in our generation.

Bartbol. Brixenſis.

Matth. 23. 23.

I follow the compariſon; They paid tithes of all they had: not a pot-hearbe, but they tithed it. Heare this ye ſacrilegious Patrons, the merchants of ſoules, the Pirats of the Church, the enemies of religion; they tithed al; you nothing; they paid to their Leuites, your Leuites muſt pay to you: Your cures muſt bee purchaſed, your tithes abated or compounded for: O the ſhame of Religion! How too iuſtly may I vſurpe of you that of *Seneca*? *Petie ſacrileges are puniſhed, while great ones ride in triumph.* Neuer excuſe it with pretence of Ceremonie; *Moſes* neuer gaue ſo ſtrict a charge for this, as *Paul* [ἐκ τῶν ἀγαθῶν] communicate *all thy goods* with thy Teacher; *All*, with an emphaſis. Welfare yet the honeſt *Phariſes*, whoſe rule was: *(Decima vt diues fias) Tithe and be rich:* If euer thou be the fatter for this grauell, or the richer with that thou ſtealeſt from God, let me come to beg at thy doore.

Gal. 6. 6.

Woe to you ſpirituall robbers. Our blinde fore-fathers clothed the Church; you deſpoile it: their ignorant deuotion ſhall riſe in iudgement againſt your rauening couetouſneſſe. If robbery, ſimonie, periurie will not carry you to hell; hope ſtill that you may bee ſaued. They gaue plentifull almes to the poore: we in ſtead of filling their bellies, grinde their faces. What excellent Lawes had we lately enacted that there ſhould be no begger in Iſrael? Let our ſtreets, wayes, hedges, witneſſe the execution. Thy liberality relieues ſome poore. It is well. But hath not thy oppreſſion made more? Thy vſury, extorting, racking, incloſing, hath wounded whole Villages, and now thou befriendeſt two or three with the plaiſters of thy bounty. The mercies of the wicked are cruell. They were preciſe in their Sabbath; we ſo looſe in our, as if God had no day: See whether our Tauerns, ſtreets, hie-wayes deſcry any great difference. Theſe things I vowed in my ſelfe to reproue; if too bitterly, (as you thinke) pardon (I beſeech you) this holy impatience: and blame the foulenes of theſe vices, not my iuſt vehemency. And you (Chriſtian hearers) than which no name can be dearer: be perſwaded to ranſacke your

ſecure

ſecure hearts; and if there be any of you whoſe awaked conſcience ſtrikes him for theſe ſinnes, and places him below theſe Iewes in this vnrighteouſneſſe, if you wiſh or care to be ſaued, thinke it high time, as you would euer hope for entrance into Gods kingdom, to ſtrike your ſelues on the thigh, and with amazement and indignation to ſay, What haue I done? to abandon your wicked courſes; to reſolue, to vow, to ſtriue vnto a Chriſtian and conſcionable reformation. *Paul*, a *Phariſe*, was according to the righteouſnes of the Law vnreproueable: yet if *Paul* had not gone from *Gamaliels* feet, to CHRIST, he had neuer beene ſaued. Vnreproueable, and yet reiected? Alas, my brethren, what ſhal become of our gluttony, drunkenneſſe, pride, oppreſſion, bribing, couſenages, adulteries, blaſphemies, and our ſelues for them? God and men reproue vs for theſe; what ſhall become of vs? If the ciuilly righteous ſhall not be ſaued, where ſhall the notorious ſinner appeare? A Chriſtian below a Iew? For ſhame, where are we? where is our emulation? Heauen is our goale, we all runne; loe the *Scribes* and *Phariſes* are before thee; what ſafety can it be to come ſhort of thoſe that come ſhort of heauen? *Except your righteouſneſſe, &c.* Phil. 6. 3.

You haue ſeene theſe *Scribes* and *Phariſes*; their righteouſneſſe and our vnrighteouſneſſe. See now with like patience, their vnrighteouſneſſe that was, and our righteouſneſſe that muſt be: wherein they failed, and we muſt exceed. They failed then in their Traditions and Practiſe. May I ſay they failed, when they exceeded? Their Traditions exceeded in number and proſecution, faulty in matter.

To runne well, but out of the way (according to the Greeke prouerbe) is not better than to ſtand ſtill. Fire is an excellent thing: but if it be in the top of the chimney, it doth miſchiefe rather. It is good to be zealous in ſpight of all ſcoffes, but [ἐν καλῷ] *in a good thing*. If they had beene as hot for God, as they were for themſelues, it had beene happy: but now *in vaine they worſhip mee* (ſaith our Sauiour) *teaching for doctrines the Traditions of men*. Hence was that axiome receiued currantly amongſt their Iewiſh followers: *There is more in the words of the wiſe, than in the words of the Law: More*; that is, more matter, more authority: and from this principally ariſes and continues that mortall quarrell betwixt them and their *(Karraim)* and *(Minim)* vnto this day. A great Ieſuite (at leaſt that thinks himſelfe ſo) writes thus in great earneſt: *The Phariſes* (ſaith he) *may not vnfitly be compared to our Catholicks*. Some men ſpeake truth ignorantly, ſome vnwillingly; *Caiaphas* neuer ſpake truer, when he meant it not: one egge is not liker to another, than the Tridentine Fathers to theſe *Phariſes* in this point, beſides that of free-will, merit, full performance of the Law, which they abſolutely receiued from them: For marke, *With the ſame reuerence and deuotion doe we receiue and reſpect Traditions, that wee doe the Bookes of the Old and New Teſtament*, ſay thoſe Fathers in their fourth Seſſion: Heare both of theſe ſpeake, and ſee neither; if thou canſt diſcerne whether is the *Phariſe*, refuſe me in a greater truth. Not that we did euer ſay with that *Arrian* in *Hilarie*: *Wee debarre all words that are not written*: or would thinke fit with thoſe phanaticall Anabaptiſts of Munſter, that all bookes ſhould be burnt beſides the Bible: ſome Traditions muſt haue place in euery Church; but, Their place: they may not take wall of Scripture: Subſtance may not in our valuation giue way to circumſtance, God forbid. If any man expect that my ſpeech on this opportunity ſhould deſcend to the diſcourſe of our contradicted ceremonies, let him know that I had rather mourne for this breach than meddle with it. God knowes how willingly I would ſpend my ſelf into perſwaſions if thoſe would auaile any thing: but I well ſee that teares are fitter for this Theame than words. The name of our mother is ſacred, and her peace precious. As it was a true ſpeech cited from that Father by *Bellarmine*: *The war of Hereticks is the peace of the Church*: ſo would God our experience did not inuert it vpon vs: *The war of the Church is the peace of Hereticks*. Our diſcord is their muſicke; our ruine their glory: Oh what a ſight is this, Brethren ſtriue, while the enemy ſtands ſtill, and laughs, and triumphs. If we deſired the griefe of our common mother, the languiſhing of the Goſpell, the extirpation of Religion, the loſſe of poſterity, the aduantage of our aduerſaries, which way could theſe be better effected than by our diſſentions? That Spaniſh Prophet in

Gal. 4. 18.

Plus eſt in verbis ſapientum quàm in verbis legis. Galatin. Serarius. Non malè comparavi Phariſæos Catholicis.

Pari pietatis affectu & reuerentia, Traditiones vnà cum libris veteris & noui Teſtamenti ſuſpicimus & veneramur. Decr. 1. Seſſ. 4. Nolo verba quæ ſcripta non ſunt legi.

Bellum Hereticorum pax eſt Eccleſiæ: ex Hilario Bellic.

Iſcouido.

in our Age (for ſo I finde him ſtiled) when King *Philip* asked him how hee might become maſter of the Low-Countries, anſwered: *If he could diuide them from themſelues:* According to that old Machiuellian principle of our Ieſuites, *Diuide and Rule.* And indeed it is concord onely (as the Poeſie or Mot of the vnited States runs) which hath vpheld them in a rich and flouriſhing eſtate againſt ſo great and potent enemies. Our Aduerſaries already brag of their victories: and what good heart can but bleed to ſee what they haue gained ſince we diſſented; to fore-ſee what they will gaine? They are our mutuall ſpoiles that haue made them proud and rich. If you euer therefore looke to ſee the good dayes of the Goſpell, the vnhorſing and confuſion of that ſtrumpet of *Rome*, for Gods ſake, for the Churches ſake, for our owne ſoules ſake, let vs all compoſe our ſelues to peace and loue: *Oh pray for the peace of Ieruſalem: that peace may be within her wals and proſperity within her palaces.*

Concordiâ res paruæ creſcunt, &c.

Noſtrâ miſeriâ tu es magnus. de Pomp. Mimus.

For the matter of their Traditions, our Sauiour hath taxed them in many particulars; about waſhings, oathes, offerings, retribution: whereof he hath ſaid enough when hee hath termed their doctrine, the *Leauen of the Phariſes*, that is, ſowre and ſwelling. Saint *Hierome* reduces them to two heads: They were *Turpia, anilia*; ſome ſo *ſhamefull* that they might not bee ſpoken; others idle and *dotiſh*; both ſo numerous that they cannot be reckoned. Take a taſte for all; and to omit their reall Traditions, heare ſome of their interpretatiue. The Law was, that no Leper might come into the Temple; their Tradition was, if he were let downe thorow the roofe, this were no irregularity. The Law was, a man might not carry a burden on the Sabbath: their Traditionall gloſſe; if he carried ought on one ſhoulder it was a burden; if on both, none. If ſhoes alone, no burden; if with nailes, not tolerable. Their ſtint of a Sabbaths iourney was a thouſand cubits; their gloſſe was, That this is to bee vnderſtood without the wals: but if a man ſhould walke all day thorow a Citie as big as *Nineue*, hee offends not. The Church of *Rome* ſhall vie ſtrange gloſſems and ceremonious obſeruations with them, whether for number or for ridiculouſneſſe. The day would faile mee if I ſhould either epitomize the volume of their holy rites, or gather vp thoſe which it hath omitted. The new elected Pope in his ſolemne Lateran proceſſion muſt take copper money out of his Chamberlaines lap, and ſcatter it among the people; and ſay; *Gold and ſiluer haue I none.* Seauen yeeres penance is enioyned to a deadly ſinne; becauſe *Miriam* was ſeparated ſeuen dayes for her leproſie; and God ſaies to *Ezekiel, I haue giuen thee a day for a yeere.* Chriſt ſaid to *Peter, Lanch forth into the deepe:* therefore hee meant that *Peters* ſucceſſor ſhould catch the great fiſh of *Conſtantines* donation. But I fauour your eares. That one I may not omit, how *S. Hierome*, whom they fondly terme their Cardinall, compares ſome Popiſh faſhions of his time with the *Phariſaicall*; who when he had ſpoken of their purple fringes in the foure corners of their *(Tallin)* and the thornes which theſe Rabbins tie in their skirts, for penance, and admonition of their duty: *Hoc apud nos* (ſaith he) *ſuperſtitioſæ mulierculæ in parvulis Euangelijs, in crucis ligno & iſtiuſmodi rebus factitant*: That is, *Thus ſuperſtitious old wiues doe amongſt vs with little Goſpels of* Iohn, *with the wood of the Croſſe, and the like.* Thus that Father directly taxeth this Romiſh vſe: who if he were now aliue, and ſhould heare their Church groaning vnder the number of Ceremonies more than the Iewiſh, would (beſides holy *Auſtins* complaint) redouble that cenſure of our Sauiours, *Woe to you Scribes, Phariſes, hypocrites: for yee binde heauy burthens and grieuous to bee borne, and lay them on mens ſhoulders.* I forbeare to ſpeake of the erroneous opinions of theſe Iewiſh Maſters concerning that *Pythagorian* tranſanimation or paſſage of the ſoule from one body to another (a point which the Iewes had learned from them, *Matth.* 16. 14.) concerning the not-riſing vp of the wicked, Aſtronomicall deſtinie, free-will, merit of workes, perfection of obedience; in euery of which it were eaſie to loſe my ſelfe and my ſpeech. I haſte to their maine vnrighteouſneſſe; which was not ſo much the planting of theſe ſtocks, which God neuer ſet, as the graffing of all holineſſe and Gods ſeruice, vpon them; a faſhionable obſeruation of the outward letter, with neglect of the true ſubſtance of the Law; a vaine-glorious oſtentation of piety and perfection; and more care to be thought, than

In Matth. 23.

Præc. Moſ. cum expoſ. Rab.

Ibid.

Ibid.

Sacrarum Ceremoniarum lib. 1. accipit de gremio Camerarij pecuniam, vbi nihil tamen eſt argenti; ſpargenſque in populos dicit: Aurũ & argentum non eſt mihi: quod autẽ habeo, hoc tibi do. Canõ. Pœnitential. pag. 1.

§ Numb. 12.
2 Ezec. 4.
Luc. 5.

Otho Friſingenſis in præfat. In Matth. 23.

Matth. 23. 4.

Vide Druſium de tribus ſectis Iud. Alia Doctrina.

Phariſeorũ, quæ eſt niſi legis ſecundum carnem obſeruatio. Hier. in Gal. 1.

to be good; a greater deſire to be great, than good; cruelty and oppreſſion coloured with deuotion. My ſpeech now towards the cloſure ſhall draw it ſelfe vp within theſe two liſts; of their *Hypocriſie*, their *Worldlineſſe*; Hypocriſie in *Faſhionableneſſe* and *Oſtentation*; Worldlineſſe in *Couetouſneſſe*, *Ambition*. Only ſtir vp your ſelues a while, and ſuffer not your Chriſtian attention to faile in this laſt act.

Some of their Rabbins ſay well, that God requires two things concerning his Law; *Cuſtodie* and *Worke*. Cuſtodie in the heart; worke in the execution: Theſe vnſound and ouerly *Phariſes* did neither. It was enough if they kept the Law in their hands; ſo they had a formall ſhew of godlineſſe, it was enough; if the outſide of the platter were cleane, they cared for no more. God had charged them to binde the Law to their hand, and before their eyes, *Deut. 6.* wherein, as *Ierome* and *Theophylact* well interpret it, he meant the meditation and practiſe of his Law: they, like vnto the fooliſh Patient, which when the Phyſitian bids him take that preſcript, eats vp the paper; if they could get but a liſt of parchment vpon their left arme next their heart, and another ſcroll to tie vpon their forehead, and foure corners of fringe, or (if theſe be denied) a red threed in their hand, thought they might ſay with SAVL, *Bleſſed be thou of the Lord, I haue done the commandement of the Lord.* That *Opus operatum* of the Papiſts (for I ſtill parallel them) is not more falſe Latine than falſe Diuinitie: it is not the outſide of thy obedience that God cares for, if neuer ſo holy, neuer ſo glorious; it is enough that men are couſened with theſe flouriſhes: the heart and the reines are thoſe that God lookes after. What cares a good market-man how good the fleece be, when the liuer is rotten? God doth not regard faſhion ſo much as ſtuffe. Thou deceiueſt thy ſelfe, if thou thinke thoſe ſhewes that bleared the eyes of the world, can deceiue him. God ſhall ſmite thee thou whited wall, God ſhall ſmite thee. Doſt thou thinke he ſees not how ſmoothly thou haſt dawbed on thine whoriſh complexion? He ſees thee a far off, and hates thee while thy paraſites applaud thy beauty. I ſpeake not of this carrion fleſh which thou wantonly infecteſt with the falſe colours of thy pride, which God ſhall once waſh off with riuers of brimſtone: I ſpeake of thy painted ſoule, and thy counterfet obedience. Giue me leaue (yea let me take it) to complaine that we are fallen into a cold and hollow age, wherein the religion of many is but faſhion, and their pietie gilded ſuperſtition: Men care onely to ſeeme Chriſtians; if they can get Gods liuerie on their backs, and his name in their mouthes, they out-face all reproofes. How many are there, which if they can keepe their Church, giue an almes, bow their knee, ſay their prayers, pay their tithes, and once a yeere receiue the Sacrament (it matters not how corrupt hearts, how filthy tongues, how falſe hands they beare) can ſay in their hearts with *Eſau, I haue enough my brother?* As if God cared for this thy vaine formalitie; as if he hated thee not ſo much more than a Pagan, by how much thou wouldſt ſeeme more good. Be not deceiued: If long deuotions, ſad lookes, hard penances, bountifull almes, would haue carried it (without the ſolid ſubſtance of godlineſſe) theſe *Scribes* and *Phariſes* had neuer beene ſhut out of heauen. Conſider this therefore (deare brethren) none but your owne eyes can looke into your hearts: we ſee your faces, the world ſees your liues; if your liues be not holy, your hearts ſound, though your faces were like Angels, you ſhall haue your portion with Deuils. Tell not me thou heareſt, prayeſt, talkeſt, beleeueſt: How liueſt thou? What doſt thou? *Shew me thy faith by thy workes*, ſaith *Iames.* It was an excellent anſwer that good *Moſes* gaue to *Lucius* in the Church-ſtorie: *The faith that is ſeene, is better than the faith that is heard*; and that of *Luther* not inferiour, that faith doth *pingueſcere operibus*, *grow fat* and well-liking *with good workes*. It is a leane ſtarued carcaſſe of faith thou pretendeſt without theſe. If profeſſion be all, the *Scribes* and *Phariſes* are before thee. Ranſacke thy heart, and finde ſound affection to God, firme reſolutions to goodneſſe, true hatred of ſinne: ranſacke thy life, and finde the truth of workes, the life of obedience; then alone thy righteouſneſſe exceeds the righteouſneſſe of the *Scribes* and *Phariſes*, and thou ſhalt enter into Heauen. Their oſtentation followes; wherein it is ſtrange to conſider, how thoſe that cared not to be good, ſhould deſire yet to ſeeme good: ſo did theſe *Phariſes*. They would not faſt without a ſmeared face,

2 Tim. 3. 5. μόρφωσιν εὐσεβείας.

Si hæc prohibeantur, filum rubrum ponent in manu. Præc. Moſ. cum expoſ.

Socrat. eccl. hiſt.

face, nor giue an almes without a trumpet, nor pray without witneſſes. Scribes, Phariſes, hypocrites. They did act a religious part, they did but play deuotion. They were nothing beſide the ſtage: all for ſight, nothing for ſubſtance. Would God this vice of hypocriſie had either died with them, or had onely hereditarily deſcended to their ſucceſſors. Satan will not let vs be thus happy. I ſee no mans heart: but I dare boldly ſay, the world is full of hypocriſie. By their fruits yee ſhall know them (ſaith our Sauiour:) By their fruits; not by the bloſſomes of good purpoſes, nor the leaues of good profeſſion, but by the fruits of their actions. Not to ſpeake, how our mint and cummin hath incroched vpon iudgement and iuſtice: Search your ſelues (yee Citizens:) now you draw neere to God with your lips, with your eares, where is your heart? Here your deuout attention ſeemes to cry, The Lord is God: how many are there of you, that haue any God at home? how many that haue a falſe God? God at Church; Mammon in your ſhops? I ſpeake not of all; God forbid. This famous Citie hath in the darkeſt, in the wantoneſt times, afforded (and ſo doth) many, that haue done God honour, honeſtie to the Goſpell. But how many are there of you that vnder ſmooth faces haue foule conſciences? Faire words, falſe meaſures, forſworne valuations, adulterate wares, griping vſuries, haue fild many of your coffers, and feſtered your ſoules: You know this, and yet like *Salomons* Curtizan you wipe your mouthes, and it was not you. Your almes are written in Church-windowes, your defraudings in the ſand; all is good ſaue that which appeares not. How many are there euery where, that ſhame religion by profeſſing it? whoſe beaſtly life makes Gods truth ſuſpected: for as, howſoeuer the Samaritan, not the Iew, releeued the diſtreſſed traueller, yet the Iewes religion was true, not the Samaritans; ſo in others, truth of cauſes muſt not be iudged by acts of perſons; yet, as he ſaid, *It muſt needs be good that* Nero *perſecutes*; ſo who is not ready to ſay, *It cannot be good that ſuch a miſcreant profeſſes?* Woe to thee Hypocrite, thou canſt not touch, not name goodneſſe, but thou defileſt it; God will plague thee for acting ſo high a part: See what thou art, and hate thy ſelfe; or (if not that) yet ſee how God hates thee: he that made the heart, ſayes thou art no better than an hanſome tombe; the houſe of death. Behold here a greene turfe, or ſmooth marble, or ingrauen braſſe, and a commending Epitaph; all ſightly: but what is within? an vnſauourie, rotten carcaſſe. Tho thou were wrapt in gold, and perfumed with neuer ſo loud prayers, holy ſemblances, honeſt proteſtations; yet thou art but noyſome carrion to God: Of all earthly things, God cannot abide thee; and if thou wouldſt ſee how much lower yet his deteſtation reacheth, know that when he would deſcribe the torments of Hell, he calls them (as their worſt title) but the portion of hypocrites. Wherefore *cleanſe your hands yee ſinners, and purge your hearts yee double-minded:* For *vnleſſe your righteouſneſſe exceed the* hypocriticall *righteouſneſſe of the Scribes and Phariſes, yee ſhall not enter into the kingdome of Heauen.*

Iam. 8. 4. δίψυχοι.

My ſpeech muſt end in their *Couetouſneſſe* and *Ambition:* A paire of hainous vices. I ioyne them togither: for they are not onely brethren, but twins; yet ſo as the elder here alſo ſerues the younger. It is ambition that blowes the fire of Couetouſneſſe. Oppreſſion gets wealth; that wealth may procure honour. Why doe men labour to be rich, but that they may be great? Their Couetouſneſſe was ſuch, that their throat (an open ſepulchre) ſwallowed vp whole houſes of Widowes. Whence their goods are called by our Sauiour [τὰ ἐνόντα] not τὰ ὄντα, as if they were already in their bowels: and which was worſt of all, while their lips ſeemed to pray, they were but chewing of that morſell. Their Ambition ſuch, that they womaniſhly brawled and ſhouldred for the beſt ſeat; the higheſt pew: A title, a wall, a chaire, a cap, a knee, theſe were goodly cares for them that profeſſed grauitie, humilitie, mortification. Let me boldly ſay, *Ieruſalem* neuer yeelded ſo very *Phariſes* as *Rome*. Theſe old diſciples of *Sammai* and *Hillel* were not *Phariſes* in compariſon of our *Ieſuites*. From iudgement (you ſee) I am deſcended to practiſe: wherein it is no leſſe eaſily made good that theſe are more kindly *Phariſes*, than the ancient. A poore Widowes Cottage fill'd the panch of an old *Phariſe*; How many faire Patrimonies of deuout young Gentlemen

Luc. 13. 41.

φιλοπρωτείαν καὶ φιλοπολειδιασίας. Matth. 23. 6.

Gentlemen *Druryed by them, (pardon the word, it is their owne; the thing I know and can witnesse) haue gone downe the throat of these [illegible] their owne *Quodlibet* and *Catechisme* report. What speake I of secular [illegible] these eyes haue seene no meane houses of deuotion and charitie [illegible]. As for their ambitious insinuations, not onely all their owne Religio[illegible] cry downe, but the whole world sees and rings of. What oare of State can [illegible] without their rowing? What Kingdome either stands or falls without their intermedling? What noble Family complaines not of their proling and stealth? And all this with a sterne face of sad pietie and sterne mortification. Yea what other is their great Master, but the King of *Pharises*? who, vnder a pretence of simple piety, challenges without shame to haue deuoured the whole Christian world, the naturall inheritances of secular Princes, by the foisted name of *Peters* patrimony, and now in most infamous and shameless ambition cals great Emperours to his stirrup, yea to his footstoole. But what wander we so far from home? *Væ nobis miseris* (saith S. Ierome) *ad quos Pharisæorum vitia transierunt, (Woe to vs wretched men, to whom the Pharises vices are deriued.)* The great Doctor of the Gentiles long ago said, *All seeke their owne, and not the things of God*; and is the world mended with age? would God wee did not finde it a sure rule; that (as it is in this little world) the older it growes, the more diseased, the more couetous: we are all too much the true sonnes of our great grandmother; and haue each of vs an *Eues* sweet tooth in our heads, we would be more than we are: and euery man would be either (ns) or (ȯ) either the man, or some-body. If a number of your consciences were ript, O yee that would be Christian Gentlemen, Lawyers, Citizens, what doe we thinke would be found in your mawes? Here the deuoured patrimonie of poore Orphans; there the commons of whole Townes hips; here the impropriate goods of the Church; there piles of vsury; here bribes and vnlawfull fees; there the raw and indigested gobbets of Simonie: yea, would God I might not say, but I must say it, with feare, with sorrow, euen of our sacred and diuine profession, that which our Sauiour of his Twelue, *Yee are cleane, but not all.* The multitude of our vnregarded Charges, and soules dying and starued, for want of spirituall prouision, (while they giue vs bodily) would condemne my silence for too partiall. In all conditions of men (for particulars are subiect to enuy and exception) the daughters of the horse-leech had neuer such a fruitfull generation: They cry still, *Giue, Giue:* not giue alone, that is, the bread of *sufficiency*; but *giue, giue*; that is, more than enough. But what is more than enough? What is but enough? What is not too little for the insatiable gulfe of humane desires? Euery man would ingrosse the whole world to himselfe, and with that ambitious conqueror feares it will be too little: and how few *Agurs* are there, that pray against too much? From hence it is, that ye Courtiers grate vpon poore Trades with hard Monopolies. Hence, ye Merchants load them with deepe and vnreasonable prices, and make them pay deare for daies. Hence, ye great men wring the poore spunges of the Commonalty into your priuate purses, for the maintenance of pride and excesse. Hence, ye cormorant Corne-mongers hatch vp a dearth in the time of plenty. God sends graine, but many times the Deuill sends garners. The earth hath beene no niggard in yeelding: but you haue beene lauish in transporting, and close in concealing. Neuer talke of our extreme frosts: we see Gods hand, and kisse the rod; but if your hearts, your charity, were not more frozen than euer the earth was, meane House-keepers should not need to beg, nor the meanest to starue for want of bread. Hence lastly, our loud oppressions of all sorts cry to heauen, and are answered with threats, yea with variety of vengeances. Take this with thee yet, O thou worldling, which hast the greedy-worme vnder thy tongue with *Esaies* dogs, and neuer hast enough; Thou shalt meet with two things as vnsatiable as thy selfe: the *Graue* and *Hell*; and thou, whom all the world could not satisfie, there be two things whereof thou shalt haue enough: *Enough mould in the graue, enough fire in hell.*

I loue not to end with a iudgement; and as it were to let my Sunne set in a cloud. We are all Christians, we should know the world what it is, how vaine, how transitorie, how

* *A word which the Seminaries report (in their* Quodlibet) *vsuall amongst them, to signifie beguiled and wipt of their inheritance; from the example of M. Henry Drury of Lawshall in Suffolke so defeated by the Iesuits. As at Winnoxberg in Flanders neere Dunkerke, where a rich Legacie giuen by a charitable Lady for the building of an Hospitall, was cunningly turned to the maintenance of Iesuites.*

Sacr. cerem. l. 1. de Conse. Benedict. & coron. Pontif. Postea Imperator si præsens est stapham equi Papalis tenet, & dein ducit equum per frænū aliquantulum. And afterward: Dum Imperator hæc officia præstat, debet Papa modestè recusare: tandem cum aliquibus bonis verbis recipiendo permittit aliquātulum progredi &c. That is, while the Emperor doth these seruices to the Pope, of holding his stirrup and leading his horse by the bridle, the Pope ought modestly to refuse: but at last with some good words, he suffers him to goe on a while; and then at last staies himselfe, &c.

Act. 9. 8.

ἀυτὸς ὁ.

Giue me not pouerty nor riches. Prou. 30. 8.

how worthlesse. We know where there are better things, which we professe our selues made for, and aspiring to, Leaue we the world like it selfe, and leaue this importunate wooing of it, to Heathens and Infidels, that know no other heauen, no other God. Or if you like that counsell better, Couet spirituall gifts, 1 Cor. 14. 1. Neuer thinke you haue enough, or more: this alone is worthy your affection, that you may be rich; be rich that you may be glorious. Bee ambitious of fauour, of honour, of the Kingdome of glory: whither, he that bought it for vs, and redeemed vs to it, in his good time, safely and happily bring vs.

To that blessed Sauiour of ours, together with the Father and his good Spirit, the God of all the world, our Father, Redeemer, and Comforter, be giuen all praise, honour, and glory now and for euer. *Amen.*

FINIS.

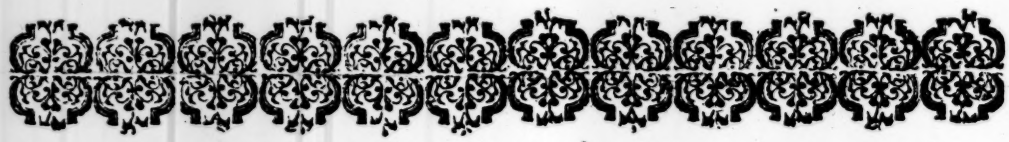
THE PASSION SERMON. PREACHED AT PAVLS CROSSE ON *GOOD-FRIDAY.* Aprill. 14. 1609.

By Ios. HALL.

LONDON,
Printed for THOMAS PAVIER, MILES FLESHER, and *John Haviland.* 1624.

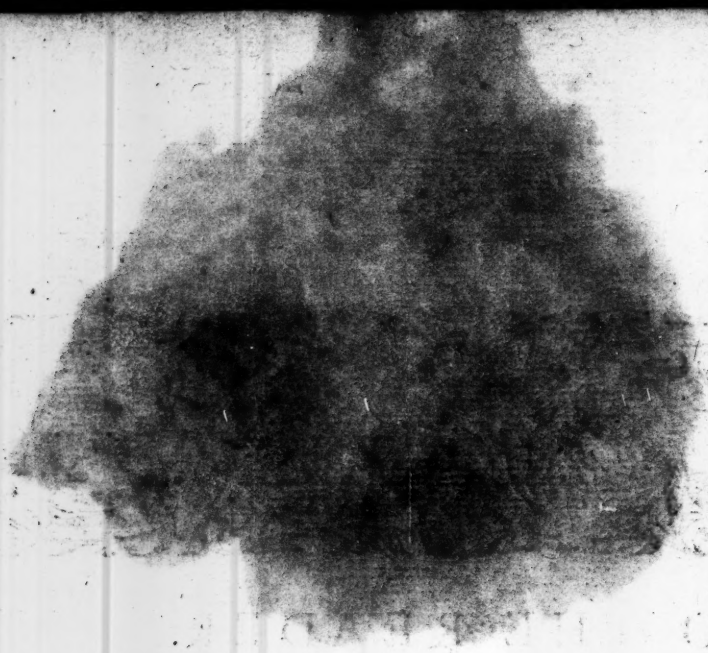
TO THE ONELY HONOR AND GLORY OF GOD MY DEARE AND *BLESSED SAVIOVR* (WHICH HATH DONE AND SVFFERED ALL THESE THINGS FOR MY SOVLE.)

HIS WEAKE AND VNWORTHY SERVANT HVMBLY DESIRES TO CONSECRATE HIMSELFE AND HIS POORE LABOVRS: BESEECHING HIM TO ACCEPT AND BLESSE THEM TO THE PVBLIKE GOOD, AND TO THE PRAISE OF HIS OWNE GLORIOVS NAME.



TO THE READER.

I Deſire not to make any Apologie for the Edition of this my Sermon: It is motiue enough, that herein I affect a more publike and more induring good. Spirituall niceneſſe, is the next degree to vnfaithfulneſſe: This point cannot bee too much vrged, either by the tongue, or Preſſe. Religion and our ſoules depend vpon it, yet are our thoughts too much beſide it. The Church of Rome, ſo fixes her ſelfe (in her adoration) vpon the Croſſe of Chriſt, as if ſhe forgat his glory: Many of vs ſo conceiue of him glorious, that wee neglect the meditation of his Croſſe, the way to his glory and ours. If wee would proceed aright, wee muſt paſſe from his *Golgotha*, to the mount of *Oliues*, and from thence to Heauen, and there ſeeke and ſettle our reſt. According to my weake abilitie, I haue led this way in my ſpeech, beſeeching my Readers to follow mee with their hearts, that wee may ouertake him which is entred into the true Sanctuary, euen the higheſt Heauens, to appeare now in the ſight of GOD for vs.



THE PASSION SERMON.

Ioh. 19. Ver. 30.

When Iesus therefore had receiued the Vineger, he said, It is finished; *and bowing the head, he gaue vp the ghost.*

THE bitter and yet victorious passion of the Sonne of God, (Right Honourable and beloued Christians) as it was the strangest thing that euer befell the earth; so is both of most soueraigne vse, and lookes for the most frequent and carefull meditation. It is one of those things, which was once done, that it might bee thought of for euer. Euery day therefore must bee the Good-Friday of a Christian: who, with that great Doctor of the Gentiles, must desire to know nothing but Iesus Christ, and him crucified.

There is no branch or circumstance in this wonderfull businesse, which yeelds not infinite matter of discourse. According to the solemnitie of this time and place, I haue chosen to commend vnto your Christian attention, our Sauiours Farewell to Nature (for his reuiuing was aboue it) in his last word, in his last act. His last word, *It is finished*; his last act, *He gaue vp the Ghost.* That which hee said, hee did. If there bee any theame that may challenge and command our eares and hearts, this is it: for behold, the sweetest word that euer Christ spake, and the most meritorious act that euer he did, are met together, in this his last breath. In the one yee shall see him triumphing; yeelding in the other, yet so as he ouercomes. Imagine therefore, that you saw Christ Iesus, in this day of his passion (who is euery day here crucified before your eyes) aduanced vpon the Chariot of his Crosse; and now, after a weary conflict, cheerefully ouer-looking the despight and shame of men, the wrath of his Father, the Law, sinne, death, hell; which all lie gasping at his foot: and then you shall conceiue, with what spirit he saith, *Consummatum est, It is finished.* What is finished? Shortly; All the prophesies that were of him; All legall obseruations, that prefigured him; his owne sufferings; our saluation. The prophesies are accomplisht, the ceremonies abolisht, his sufferings ended, our saluation wrought: these foure heads shall limit this first part of my speech; onely let them finde and leaue you attentiue.

Euen this very word is prophesied of; *All things that are written of mee haue an end,* saith Christ. What end? This, *It is finished.* This very end hath his end here. What therefore is finished? Not this prediction onely of his last draught, as *Augustine:* that were too particular. Let our Sauiour himselfe say, *All things that are written of mee by the Prophets.* It is a sure and conuertible rule; Nothing was done by Christ, which was not foretold: Nothing was euer foretold by the Prophets of Christ, which was not done.

☞		☜
Esay 7.	14.	Matth. 1. 23.
Michah 5.	2.	Matth. 2. 6.
Esay 11.	1.	Matth. 2. 15.
Ieremie 31.	15.	Matth. 2. 18.
Iudg. 13.	5.	Matth. 2. *vlt.*
Esay 40.	3.	Matth. 3. 2.
Esay 9.	1.	Matth. 4. 15.
Leuit. 14.	4.	Matth. 8. 4.
Esay 53.	4.	Matth. 8. 17.
Esay 61.	1.	Matth. 11. 4.
Esay 42.	1.	Matth. 12. 17.
Ionah 1.	17.	Matth. 12. 40.
Esay 6.	9.	Matth. 13. 14.
Psalm. 78.	2.	Matth. 13. 35.
Esay 35.	5, 6.	Matth. 15. 30.
Esay 62.	11.	Matth. 21. 5.
Zach. 9.	9.	Matth. *Ibidem.*
Ieremie 7.	11.	Matth. 21. 13.
Psalm. 8.	2.	Matth. 21. 16.
Esay 5.	8.	Matth. 21. 33.
Psal. 118.	22.	Matth. 21. 44.
Psal. 110.	1.	Matth. 22. 44.
Esay 8.	14.	Matth. 21. 44.
Psal. 41.	9.	Matth. 26. 31.
Esay 53.	10.	Matth. 26. 54.
Zach. 13.	7.	Matth. 26. 31.
Lam. 4.	20.	Matth. 26. 56.
Esay 50.	6.	Matth. 26. 67.
Zach. 11.	13.	Matth. 27. 9.
Psalm. 22.	18.	Matth. 27. 35.
Psalm. 22.	2.	Matth. 27. 46.
Psalm. 69.	22.	Matth. 27. 48.

It would take vp a life to compare the Prophets and Euangelists, the predictions and the history, and largely to discourse how the one foretels, and the other answers: let it suffice to looke at them running. Of all the Euangelists, Saint *Matthew* hath beene most studious, in making these references and correspondences; with whom, the burden or vndersong of euery euent, is still (*vt impleretur*) *That it might bee fulfilled.* Thus hath he noted (if I haue reckoned them aright) two and thirtie seuerall prophesies concerning Christ, fulfilled in his birth, life, death.

To which, *S. Iohn* adds many more. Our speech must bee directed to his Passion: Omitting the rest, let vs insist in those.

He must be apprehended: it was fore-prophesied; *The Anoynted of the Lord was taken in their nets*, saith *Ieremie*: but how? he must be sold: for what? thirty siluer peeces; and what must those doe? buy a field: all foretold; *And they tooke thirty siluer peeces, the price of him that was valued, and gaue them for the Potters field*, saith *Zacharie* (miswritten *Ieremie*, by one letter mistaken in the abbreuiation.) By whom? *That childe of perdition, that the Scripture might bee fulfilled.* Which was hee? It is foretold; *He that eateth bread with me*, saith the Psalmist. And what shall his Disciples doe? Runne away: so saith the prophesie: *I will smite the shepherd, and the sheepe shall bee scattered*, saith *Zacharie*. What shall bee done to him? Hee must be scourged and spet vpon: behold, not those filthy excrements could haue light vpon his sacred face, without a prophesie; *I hid not my face from shame and spetting*, saith *Esay*. What shall bee the issue? In short, he shall be led to death: it is the prophesie, *The Messias shall bee slaine*, saith *Daniel*: what death? He must be lift vp; *Like as Moses lift vp the Serpent in the wildernesse, so shall the Sonne of man bee lift vp.* *Chrysostome* saith well, that some actions are parables; so may I say, some actions are prophesies, such are all types of Christ, and this with the formost. Lift vp, whither? to the Crosse: it is the prophesie, *hanging vpon a tree*, saith *Moses*: how lift vp? nailed to it: so is the prophesie, *Foderunt manus, They haue pierced my hands and my feet*, saith the Psalmist: With what companie? Two theeues: *With the wicked was hee numbred*, saith *Esay*: Where? *Without the gates*, saith the prophesie: What becomes of his garments? They cannot so much as cast the dice for his coat, but it is prophesied: *They diuided my garments, and on my vestures cast lots*, saith the Psalmist. Hee must die then on the Crosse: but how? voluntarily. *Not a bone of him shall be broken*: what hinders it? loe, there he hangs, as it were neglected, and at mercy; yet all the raging Iewes, no, all the Deuils in hell cannot stir one bone in his blessed bodie: It was prophesied in the Easter-Lamb, and it must bee fulfilled in him that is the true Passeouer, in spight of fiends and men: how then? hee must be thrust in the side: behold, not the very speare could touch his precious side being dead, but it must be guided by a prophesie; *They shall see him whom they haue thrust thorow*, saith *Zacharie*: what shall he say the while? not his very words but are fore-spoken: his complaint, *Eli Eli lammasabactani*, as the Chalde, or עזבתני as the Hebrew, *Psalm.* 22. 2. his resignation: *In manus tuas, Into thy hands I commend my spirit, Psal.* 31. 5. his request, *Father forgiue them*: Hee prayed for the transgressors, saith *Esay*. And now when hee saw all these prophesies were fulfilled, knowing that one remained, he said, *I thirst*. *Domine, quid sitis?* saith one, O Lord, what thirstest thou for? A strange hearing, that a man, yea that GOD and MAN dying, should complaine of thirst.

Could hee endure the scorching flames of the wrath of his Father, the curse of our sinnes, those tortures of bodie, those horrours of soule, and doth he shrinke at his thirst? No, no: he could haue borne his drought, he could not beare the Scripture not fulfilled. It was not necessitie of nature, but the necessitie of his Fathers decree, that drew forth this word, *I thirst*. They offered it before, he refused it: Whether it were an ordinarie potion for the condemned to hasten death (as in the storie of *M. Anthonie* which

is the moſt receiued conſtruction) or whether it were that Iewiſh potion, whereof the Rabbines ſpeake; whoſe tradition was, that the malefactor to be executed, ſhould after ſome good counſell from two of their Teachers, be taught to ſay, *Let my death be to the remiſſion of all my ſinnes*; and then that he ſhould haue giuen him a boule of mixt wine, with a graine of Frankincenſe, to bereaue him both of reaſon and paine.

Sit mors mea in remiſſionem omnium iniquitatũ mearum. Vt vſus rationis tollatur.

I durſt be confident in this latter; the rather for that *S. Marke* calls this draught, οἶνον ἐσμυρνισμένον, Myrrh-wine, mingled (as is like) with other ingredients. And *Montanus* agrees with me in the end, *Ad ſtuporem & mentis alienationem*: A faſhion which *Galatine* obſerues out of the Sannedrim, to bee grounded vpon *Prou.* 31.6. *Giue ſtrong drinke to him that is ready to periſh.* I leaue it modeſtly in the middeſt; let the learneder iudge. Whatſoeuer it were, he would not die till he had complained of thirſt, and in his thirſt taſted it. Neither would he haue thirſted for, or taſted any but this bitter draught; that the Scripture might be fulfilled; *They gaue mee vineger to drinke*: And loe, now *Conſummatum eſt*; *All is finiſhed.*

If there be any Iew amongſt you, that like one of *Iohns* vnſeaſonable Diſciples, ſhall aske, *Art thou he, or ſhall we looke for another?* hee hath his anſwer; Yee men of Iſrael, why ſtand you gazing and gaping for another Meſſias? In this alone, all the Propheſies are finiſhed; and of him alone, all was propheſied, that was finiſhed. *Pauls* old rule holds ſtill, *To the Iewes a ſtumbling blocke*; and that more ancient curſe of *Dauid*, *Let their table bee made a ſnare*: And *Steuens* two brands ſticke ſtill in the fleſh of theſe wretched men: One in their necke, *ſtiffe-necked*; the other in their heart, *vncircumciſed*; the one, *Obſtinacie*; the other, *Vnbeleefe*: ſtiffe necks indeed, that will not ſtoope and relent with the yoke of ſixteene hundred yeeres iudgement and ſeruilitie; vncircumciſed hearts, the filme of whoſe vnbeleefe, would not be cut off with ſo infinite conuictions. Oh mad and miſerable Nation: let them ſhew vs one propheſie that is not fulfilled, let them ſhew vs one other in whom all the propheſies can be fulfilled, and we will mix pittie with our hate: If they cannot, and yet reſiſt, their doome is paſt; *Thoſe mine enemies, that would not haue me to reigne ouer them, bring them hither, and ſlay them before me.* So let thine enemies periſh, O Lord.

σκληροτράχηλοι. ἀπερίτμητοι.

But what goe I ſo far? Euen amongſt vs (to our ſhame) this riotous age hath bred a monſtrous generation (I pray God I be not now in ſome of your boſomes, that heare me this day) compounded, much like to the Turkiſh religion, of one part, Chriſtian; another, Iew; a third, worldling; a fourth, Atheiſt: a Chriſtians face, a Iewes heart, a worldlings life; and therefore *Atheous* in the whole; that acknowledge a God, and know him not; that profeſſe a Chriſt, but doubt of him; yea, beleeue him not: The foole hath ſaid in his heart, There is no Chriſt. What ſhall I ſay of theſe men? They are worſe than deuils: that yeelding ſpirit could ſay, *Ieſus I know*: and theſe miſcreants are ſtill in the old tune of that tempting deuill; *Si tu es filius Dei*, *If thou bee the Chriſt.* Oh God, that after ſo cleare a Goſpell, ſo many miraculous confirmations, ſo many thouſand martyrdomes, ſo many glorious victories of truth, ſo many open confeſſions of Angels, men, deuils, friends, enemies; ſuch conſpirations of heauen and earth, ſuch vniuerſall conteſtations of all Ages and people; there ſhould be left any ſparke of this damnable infidelitie in the falſe hearts of men. Behold then, yee deſpiſers, and wonder, and vaniſh away: Whom haue all the Prophets foretold? or what haue the propheſies of ſo many hundreds, yea thouſands of yeeres, foreſaid, that is not with this word finiſhed? who could foretell theſe things, but the Spirit of God? who could accompliſh them, but the Sonne of God? *Hee ſpake by the mouth of his holy Prophets*, ſaith *Zacharie*; he hath ſpoken, and he hath done; one true God in both: none other ſpirit could foreſay theſe things ſhould be done; none other power could doe theſe things, thus fore-ſhewed: this word therefore can fit none but the mouth of God our Sauiour, *It is finiſhed.* Wee know whom wee haue beleeued; *Thou art the Chriſt the Sonne of the liuing God.* Let him that loues not the Lord Ieſus be accurſed to the death.

Aug. ad Hie. Dum volunt & Iudei eſſe & Chriſtiani, nec Iudei ſunt, nec Chriſtiani.

Thus the propheſies are finiſhed: Of the legall obſeruations, with more breuitie. *Chriſt is the end of the Law*: What Law? Ceremoniall, Morall. Of the Morall; it

was kept perfectly by himſelfe, ſatisfied fully for vs: Of the Ceremoniall; it was referred to him, obſerued of him, fulfilled in him, aboliſht by him. There were nothing more eaſie, than to [illegible] all thoſe Iewiſh Ceremonies lookt at Chriſt: how Circumciſion, Paſſ[illegible] Tabernacle, both outer and inner, the Temple, the Lauer, both the Altars, the [illegible] of shew-bread, the Candleſticks, the Vaile, the Holy of Holies, the Arke, the Propitiatorie, the pot of Manna, *Aarons* Rod, the High Prieſt, his Order & Line, his Habits, his Inaugurations, his Waſhings, his Anointings, his Sprinklings, Offerings, the ſacrifices, θυσιαι, ευχαιστια, and what-euer Iewiſh Rite; had their vertue from Chriſt, relation to him, and their end in him. This was then their laſt gaſpe; for, now ſtraight they died with Chriſt, now the vaile of the Temple rent: As *Auſten* well notes out of *Matthewes* order; It tore then, when Chriſts laſt breath paſſed. That conceit of *Theophilact* is wittie; that as the Iewes were wont to rend their garments, when they heard blaſphemie: ſo the Temple not enduring theſe execrable blaſphemies againſt the Sonne of God, tore his vaile in peeces. But this is not all: the vaile rent, is the obligation of the rituall Law canceled; the way into the heauenly Sanctuarie opened; the ſhadow giuing roome to the ſubſtance: in a word, it doth that which Chriſt ſaith, *Conſummatum eſt.* Euen now then the law of Ceremonies died: It had a long and ſolemne buriall, as *Auguſtine* ſaith well; perhaps figured in *Moſes*, who died not lingeringly, but was thirty dayes mourned for: what meanes the Church of *Rome* to digge them vp, now rotten in their graues? and that, not as they had beeene buried, but ſowen, with a plenteous increaſe; yea, with the inuerted vſurie of too many of you Citizens; ten for one. It is a graue and deepe cenſure of that reſolute *Hierome*; *Ego è contrario loquar, &c. I ſay*, ſaith he, *and in ſpight of all the world dare maintaine, that now the Iewiſh ceremonies are pernitious and deadly; and whoſoeuer ſhall obſerue them, whether hee be Iew or Gentile,* in barathrum Diaboli deuolutum; *Shall frie in Hell for it.* Still Altars? ſtill Prieſt? ſacrifices ſtill? ſtill waſhings? ſtill vnctions? ſprinkling, ſhauing, purifying? ſtill all, and more than all? Let them heare but *Auguſtines* cenſure, *Quiſquis nunc, &c. Whoſoeuer ſhall now vſe them, as it were raking them vp out of their duſt; hee ſhall not bee* Pius deductor corporis, ſed impius ſepulturæ violator; *an impious and ſacrilegious wretch, that ranſacks the quiet tombes of the dead.*

I ſay not that all Ceremonies are dead; but the Law of Ceremonies, and of Iewiſh. It is a found diſtinction of them, that profound *Peter Martyr* hath in his Epiſtle, to that worthy Martyr, Father, Biſhop *Hooper*: Some are typicall, fore-ſignifying Chriſt to come: ſome, of order and decencie, thoſe are abrogated, not theſe: the Iewes had a faſhion of propheſying in the Churches; ſo the Chriſtians from them, as *Ambroſe*: the Iewes had an eminent pulpit of wood; ſo wee: they gaue names at their Circumciſion; ſo wee at Baptiſme: they ſung Pſalmes, melodiouſly in Churches; ſo doe we: they paid and receiued tithes; ſo doe wee: they wrapt their dead in linnen with odors; ſowee: the Iewes had ſureties at their admiſſion into the Church; ſo wee: theſe inſtances might be infinite: the Spouſe of Chriſt cannot bee without her laces, and chaines, and borders. Chriſt came not to diſſolue order. But thou O Lord, how long? how long ſhall thy poore Church finde her ornaments, her ſorrowes? and ſee the deare ſonnes of her wombe, bleeding about theſe apples of ſtriſe: let mee ſo name them not for their value (euen ſmall things, when they are commanded, looke for no ſmall reſpect) but for their euent: the enemie is at the gates of our Syracuſe; how long will wee ſuffer our ſelues, taken vp with angles and circles in the duſt: yee Men, Brethren, and Fathers, helpe: for Gods ſake put to your hands to the quenching of this common flame: the one ſide by humilitie and obedience; the other, by compaſſion; both, by prayers and teares: who am I, that I ſhould reuiue to you the ſweet ſpirit of that diuine *Auguſtine*, who when hee heard and ſaw the bitter contentions betwixt two graue and famous Diuines, *Ierome* and *Ruffine*; *Heu mihi*, ſaith he, *qui vos alicubi ſimul inuenire non poſſum; Alas that I ſhould neuer finde you two together, how I would fall at your feet, how I would embrace them, and weepe vpon them, and beſeech you, either of you for other, and each for himſelfe, both of you for the Church of God, but eſpecially, for the weake,*

Ουτια πλειον. Μειζονεκτον.

Ex quo apparet, tunc ſciſſum eſſe, cum Chriſtus emiſit ſpiritum.

Ceremoniæ ſicut defunctæ corporæ neceſſariorum officijs deducenda erant ad ſepulturã, non ſimulatè, ſed religioſè, nec deſerenda continuò. Auguſtin. Ego è contrario loquar, & reclamante mundo liberâ voce pronunciem, ceremonias Iudæorum perniciosas eſſe, & mortiferas, & quicunq; eas obſeruauerit, ſiue ex Iudæis ſiue ex Gentibus, in barathrum diaboli deuolutum. Hier. Quiſquis nunc eas celebrare voluerit, tanquam ſopitos cineres erucas, non erit pius, &c.

weake, for whom Chriſt died, who not without their owne great danger, ſee you two fighting in this Theatre of the world. Yet let me doe what he ſaid he would doe; begge for peace, as for life: by your filiall pietie to the Church of God, whoſe ruines follow vpon our diuiſions; by your loue of Gods truth; by the graces of that one bleſſed Spirit, whereby we are all informed and quickned; by the precious bloud of that Sonne of God, which this day, and this houre, was ſhed for our redemption, bee inclined to peace and loue: and though our braines be different, yet let our hearts be one. It was, as I heard, the dying ſpeech of our late reuerend, worthy and gratious Dioceſan; *Modo me moriente viuat ac floreat Eccleſia; Oh, yet if, when I am dead, the Church may liue and flouriſh.*

What a ſpirit was here? what a ſpeech? how worthy neuer to die? how worthy of a ſoule ſo neere to his heauen? how worthy of ſo happy a ſucceſſion? Yee whom God hath made inheritors of this bleſſed care, who doe no leſſe long for the proſperitie of Sion, liue you to effect what hee did but liue to wiſh; all peace with our ſelues, and warre with none but Rome and Hell. And if there bee any wayward Separatiſt, whoſe ſoule profeſſeth to hate peace; I feare to tell him *Pauls* meſſage, yet I muſt: Would to God thoſe were cut off that trouble you. How cut off? As good *Theodoſius* ſaid to *Demophilus*, a contentious Prelate; *Si tu pacem fugis, &c. If thou flie peace, I will make thee flie the Church.* Alas, they doe flie it: that which ſhould be their puniſhment, they make their contentment; how are they worthy of pittie? As *Optatus* of his Donatiſts, they are Brethren, might be companions, and will not. Oh wilfull men; whither doe they runne? from one Chriſt to another? Is Chriſt diuided? we haue him, thankes be to our good God, and we heare him daily; and whither ſhall we goe from thee? thou haſt the words of eternall life.

Si tu pacem fugis, ego te ab Eccleſia fugere mando.

Thus the Ceremonies are *finiſhed:* now heare the end of his ſufferings, with like patience and deuotion: his death is here included; it was ſo neere, that he ſpake of it as done; and when it was done, all was done. How eaſie is it to loſe our ſelues in this diſcourſe! how hard not to be ouerwhelmed with matter of wonder, and to finde either beginning or end! his ſufferings found an end, our thoughts cannot. Lo, with this word, he is happily waded out of thoſe deeps of ſorrowes, whereof our conceits can finde no bottome: yet let vs, with *Peter*, gird our coat, and caſt our ſelues a little into this ſea.

All his life was but a perpetuall Paſſion: In that he became man, he ſuffered more than wee can doe, either while we are men, or when we ceaſe to be men; he humbled, yea, he emptied himſelfe. We, when we ceaſe to be here, are cloathed vpon, 2 *Cor.* 5. Wee both winne by our being, and gaine by our loſſe; he loſt, by taking our more or leſſe to himſelfe, that is, manhood. For, though euer as God, *I and my Father are one:* yet as man, *My Father is greater than I.* That man ſhould be turned into a beaſt, into a worme, into duſt, into nothing; is not ſo great a diſparagement, as that God ſhould become man: and yet it is not finiſhed; it is but begun. But what man? If, as the abſolute Monarch of the world, hee had commanded the vaſſalage of all Emperors and Princes, and had trod on nothing but Crownes and Scepters, and the necks of Kings, and bidden all the Potentates of the earth to attend his traine; this had carried ſome port with it; ſutable to the heroicall Maieſtie of Gods Sonne. No ſuch matter: here is neither Forme nor Beautie; vnleſſe perhaps (μορφὴν δούλου) the forme of a ſeruant: you haue made me to ſerue, with your ſinnes. Behold, hee is a man to God; a ſeruant to man; and, be it ſpoken with holy reuerence, a drudge to his ſeruants. Hee is deſpiſed and reiected of men; yea (as himſelfe, of himſelfe) a worme, and no man, the ſhame of men, and contempt of the people. *Who is the King of glory? the Lord of Hoaſts, he is the King of glory.* Set theſe two together; the King of glory; the ſhame of men: the more honour, the more abaſement. Looke backe to his Cradle: there you finde him rejected of the Bethlemites; borne and laid, alas, how homely, how vnworthily; ſought for by *Herod*, exiled to Ægypt, obſcurely brought vp in the Cottage of a poore Foſter-Father, tranſported and tempted by Sathan, derided of his kindred, blaſphemouſly traduced by the Iewes, pinched with hunger, reſtleſſe, harbourleſſe, ſorrowfull, perſecuted by the Elders, and Phariſes, ſold by his owne ſeruant,

ἑαυτὸν ἐκένωσε.

Pſal. 24. 10.

uant, apprehended, arraigned, ſcourged, condemned, and yet it is not finiſhed. Let vs, with that Diſciple, follow him a farre off; and paſſing ouer all his contemptuous vſage in the way, ſee him brought to his Croſſe. Still the further we looke, the more wonder: euery thing adds to the ignominie of ſuffering, and triumph of ouer-comming. Where was it? not in a corner, as *Paul* ſaith to *Feſtus*, but in Ieruſalem, the eye, the heart of the world. Obſcuritie abateth ſhame: publique notice heightens it: *Before all Iſrael and before the Sunne*, ſaith God to *Dauid*, when he would thorowly ſhame him: In Ieruſalem, which he had honoured with his preſence, taught with his preachings, aſtoniſht with his miracles, bewayled with his teares; *O Ieruſalem, Ieruſalem, how oft would I, and thou wouldeſt not: O yet, if in this thy day.* Crueltie and vnkindneſſe, after good deſert, afflict ſo much more, as our merit hath beene greater. Whereabouts? without the gates: in Caluarie, among the ſtinking bones of execrable Malefactors. Before, the glory of the place bred ſhame; now the vileneſſe of it. When? but in the Paſſeouer; a time of greateſt frequence, and concourſe of all Iewes and Proſelytes: An holy time, when they ſhould receiue the figure, they reiect the ſubſtance: when they ſhould kill and eat the Sacramentall Lambe, in faith, in thankfulneſſe, they kill the Lambe of God, our true Paſſeouer, in crueltie and contempt. With whom? The qualitie of our companie, either increaſes or leſſens ſhame. In the midſt of theeues (ſaith one) as the Prince of theeues: there was no guile in his mouth, much leſſe in his hands: yet behold he that thought it no robberie to be equall with God, is made equall to robbers and murderers; yea ſuperiour in euill. What ſuffered he? As all liſes are not alike pleaſant, ſo all deaths are not equally fearefull. There is not more difference betwixt ſome life and death, than betwixt one death and another. See the Apoſtles gradation: *He was made obedient to the death, euen the death of the Croſſe.* The Croſſe, a lingring, tormenting, ignominious death. The Iewes had foure kindes of death for malefactors; the towell, the ſword, fire, ſtones; each of theſe aboue other in extremitie. Strangling with the towell, they accounted eaſieſt: the ſword worſe than the towell; the fire worſe than the ſword: ſtoning worſe than the fire: but this Romane death was worſt of all. *Curſed is euery one that hangeth on a Tree.* Yet (as *Ierome* well) hee is not therefore accurſed, becauſe he hangeth; but therefore he hangeth, becauſe he is accurſed. *He was made* (γενόμενος) *a Curſe for vs.* The curſe was more than the ſhame: yet the ſhame is vnſpeakable; and yet not more than the paine. Yet all that die the ſame death, are not equally miſerable: the very theeues fared better in their death than hee. I heare of no irriſion, no inſcription, no taunts, no inſultation on them: they had nothing but paine to encounter, the paine and ſcorne. An ingenuous and noble Nature, can worſe brooke this than the other; any thing rather than diſdainfulneſſe and deriſion: eſpecially, from a baſe enemie. I remember that learned Father begins *Iſraels* affliction, with *Iſmaels* perſecuting laughter. The Iewes, the Souldiers, yea, the very Theeues flouted him, and triumpht ouer his miſery; his bloud cannot ſatisfie them, without his reproach. Which of his ſenſes now was not a window to let-in ſorrow? his eyes ſaw the teares of his Mother and friends, the vnthankfull demeanure of Mankinde, the cruell deſpight of his enemies: his eares heard the reuilings and blaſphemies of the multitude; and (whether the place were noyſome to his ſent) his touch felt the nayles, his taſte the gall. Looke vp, O all yee beholders, looke vpon this pretious bodie, and ſee what part yee can finde free. That head which is adored and trembled at by the Angelicall ſpirits, is all raked and harrowed with thornes: that face, of whom it is ſaid; *Thou art fairer than the children of men*, is all beſmeared with the filthy ſpettle of the Iewes, and furrowed with his teares; thoſe eyes, clearer than the Sunne, are darkned with the ſhadow of death; thoſe eares that heare the heauenly conſorts of Angels, now are filled with the curſed ſpeakings and ſcoffs of wretched men: thoſe lips that ſpake as neuer man ſpake, that command the ſpirits both of light and darkneſſe, are ſcornfully wet with vinegar and gall: thoſe feet that trample on all the powers of hell (*his enemies are made his footſtoole*) are now nayled to the footſtoole of the Croſſe: thoſe hands that freely ſway the ſcepter of the heauens, now carry the reede of reproach, and are nayled to the tree

ἐν μέσῳ. Act 26.27.

& *In medio latronũ tanquam latronis immaniſſimus. Luther.*

Caput Angelicis ſpiritibus tremebundum ſpinis cornatur, &c.

tree of reproach: that whole bodie, which was conceiued by the Holy-Ghoſt, was all ſcourged, wounded, mangled: this is the out-ſide of his ſufferings. Was his heart free? Oh no: the inner part or ſoule of this paine, which was vnſeene, is as far beyond theſe outward and ſenſible, as the ſoule is beyond the bodie; Gods wrath beyond the malice of men: theſe were but loue-tricks to what his ſoule endured. *O all yee that paſſe by the way, behold and ſee, if there bee any ſorrow like to my ſorrow*: Alas, Lord, what can we ſee of thy ſorrowes? wee cannot conceiue ſo much as the hainouſnes and deſert of one of thoſe ſinnes which thou bareſt: wee can no more ſee thy paine, than wee could vndergoe it; onely this wee ſee, that what the infinite ſinnes, of almoſt infinite men, committed againſt an infinite Maieſtie, deſerued in infinite continuance; all this thou in the ſhort time of thy Paſſion haſt ſuſtained. Wee may behold and ſee; but all the glorious ſpirits in Heauen cannot looke into the depth of this ſuffering. Doe but looke yet a little into the paſſions of this his Paſſion: for, by the manner of his ſufferings, we ſhall beſt ſee, what he ſuffered. Wiſe and reſolute men doe not complaine of a little; holy Martyrs haue beene racked, and would not be looſed; what ſhall we ſay, if the author of their ſtrength, God and Man, bewray paſſions? what would haue ouerwhelmed men, would not haue made him ſhrinke; and what made him complaine, could neuer haue beene ſuſtained by men. What ſhall we then thinke, if hee were affrighted with terrors, perplexed with ſorrowes, and diſtracted with both theſe? And lo, he was all theſe: for, firſt, here was an amazed feare; for millions of men to deſpaire, was not ſo much as for him to feare: and yet it was no ſlight feare: he began (ἐκθαμβεῖσθαι) to be aſtoniſhed with terror; *Which in the dayes of his fleſh, offered vp prayers and ſupplications, with ſtrong cries and teares, to him that was able to helpe him, and was heard in that hee feared.* Neuer was man ſo afraid of the torments of Hell, as Chriſt (ſtanding in our roome) of his Fathers wrath. Feare is ſtill ſutable to apprehenſion. Neuer man could ſo perfectly apprehend this cauſe of feare; he felt the chaſtiſements of our peace, yea, the curſe of our ſins; and therefore might well ſay with DAVID; *I ſuffer thy terrors with a troubled minde*; yea with IOB; *The arrowes of God are in mee, and the terrors of God fight againſt me.* With feare, there was a dejecting ſorrow (ἀδημονία) My ſoule is on all ſides heauy to the death: his ſtrong cryes, his many teares, are witneſſes of this Paſſion: hee had formerly ſhed teares of pittie, and teares of loue, but now of anguiſh: hee had before ſent forth cries of mercie; neuer of complaint till now: when the Sonne of God weepes and cries, what ſhall wee ſay or thinke? yet further, betwixt both theſe and his loue what a conflict was there? It is not amiſſe diſtinguiſhed, that he was alwayes *in Agone*; but now in ἀθυμία, in a ſtruggling paſſion of mixed griefe. Behold, this field was not without ſweat and bloud; yea, a ſweat of bloud. Oh what Man or Angell can conceiue the taking of that heart, that, without all outward violence, meerely, out of the extremitie of his owne Paſſion, bled (through the fleſh and skin) not ſome faint deaw, but ſolid drops of blood? No thornes, no nailes, fetcht blood from him, with ſo much paine as his owne thoughes: hee ſaw the fierce wrath of his Father, and therefore feared: hee ſaw the heauie burden of our ſinnes to be vndertaken; and thereupon, beſides feare, iuſtly grieued; hee ſaw the neceſſitie of our eternall damnation, if he ſuffered not: if hee did ſuffer, of our redemption; and therefore his loue incountred both griefe and feare. In it ſelfe, hee would not drinke of that cup. In reſpect of our good, and his decree, he would and did; and while hee thus ſtriueth, hee ſweats and bleeds. There was neuer ſuch a combat, neuer ſuch a bloodſhed, and yet it is not finiſhed; I dare not ſay with ſome Schoolemen, that the ſorrow of his Paſſion, was not ſo great as the ſorrow of his compaſſion: yet that was ſurely exceeding great. To ſee the vngratious careleſneſſe of mankinde, the ſlender fruit of his ſufferings, the ſorrowes of his Mother, Diſciples, friends; to fore-ſee, from the watch-tower of his Croſſe, the future temptations of his children, deſolations of his Church; all theſe muſt needes ſtrike deepe into a tender heart. Theſe hee ſtill ſees and pitties, but without paſſion; then hee ſuffered in ſeeing them.

πάθημα.

Can

Can we yet ſay any more? Lo, all theſe ſufferings are aggrauated by his fulneſſe of knowledge, and want of comfort: for, he did not ſhut his eyes, as one ſaith, when hee drunke this cup: he ſaw how dreggiſh, and knew how bitter it was. Sudden euils afflict, if not leſſe, ſhorter. He fore-ſaw, and fore-ſaid, euerie particular he ſhould ſuffer: ſo long as he fore-ſaw, he ſuffered: the expectation of euill, is not leſſe then the ſenſe: to looke long for good, is a punishment; but for euill, is a torment. No paſſion workes vpon an vnknowne obiect; as no loue, ſo no feare is of what we know not. Hence men feare not Hell, becauſe they fore-ſee it not: if wee could ſee that pit open before wee come at it, it would make vs tremble at our ſins, and our knees to knocke together, as *Baltazars*; and perhaps, without faith, to runne madde at the horror of iudgement. He ſaw the burden of all particular ſinnes to be laid vpon him; euery dramme of his Fathers wrath, was meaſured out to him, ere he toucht this potion; this cup was full, and hee knew that it muſt be wring'd, not a drop left: it muſt be finiſhed. Oh yet, if as he fore-ſaw all his ſorrowes, ſo he could haue ſeene ſome mixture of refreſhing. *But I found none to comfort me, no, none to pittie me.* And yet it is a poore comfort that ariſes from pittie. Euen ſo, O Lord, thou treadeſt this wine-preſſe alone; none to accompanie, none to aſſiſt thee. I remember *Ruffinus* in his Eccleſiaſticall ſtorie reports, that one *Theodorus* a Martyr, told him, that when he was hanging ten houres vpon the rack for religion vnder *Iulians* perſecution, his ioynts diſtended and diſtorted, his body exquiſitely tortured with change of Executioners; ſo as neuer age (ſaith he) could remember the like: he felt no paine at all, but continued indeed, all the while in the ſight of all men, ſinging & ſmiling: for there ſtood a comely young man by him on his Iibber (an Angell rather, in forme of a man) which with a cleane towell, ſtill wip't off his ſweat, and powred coole water vpon his racked limbs; wherewith he was ſo refreſhed, that it grieued him to bee let downe. Euen the greateſt torments are eaſie, when they haue anſwerable comforts: but a wounded and comfortleſſe ſpirit, who can beare? If yet but the ſame meſſenger of God, might haue attended his Croſſe, that appeared in his agony; and might haue giuen eaſe to their Lord, as he did to his ſeruant. And yet, what can the Angels helpe, where God will ſmite? Againſt the violence of men, againſt the furie of Satan, they haue preuailed in the cauſe of God, for men: they dare not, they cannot comfort, where God will afflict. When our Sauiour had beene wreſtling with Satan in the end of his Lent, then they appeared to him, and ſerued; but now, while about the ſame time, he is wreſtling with the wrath of his Father for vs, not an Angell dare be ſeene to looke out of the windowes of heauen to releeue him. For men, much leſſe could they, if they would; but what did they? Miſerable comforters are ye all: the Souldiers, they ſtript him, ſcorned him with his purple, crowne, reed, ſpat on him, ſmote him; the paſſengers, they reuiled him; and inſulting, wagging their heads and hands at him; *Hey thou that deſtroyeſt the Temple come downe, &c.* The Elders and Scribes; alas, they haue bought his bloud, ſuborned witneſſes, incenſed *Pilat*, preferred *Barrabbas*, vndertooke the guilt of his death, cried out, *Crucifie, Crucifie. He thou that ſauedſt others.* His Diſciples, alas, they forſooke him, one of them forſweares him, another runnes away naked, rather then he will ſtay and confeſſe him. His mother and other friends they looke on indeed, and ſorrow with him; but to his diſcomfort. Where the griefe is extreme, and reſpects neere, partnerſhip doth but increaſe ſorrow. *Paul* chides his loue: *What doe you weeping and breaking my heart?* The teares of thoſe we loue, doe either ſlacken our hearts, or wound them. Who then ſhall comfort him? himſelfe? Sometimes our owne thoughts finde a way to ſuccour vs, vnknowne to others; no, not himſelfe. Doubtleſſe (as *Aquinas*) the influence of the higher part of the ſoule, was reſtrained from the aid of the inferiour: *My ſoule is filled with euils*, Pſalm. 87. 4. Who then? his Father? here, here was his hope; *If the Lord had not holpe me, my ſoule had almoſt dwelt in ſilence*: *I and my Father are one.* But now (alas) he, euen hee, deliuers him into the hands of his enemies; when he hath done, turnes his backe vpon him as a ſtranger; yea, hee woundeth him as an enemy, *The Lord would breake him*, Eſay 53. 10. yet any thing is light to the ſoule, whiles the comforts of God ſuſtaine it: who can diſmay, where God will releeue

Vt nulla vnquã ætas ſimilem exeminerit.

releeue? But here, *My God, my God, Why haſt thou forſaken me?* What a word was here, to come from the mouth of the Sonne of God? My Diſciples are men, weake and fearefull; no maruell if they forſake mee. The Iewes are themſelues, cruell and obſtinate. Men are men, graceleſſe and vnthankfull. Deuils are, according to their nature, ſpightfull and malicious. All theſe doe but their kinde; and let them doe it: but thou, O Father, thou that haſt ſaid; *This is my welbeloued Sonne, in whom I am well pleaſed*: thou of whom I haue ſaid, *It is my Father that glorifies mee*; what? *forſaken me?* Not onely brought me to this ſhame, ſmitten me, vnregarded mee; but as it were, forgotten, yea forſaken me? What euen mee, my Father? How many of thy conſtant ſeruants haue ſuffered heauy things: yet in the multitudes of the ſorrowes of their hearts, thy preſence and comforts haue refreſhed their ſoules. Haſt thou releeued them, and doſt thou forſake me? me, thine onely, deare, naturall, eternall Sonne? O ye heauens and earth, how could you ſtand, whiles the maker of you thus complained? Ye ſtood: but partaking after a ſort of his Paſſion: the earth trembled and ſhooke, her rocks tore, her graues opened, the heauens withdrew their light, as not daring to behold this ſad and fearefull ſpectacle.

Oh deare Chriſtians, how ſhould theſe earthen and rocky hearts of ours ſhake, and rend in peeces at this Meditation? how ſhould our faces be couered with darkneſſe, and our ioy be turned into heauineſſe? All theſe voices and teares, and ſweats, and pangs are for vs; yea from vs. Shall the Sonne of God thus ſmart for our ſinnes, yea with our ſinnes, and ſhall not we grieue for our owne? ſhall he weepe to vs in this Market-place, and ſhall not we mourne? Nay, ſhall he ſweat and bleed for vs, and ſhall not we weepe for our ſelues? Shall he thus lamentably ſhrieke out, vnder his Fathers wrath, and ſhall not we tremble? Shall the heauens and earth ſuffer with him, and we ſuffer nothing? I call you not to a weake and idle pitty of our glorious Sauiour: to what purpoſe? His iniury was our glory. No, no; *Te daughters of Ieruſalem, weepe not for me, but weepe for your ſelues*: for our ſinnes, that haue done this; not for his ſorrow that ſuffered it; not for his pangs, that were; but for our owne, that ſhould haue beene, and (if wee repent not) ſhall be. Oh how grieuous, how deadly are our ſinnes, that coſt the Sonne of God (beſides bloud) ſo much torment? how farre are our ſoules gone, that could not be ranſomed with an eaſier price? that tooke ſo much of this infinite Redeemer of men, God and man, how can it chuſe but ſwallow vp and confound thy ſoule, which is but finite and ſinfull? If thy ſoule had beene in his ſoules ſtead, what had become of it? it ſhall be, if his were not in ſtead of thine. This weight that lies thus heauy on the Sonne of God, and wrung from him theſe teares, ſweat, bloud, and theſe vnconceiueable grones of his afflicted ſpirit, how ſhould it chuſe but preſſe downe thy ſoule to the bottome of hell? and ſo it will doe: if he haue not ſuffered it for thee, thou muſt and ſhalt ſuffer it for thy ſelfe. Goe now thou lewd man, and make thy ſelfe merry with thy ſins; laugh at the vncleanneſſes, or bloudineſſe of thy youth: thou little knoweſt the price of a ſinne; thy ſoule ſhall doe, thy Sauiour did when he cryed out, to the amazement of Angels, and horror of men, *My God, my God, Why haſt thou forſaken me?* But now no more of this; *It is finiſhed*: the greater conflict, the more happy victory. Well doth he finde and feele of his Father, what his type ſaid before, *He will not chide alwaies, nor keepe his anger for euer*. It is fearefull; but in him, ſhort: eternall to ſinners; ſhort to his Sonne, in whom the God-head dwelt bodily. Behold; this ſtorme, wherewith all the powers of the world were ſhaken, is now ouer. The Elders, Phariſes, Iudas, the ſouldiers, Prieſts, witneſſes, Iudges, theeues, executioners, deuils, haue all tired themſelues in vaine, with their owne malice; and he triumphs ouer them all, vpon the throne of his Croſſe: his enemies are vanquiſht, his Father ſatisfied, his ſoule with this word at reſt and glory; *It is finiſhed*. Now there is no more betraying, agonies, arraignments, ſcourgings, ſcoffing, crucifying, conflicts, terrors; all is finiſhed. Alas, beloued, and will we not let the Sonne of God be at reſt? doe we now againe goe about to fetch him out of his glory, to ſcorne and crucifie him? I feare to ſay it: Gods ſpirit dare and doth; *They crucifie againe to themſelues the Sonne of God, and make a mocke of him*. To themſelues, not

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in himſelfe: that they cannot, it is no thanke to them; th y would doe it. See and conſider: the notoriouſly-ſinfull conuerſations of thoſe, that ſhou'd be Chriſtians, offer violence vnto our glorified Sauiour, they ſtretch their hands to heauen, and pull him down from his throne, to his Croſſe: they teare him with thornes, pierce him with nailes, load him with re roches. Thou hateſt the Iewes, ſpitteſt at the name of *Iudas*, raileſt on *Pilate*, condemneſt the cruell butchers of Chriſt; yet, thou canſt blaſpheme, and ſweare him quite ouer, curſe, ſwagger, lye, oppreſſe, boyle with luſt, ſcoffe, riot, and liueſt like a debauched man; yea like an humane Beaſt; yea like an vncleane Deuill. Cry *Hoſanna* as long as thou wilt; thou art a *Pilate*, a *Iew*, a *Iudas*, an Executioner of the Lord of life; and ſo much greater ſhall thy iudgement bee, by how much thy light and his glory is more. Oh, beloued, is it not enough that hee dyed once for vs? Were thoſe paines ſo light, that we ſhould euery day redouble them? Is this the entertainment that ſo gracious a Sauiour hath deſerued of vs by dying? Is this the recompence of that infinite loue of his, that thou ſhouldeſt thus cruelly vex and wound him with thy ſinnes? Euery of our ſinnes is a thorne, and nayle, and ſpeare to him: while thou powreſt downe thy drunken carowſes, thou giueſt thy Sauiour a potion of gall; while thou deſpiſeſt his poore ſeruants, thou ſpetteſt on his face: while thou putteſt on thy proud dreſſes, and lifteſt vp thy vaine heart with high conceits, thou ſetteſt a Crowne of thornes on his head: while thou wringeſt and oppreſſeſt his poore children, thou whippeſt him, and draweſt bloud of his hands and feet. Thou hypocrite; how dareſt thou offer to receiue the Sacrament of God, with that hand, which is thus imbrued with the bloud of him whom thou receiueſt? In euery Ordinary, thy prophane tongue walkes, in the diſgrace of the religious and conſcionable. Thou makeſt no ſcruple of thine owne ſinnes, and ſcorneſt thoſe that doe: Not to be wicked, is crime enough. Heare him that ſaith, *Saul, Saul, Why perſecu:eſt thou me? Saul* ſtrikes at *Damaſcus*; Chriſt ſuffers in Heauen. Thou ſtrikeſt; Chriſt Ieſus ſmarteth, and will reuenge. Theſe are the [ὑστερήματα] afterings of Chriſts ſufferings: In himſelfe it is *finiſhed*; in his members it is not, till the world bee *finiſhed*. Wee muſt toile, and groane, and bleed, that we may raigne: if he had not done ſo, *It had not beene finiſhed*. This is our warfare; this is the region of our ſorrow & death. Now are wee ſet vpon the ſandy pauement of our Theatre, and are marched with all ſorts of euils; euill men, euill ſpirits, euill accidents; and (which is worſt) our owne euill hearts; temptations, croſſes, perſecutions, ſickneſſes, wants, infamies, death; all theſe muſt in our courſes, bee encountred by the Law of our profeſſion. What ſhould we doe but ſtriue and ſuffer, as our Generall hath done, that we may raigne as he doth, and once triumph in our *Conſummatum eſt?* God and his Angels ſit vpon the ſcaffolds of heauen, and behold vs: our Crowne is ready: our day of deliuerance ſhall come; yea our redemption is neere, when all teares ſhall be wip't from our eyes; and we that haue ſowne in teares, ſhall reape in ioy. In the meane time, let vs poſſeſſe our ſoules not in patience only, but in comfort: let vs adore and magnifie our Sauiour in his ſufferings, and imitate him in our owne: our ſorrowes ſhall haue an end, our ioyes ſhall not: our paines ſhall ſoone be finiſhed; our glory ſhall be finiſhed, but neuer ended.

Thus his ſufferings are finiſhed; now together with them, *mans ſaluation*. Who knowes not, that man had made himſelfe a deepe debter, a bankrupt, an outlaw to God? Our ſinnes are our debts; and by ſinnes, death. Now, in this word and act, our ſinnes are diſcharged, death endured, and therefore we cleared: the debt is paid, the ſcore is croſſed, the Creditor ſatisfied, the debters acquitted, and ſince there was no other quarrell, ſaued: we are all ſicke, and that mortally: ſinne is the diſeaſe of the ſoule: *Quot vitia, tot febres*, ſaith *Chryſoſtome*; ſo many ſinnes, ſo many feuers, and thoſe peſtilent. What wonder is it, that we haue ſo much plague, while wee haue ſo much ſinne? Our Sauiour is the Phyſician: *The whole need not the Phyſician, but the ſicke:* wherein? *He healeth all our infirmities:* hee healeth them after a miraculous manner; not by giuing vs receits, but by taking our receits for vs. A wonderfull Phyſician; a wonderfull courſe of cure: One while he would cure vs by abſtinence; our ſuperfluitie, by his fortie dayes emptineſſe, according to that old rule; Hunger cures the diſeaſes of gluttony: Another

ther while, by exerciſe: *He went vp and downe from Citie to Citie, and in the day was preaching in the Temple; in the night praying in the mount.* Then, by diet; *Take, eat, this is my body:* and, *Let this cup paſſe.* After that yet, by ſweat: ſuch a ſweat as neuer was, a bloudy one: yet more, by inciſion; they pierced his hands, feet, ſide: and yet againe by potion; a bitter potion, of vineger and gall. And laſtly, which is both the ſtrangeſt and ſtrongeſt receit of all, by dying: *Which died for vs, that whether we wake or ſleepe, we ſhould liue together with him.* We need no more, we can goe no further; there can be no more phyſicke of this kinde: there are cordials after theſe, of his Reſurrection and Aſcenſion; no more penall receits. By this bloud wee haue redemption, *Epheſ.* 1.7. Iuſtification, *Rom.* 3.24. Reconciliation, *Coloſ.* 1.20. Sanctification, 1 *Pet.* 1.2. Entrance into glory, *Heb.* 10.19. Is it not now finiſhed? Woe were vs if he had left but one mite of ſatisfaction vpon our ſcore, to be diſcharged by our ſoules: and woe be to them that derogate from Chriſt, that they may charge themſelues; that botch vp theſe all-ſufficiently meritorious ſufferings of Chriſt, as imperfect, with the ſuperfluities of fleſh and bloud. *Maledictus homo, qui ſpem ponit in homine.* We may not with patience ſee Chriſt wrong'd by his falſe friends: As that heroicall *Luther* ſaid in the like; *Curſed be that ſilence that here forbeareth.* To be ſhort, here be two iniuries intolerable; both giue Chriſt the lie vpon his Croſſe: *It is finiſhed.* No: ſomewhat remaines: the fault is diſcharged, not the puniſhment. Of puniſhments, the eternall is quit, not the temporall. *It is finiſhed by Chriſt:* No, there wants yet much; the ſatisfaction of Saints applied by this Vicar; adde mens ſufferings vnto Chriſts, then the treaſure is full; till then, *It is not finiſhed.*

1 *Theſſ.* 5.10.

Maledictum ſilentium quod hic conniuet.

Two qualities ſtriue for the firſt place in theſe two opinions; impiety and abſurdity, I know not whether to preferre. For impiety; here is God taxed of *iniuſtice, vnmercifulneſſe, inſufficiency, falſhood.* Of *iniuſtice*, that he forgiues a ſinne, and yet puniſhes for that which he hath forgiuen: *vnmercifulneſſe*, that he forgiues not while he forgiues, but doth it by halues: *inſufficiency*, that his ranſome muſt be ſupplied by men: *falſhood*, in that hee ſaith, *It is finiſhed*, when it is not. For abſurdity; how groſſe and monſtrous are theſe poſitions? that at once the ſame ſinne ſhould be remitted and retained; that there ſhould bee a puniſhment, where there is no fault; that what could ſtrike off our eternall puniſhment, did not wipe off the temporall; that hee which paid our pounds, ſtickes at our farthings; that God will retaine what man may diſcharge; that it is, and it is not finiſhed.

If there be any opinions, whoſe mention confutes them, theſe are they. None can be more vaine, none had more need of ſolidity: for, this prop beares vp, alone, the weight of all thoſe millions of indulgences, which *Rome* creates and ſels to the world. That Strumpet would well-neere go naked, if this were not. Theſe ſpirituall Treaſures fetcht in the Temporall: which yet our reuerend and learned *Fulke*, iuſtly cals a moſt blaſphemous and beggerly principle: It brings in whole cheſts, yea mines of gold, like the Popes Indies; and hath not ſo much as a ragge of proofe to couer it, whether of Antiquitie, of Reaſon, of Scripture. Not of Antiquity: for theſe Iubily proclamations beganne but about three hundred yeeres agoe. Not of Reaſon: how ſhould one meere man pay for another, diſpenſe with another, to another, by another? Not of Scripture, which hath flatly ſaid, *The bloud of Ieſus Chriſt his Sonne, purgeth vs from all ſinne:* and yet I remember, that acute *Sadeel* hath taught me, that this practiſe is according to Scripture: what Scripture? *Hee caſt the money-changers out of the Temple; and ſaid, Yee haue made my houſe a denne of theeues.* Which alſo *Toachim* their prophetical Abbot, well applies to this purpoſe. Some modeſt Doctors of *Louan* would faine haue minced this Antichriſtian blaſphemy; who began to teach, that the paſſions of the Saints are not ſo by Indulgences applied, that they become true ſatisfactions; but that they only ſerue to moue God, by the ſight of them, to apply vnto vs Chriſts ſatisfaction. But theſe meale-mouth'd Diuines were ſoone charm'd; foure ſeuerall Popes (as their Cardinall confeſſeth) fell vpon the necke of them, & their opinion; *Leo* the tenth, *Pius* the fift, *Gregory* the thirteenth, and *Clemens* the ſixt: and with their furious Buls bellow out threats againſt them, and

Negotiatores terræ ſunt ipſi Sacerdotes, qui vendunt orationes & miſſas pro denarijs, facientes domum orationis, Apothecam negotiationis. In Reue. l. 10. p. 5.

Bellar. lib. 1. de Indulgent.

toſſe them in the aire for Heretickes, and teach them vpon paine of a curſe, to ſpeake home with *Bellarmine*, *Paſſionibus ſanctorum expiari delicta*: and ſtraight, *Applicari nobis ſanctorum paſſiones ad redimendas pœnas, quas propeccatis Deo debemus*: That by the ſufferings of Saints, our ſinnes are expiated; and that, by them applied, wee are redeemed from thoſe puniſhments, which we yet owe to God. Blaſphemy, worthy the tearing of garments: How is it finiſhed by Chriſt, if men muſt ſupply? Oh bleſſed Sauiour, was euery drop of thy bloud enough to redeeme a world, and doe we yet need the helpe of men? How art thou a perfect Sauiour, if our brethren alſo muſt be our Redeemers? Oh yee bleſſed Saints, how would you abhorre this ſacrilegious glorie? and with thoſe holy Apoſtles, yea, that glorious Angell, ſay, *Vide ne feceris*: and with thoſe wiſe Virgins; *Leſt there will not bee enough for vs, and you, goe to them that ſell, and buy for your ſelues.* For vs, we enuie not their multitude: let them haue as many Sauiours as Saints, and as many Saints as men; wee know with *Ambroſe*, *Chriſti paſſio adiutore non eguit*; *Chriſts paſſion needs no helper*: and therefore, with that worthy Martyr, dare ſay, *None but Chriſt, none but Chriſt.* Let our ſoules die, if he cannot ſaue them; let them not feare their death or torment, if he haue finiſhed. Heare this, thou languiſhing and afflicted ſoule: There is not one of thy ſins but it is paid for; not one of thy debts in the ſcroll of God, but it is croſſed; not one farthing of all thine infinite ranſome is vnpaid. Alas, thy ſinnes (thou ſayeſt) are euer before thee, and Gods indignation, goes ſtill ouer thee, and thou goeſt mourning all the day long, and with that patterne of diſtreſſe, crieſt out in the bitternes of thy ſoule, *I haue ſinned, what ſhall I doe to thee, O thou preſeruer of men?* What ſhouldſt thou doe? Turne and beleeue. Now thou art ſtung in thy conſcience with this fiery Serpent, looke vp with the eyes of faith to this brazen Serpent, Chriſt Ieſus, and be healed. Behold, his head is humbly bowed down in a gracious reſpect to thee; his arms are ſtretched out louingly to embrace thee; yea, his precious ſide is open to receiue thee, and his tongue interprets all theſe to thee for thine endleſſe comfort; *It is finiſhed.* There is no more accuſation, iudgment, death, hel for thee: all theſe are no more to thee, than if they were not. *Who ſhall condemne? It is Chriſt which is dead.* I know how ready euery man is to reach forth his hand to this dole of grace, and how angry to be beaten from this dore of mercy. We are all eaſily perſwaded to hope well, becauſe wee loue our ſelues well: Which of all vs in this great congregation, takes exceptions to himſelfe, and thinkes, I know there is no want in my Sauiour; there is want in me. He hath finiſhed, but I beleeue not, I repent not. Euery preſumptuous and hard heart ſo catches at Chriſt, as if he had finiſht for all, as if he had broken downe the gates of hell, and looſed the bands of death, and had made forgiuenes as common as life: *Proſperitas ſtultorum perdit eos*, ſaith wiſe *Salomon*; *Eaſe ſlaieth the fooliſh, and the proſperitie of fooles deſtroyeth them*; yea, the confidence of proſperity. Thou ſaieſt, God is merciſull, thy Sauiour bounteous, his paſſion abſolute: all theſe, and yet thou maieſt be condemned. Merciſull, not vniuſt; bountifull, not lauiſh; abſolutely ſufficient for all, not effectuall to all. Whatſoeuer God is, what art thou? Here is the doubt: Thou ſaieſt well; *Chriſt is the good Shepheard.* Wherein? *He giues his life*; but for whom? *for his ſheepe.* What is this to thee? While thou art ſecure, prophane, impenitent, thou art a Wolfe or a Goat: *My ſheepe heare my voyce*: what is his voice, but his precepts? Where is thine obedience to his commandements? If thou wilt not heare his Law, neuer harken to his Goſpell. Here is no more mercy for thee, than if there were no Sauiour. He hath *finiſhed*, for thoſe in whom he hath begunne: if thou haue no beginnings of grace as yet, hope not for euer finiſhing of ſaluation: *Come to me all ye that are heauy laden*, ſaith Chriſt: thou ſhalt get nothing, if thou come when he calls thee not. Thou art not called, and canſt not be refreſhed, vnleſſe thou be laden, not with ſinne (this alone keepes thee away from God) but with conſcience of ſinne: *A broken and a contrite heart, O God, thou wilt not deſpiſe.* Is thy heart wounded with thy ſinne? doth griefe and hatred ſtriue within thee, whether ſhall be more? Are the deſires of thy ſoule with God? Doeſt thou long for holineſſe, complaine of thy imperfections, ſtruggle againſt thy corruptions? Thou art the man, feare not, *It is finiſhed.* That Law which thou wouldeſt haue kept, and couldeſt not, thy Sauiour could, and did keepe for thee:

thee: that ſaluation which thou couldeſt neuer worke-out alone (alas, poore impotent creatures, what can we doe towards heauen without him, which cannot moue on earth but in him?) hee alone for thee hath finiſhed. Looke vp therefore boldly to the throne of God, and vpon the truth of thy repentance and faith, know that there is no quarrell againſt thee in heauen, nothing but peace and ioy. All is finiſhed. He would be ſpitted on, that he might waſh thee; he would be couered with ſcornefull robes that thy ſinnes might be couered; he would bee whipped, that thy ſoule might not be ſcourged eternally; he would thirſt, that thy ſoule might be ſatisfied; he would beare all his Fathers wrath, that thou mighteſt beare none; he would yeeld to death, that thou mighteſt neuer taſte of it; hee would bee in ſenſe for a time as forſaken of his Father, that thou mighteſt be receiued for euer.

Now bid thy ſoule returne to her reſt, and enioyne it *Dauids* taske: *Praiſe the Lord, O my ſoule*; and, *What ſhall I render to the Lord for all his benefits? I will take the cup of ſaluation, and call vpon the Name of the Lord.* And, as rauiſht from thy ſelfe with the ſweet apprehenſion of this mercy, call all the other creatures to the fellowſhip of this ioy, with that diuine *Eſay: Reioyce, O yee heauens, for the Lord hath done it: ſhout yee lower parts of the earth, burſt forth into praiſes yee mountaines: for the Lord hath redeemed Iacob, and will bee glorified in Iſrael.* And euen now begin that heauenly Song, which ſhall neuer end with thoſe glorified Saints; *Praiſe, and honour, and glory, and power, be to Him that ſitteth vpon the Throne, and to the Lambe for euermore.*

Thus our ſpeech of Chriſts laſt word *is finiſhed.* His laſt act accompanied his words: our ſpeech muſt follow it. Let it not want your deuout and carefull attention; *He bowed and gaue vp the ghoſt.*

The Croſſe was a ſlow death, and had more paine than ſpeed; whence a ſecond violence muſt diſpatch the crucified: their bones muſt be broken, that their hearts might breake. Our Sauiour ſtayes not deaths leiſure, but willingly and couragiouſly meets him in the way; and like a Champion that ſcornes to be ouercome, yea, knowes hee cannot be, yeeldeth in the middeſt of his ſtrength, that he might by dying, vanquiſh death. *Hee bowed and gaue vp:* Not bowing, becauſe he had giuen vp, but becauſe he would. *Hee cryed with a loud voyce,* ſaith *Matthew.* Nature was ſtrong, he might haue liued; but *he gaue vp the ghoſt,* and would die, to ſhew himſelfe Lord of life and death. Oh wondrous example! hee that gaue life to his enemies, gaue vp his owne: he giues them to liue, that perſecute and hate him; and himſelfe will die the whiles for thoſe that hate him. *Hee bowed and gaue vp:* not they; they might crowne his head, they could not bow it: they might vex his ſpirit, not take it away: they could not doe that without leaue; this they could not doe, becauſe they had no leaue. Hee alone would bow his head, and giue vp his ghoſt: *I haue power to lay downe my life.* Man gaue him not his life; man could not bereaue it. *No man takes it from mee.* Alas, who could? The High Prieſts forces, when they came againſt him armed, he ſaid but, *I am he, they flee, and fall backward.* How eaſie a breath diſperſt his enemies? whom hee might as eaſily haue bidden the earth, yea, hell to ſwallow, or fire from heauen to deuoure. Who commanded the Deuils and they obeyed, could not haue beene attached by men: he muſt giue not onely leaue, but power to apprehend himſelfe, elſe they had not liued to take him: hee is laid hold of; *Peter* fights: *Put vp,* ſaith Chriſt; *Thinkeſt thou that I cannot pray to my Father, and hee will giue me more than twelue Legions of Angels?* What an Army were here? more then threeſcore and twelue thouſand Angels, and euery Angell able to ſubdue a world of men: he could, but would not be reſcued; he is led by his owne power, not by his enemies; and ſtands now before *Pilate,* like the ſcorne of men; crowned, robbed, ſcourged, with an *Ecce homo*; *Yet thou couldſt haue no power againſt me, vnleſſe it were giuen thee from aboue.*

Behold, he himſelfe muſt giue *Pilate* power againſt himſelfe, elſe he could not be condemned: he will be condemned, lifted vp, nailed; yet no death without himſelfe. *Hee ſhall giue his ſoule an offering for ſinne,* Eſay 53. 10. No action, that ſauours of conſtraint, can be meritorious: he would deſerue, therefore he would ſuffer and die. *Hee*

Quod emittitur voluntarium eſt: quod amittitur neceſſarium. Ambr.

bowed his head, and gaue vp the ghoſt. O gracious and bountifull Sauiour: hee might haue kept his ſoule within his teeth, in ſpight of all the world; the weakneſſe of God is ſtronger than men: and if he had but ſpoken the word, the heauens and earth ſhould haue vaniſht away before him: but hee would not. Behold, when hee ſaw, that impotent man could not take away his ſoule, he gaue it vp, and would die, that we might liue: See here a Sauiour, that can contemne his owne life for ours; and cares not to be diſſolued in himſelfe, that we might be vnited to his Father. *Skin for skin*, ſaith the Deuill, *and all that hee hath, a man will giue for his life.* Loe here, to proue Sathan a lyer, skinne and life and all hath Chriſt Ieſus giuen for vs. Wee are beſotted with the earth, and make baſe ſhifts to liue; one with a maimed bodie, another with a periured ſoule, a third with a rotten name: and how many had rather neglect their ſoule than their life, and will rather renounce and curſe God, than die? It is a ſhame to tell; Many of vs Chriſtians doat vpon life, and tremble at death; and ſhew our ſelues fooles in our exceſſe of loue, cowards in our feare. *Peter* denies Chriſt thrice, and forſweares him; *Marcellinus* twice caſts graines of incenſe into the Idols fire; *Ecebolius* turnes thrice; *Spira* reuolts and deſpaires: Oh let mee liue, ſaith the fearefull ſoule. Whither doeſt thou reſerue thy ſelfe, thou weake and timorous creature? or what wouldeſt thou doe with thy ſelfe? Thou haſt not thus learned Chriſt: he died voluntarily for thee, thou wilt not be forced to die for him: he gaue vp the ghoſt for thee; thou wilt not let others take it from thee for him, thou wilt not let him take it for himſelfe.

When I looke backe to the firſt Chriſtians, and compare their zealous contempt of death with our backwardneſſe; I am at once amazed and aſhamed: I ſee there euen women (the feebler ſex) running with their little ones in their armes, for the preferment of Martyrdome, and ambitiouſly ſtriuing for the next blow. I ſee holy and tender Virgins, chuſing rather a ſore and ſhamefull death, than honourable Eſpouſals. I heare the bleſſed Martyrs, intreating their tyrants and tormentors for the honour of dying. *Ignatius*, amongſt the reſt, fearing leſt the beaſts will not deuoure him; and vowing the firſt violence to them, that he might bee diſpatched. And what leſſe courage was there in our memorable and glorious fore-fathers of the laſt of this age? and doe we, their cold and feeble off-ſpring, looke pale at the face of a faire and naturall death; abhorre the violent, though for Chriſt? Alas, how haue we gathered ruſt with our long peace? Our vnwillingneſſe is from inconſideration, from diſtruſt. Looke but vp to Chriſt Ieſus vpon his Croſſe, and ſee him bowing his head, and breathing out his ſoule, and theſe feares ſhall vaniſh: he died, and wouldeſt thou liue? hee gaue vp the ghoſt, and wouldeſt thou keepe it? whom wouldeſt thou follow, if not thy Redeemer? If thou die not, if not willingly, thou goeſt contrary to him, and ſhalt neuer meet him. Though thou ſhouldeſt euery day die a death, for him, thou couldeſt neuer requite his one death: and doeſt thou ſticke at one? Euery word hath his force, both to him and thee: he died, which is Lord of life, and commander of death; thou art but a tenant of life, a ſubiect of death: and yet it was not a dying, but a giuing vp; not of a vaniſhing and airy breath, but of a ſpirituall ſoule, which after ſeparation, hath an entire life in it ſelfe. *Hee gaue vp the Ghoſt*: hee died, that hath both ouercome, and ſanctified, and ſweetned death. What feareſt thou? Hee hath pull'd out the ſting and malignity of death: If thou bee a Chriſtian, carry it in thy boſome, it hurt thee not. Dareſt thou not truſt thy Redeemer? If hee had not died, Death had beene a Tyrant; now hee is a ſlaue. *O Death where is thy ſting? O Graue where is thy victory?* Yet the Spirit of God ſaith not, hee died, but *gaue vp the ghoſt*. The very Heathen Poet ſaith; *Hee durſt not ſay, that a good man dies.* It is worth the noting (me thinkes) that when Saint *Luke* would deſcribe to vs the death of *Annanias* and *Saphira*, hee ſaith (ἐξέψυξε) *hee expired*: but when Saint *Iohn* would deſcribe Chriſts death, hee ſaith, παρέδωκε τὸ πνεῦμα, *He gaue vp the ghoſt*: How? How gaue he it vp, and whither? So, as after a ſort he retained it: his ſoule parted from his body; his Godhead was neuer diſtracted either from ſoule or body: this vnion is not in nature, but in perſon. If the natures of Chriſt could be diuided, each would haue his ſubſiſtence; ſo there

Quod ſi venire noluerint, ego vim faciam vt deuorer.

Si per ſingulos dies pro eo moreremur, qui nos dilexit, nun ſic debitum exoluere-mus. Chryſ.

ſhould

ſhould be more perſons. God forbid, one of the natures thereof may haue a ſeparation in it ſelfe: the ſoule from the body: one nature cannot bee ſeparate from other, or either nature from the perſon. If you cannot conceiue, wonder: the Sonne of God hath wedded vnto himſelfe our humanity, without all poſſibility of diuorce; the body hangs on the Croſſe, the ſoule is yeelded, the Godhead is euiternally vnited to them both; acknowledges, ſuſtaines them both. The ſoule in his agony feeles not the preſence of the Godhead; the body vpon the Croſſe feeles not the preſence of the ſoule. Yet as the Fathers of *Chalcedon* ſay truly, (ἀδιαιρέτως, ἀχωρίστως) indiuiſibly, inſeparably is the Godhead, with both of theſe, ſtill and euer, one and the ſame perſon. The Paſſion of Chriſt (as *Auguſtine*) was the ſleepe of his Diuinity: ſo I may ſay, The death of Chriſt was the ſleepe of his humanitie. *If hee ſleepe, hee ſhall doe well*, ſaid that Diſciple, of *Lazarus*. Death was too weake to diſſolue the eternall bonds of this heauenly coniunction. Let not vs Chriſtians goe too much by ſenſe; wee may bee firmely knit to God, and not feele it: thou canſt not hope to be ſo neere thy God, as Chriſt was, vnited perſonally: thou canſt not feare, that God ſhould ſeeme more abſent from thee, than he did from his own Son: yet was he ſtill one with both body and ſoule, when they were diuided from themſelues; when he was abſent to ſenſe, he was preſent to faith; when abſent in viſion, yet in vnion one and the ſame: ſo will he be to thy ſoule, when hee is at worſt. Hee is thine, and thou art his: if thy hold ſeeme looſened, his is not. When temptations will not let thee ſee him, he ſees thee, and poſſeſſes thee; onely beleeue thou againſt ſenſe, aboue hope; and though he kill thee, yet truſt in him. Whither gaue he it vp? Himſelfe expreſſes; *Father into thy hands*; And, *This day ſhalt thou be with mee in Paradiſe*. It is iuſtice to reſtore whence wee receiue; *Into thy hands*. Hee knew where it ſhould be both ſafe and happy: True; he might bee bold (thou ſayeſt) as the Sonne with the Father. The ſeruants haue done ſo; *Dauid* before him, *Stephen* after him. And leſt we ſhould not thinke it our common right; *Father* (ſaith hee) *I will that thoſe thou haſt giuen mee, may bee with mee, euen where I am*: he wils it, therefore it muſt bee. It is not preſumption, but faith, to charge God with thy ſpirit; neither can there euer be any beleeuing ſoule ſo meane, that he ſhould refuſe it; all the feare is in thy ſelfe: how canſt thou truſt thy iewell with a ſtranger? What ſudden familiarity is this? God hath beene with thee, and gone by thee, thou haſt not ſaluted him: and now in all the haſte, thou bequeatheſt thy ſoule to him. On what acquaintance? How deſperate is this careleſneſſe? If thou haue but a little money, whether thou keepe it, thou layeſt it vp in thy Temple of truſt; or whether thou let it, thou art ſure of good aſſurance, ſound bonds. If but a little land, how carefully doeſt thou make firme conueiances to thy deſired heires? If goods, thy Will hath taken ſecure order, who ſhall enioy them: Wee need not teach you Citizens to make ſure worke for your eſtates. If children, thou diſpoſeſt of them in trades, with portions: onely of thy ſoule (which is thy ſelfe) thou knoweſt not what ſhall become. The world muſt haue it no more; thy ſelfe wouldeſt keepe it, but thou knoweſt thou canſt not: Sathan would haue it, & thou knoweſt not whether he ſhall: thou wouldeſt haue God haue it, and thou knoweſt not whether he will: yea, thy heart is now ready with *Pharaoh* to ſay, *Who is the Lord?* O the fearefull and miſerable eſtate of that man, that muſt part with his ſoule, he knowes not whither: which if thou wouldeſt auoid, (as this very warning ſhall iudge thee if thou doe not) be acquainted with God in thy life, that thou mayeſt make him the Guardian of thy ſoule in thy death. Giuen vp it muſt needs be, but to him that hath gouerned it: if thou haue giuen it to Sathan in thy life, how canſt thou hope God will in thy death entertaine it? *Did you not hate me, and expell mee out of my fathers houſe? how then come yee to mee now in this time of your tribulation*, ſaid *Iephta* to the men of *Gilead*. No, no, either giue vp thy ſoule to God while he cals for it in his word, in the prouocations of his loue, in his afflictions, in the holy motion of his ſpirit to thine: or elſe when thou wouldeſt giue it, he will none of it, but as a Iudge to deliuer it to the Tormentor.

Quantumcunq; te dixeris, hi-miliùs non eris Chriſto. Hieron.

What ſhould God doe with an vncleane, drunken, prophane, proud, couetous ſoule? Without holineſſe, it is no ſeeing of God. *Depart from me, ye wicked, I know ye not*: Goe

to the gods you haue ſerued. See how God is euen with men: they had, in the time of the Goſpell, ſaid to the holy one of Iſrael, *Depart from vs*; now in the time of iudgement, he ſaith to them, *Depart from me:* They would not know God when they might: now God will not know them when they would.

Now therefore (beloued) if thou wouldſt not haue God ſcorne the offer of thy death-bed, fit thy ſoule for him in thy health; furniſh it with grace; inure it to a ſweet conuerſation with the God of heauen: then mayeſt thou boldly giue it vp, and hee ſhall as graciouſly receiue it, yea fetch it by his Angels to his glory.

Hee gaue vp the ghoſt. We muſt doe as he did: not all with the ſame ſucceſſe. *Giuing vp*, ſuppoſes a receiuing, a returning. This inmate that we haue in our boſome is ſent to lodge here for a time, may not dwell here alwayes. The right of this tenure is the Lords, not ours: As hee ſaid of the hatchet; *It is but lent*, it muſt be reſtored: It is ours to keepe, his to diſpoſe and require. See and conſider both our priuilege and charge. It is not with vs as with bruit creatures: wee haue a liuing ghoſt to informe vs, which yet is not ours, (and alas, what is ours, if our ſoules be not?) but muſt be giuen vp to him that gaue it.

Why doe wee liue as thoſe that tooke no keepe of ſo glorious a gueſt? as thoſe that ſhould neuer part with it, as thoſe that thinke it giuen them to ſpend, not to returne with a reckoning?

If thou hadſt no ſoule, if a mortall one, if thine owne, if neuer to bee required, how couldſt thou liue but ſenſually? Oh remember but who thou art, what thou haſt, and whither thou muſt; and thou ſhalt liue like thy ſelfe, while thou art, and giue vp thy ghoſt confidently, when thou ſhalt ceaſe to be. Neither is there here more certainty of our departure, than comfort. Carry this with thee to thy death-bed, and ſee if it can refreſh thee, when all the world cannot giue thee one dram of comfort. Our ſpirit is our deareſt riches: if wee ſhould loſe it, here were iuſt cauſe of griefe. Howle and lament, if thou thinkeſt thy ſoule periſheth: it is not forfeited, but ſurrendered. How ſafely doth our ſoule paſſe thorow the gates of death, without any impeachment, while it is in the hand of the Almighty? Woe were vs, if he did not keepe it while we haue it; much more when wee reſtore it. We giue it vp to the ſame hands that created, infuſed, redeemed, renewed; that doe protect, preſerue, eſtabliſh, and will crowne it: *I know whom I haue beleeued, and am perſwaded that hee is able to keepe that which I haue committed to him againſt that day.* O ſecure and happy eſtate of the godly: O bleſſed exchange of our condition: while our ſoule dwels in our breaſt, how is it ſubiect to infinite miſeries, diſtempered with paſſions, charged with ſinne, vexed with tentations? aboue, none of theſe, how ſhould it be otherwiſe? This is our pilgrimage, that our home: this our wilderneſſe, that our land of promiſe: this our bondage, that our kingdome: our impotency cauſeth this our ſorrow.

When our ſoule is once giuen vp, what euill ſhall reach vnto heauen, and wreſtle with the Almighty? Our lothneſſe to giue vp, comes from our ignorance and infidelity. No man goes vnwillingly to a certaine preferment. *I deſire to bee diſſolued*, ſaith *Paul*; *I haue ſerued thee, I haue beleeued thee, and now I come to thee*, ſaith *Luther*. The voyce of Saints, not of men. If thine heart can ſay thus, thou ſhalt not need to intreat with old *Hilarion*, *Egredere mea anima, egredere, quid times? Goe thy wayes forth my ſoule, goe forth, what feareſt thou?* but it ſhall flie vp alone cheerefully from thee, and giue vp it ſelfe into the armes of God, as a faithfull Creator and Redeemer. This earth is not the element of thy ſoule, it is not where it ſhould be: It ſhall be no leſſe thine, when it is more the owners. Thinke now ſeriouſly of this point; Gods Angell is abroad, and ſtrikes on all ſides; we know not which of our turnes ſhall be the next: we are ſure, we carry deaths enow within vs. If we bee ready, our day cannot come too ſoone. Stirre vp thy ſoule to an heauenly cheerefulneſſe, like thy Sauiour: Know but whither thou art going; and thou canſt not but, with diuine *Paul*, ſay from our Sauiours mouth, euen in this ſenſe: *It is a more bleſſed thing to giue, than to receiue.* God cannot abide an vnwilling gueſt: giue vp that ſpirit to him, which he hath giuen thee; and he will both receiue what thou giueſt, and giue it thee againe, with that glory and happineſſe, which can neuer be conceiued, and ſhall neuer bee ended. Euen ſo LORD IESVS come quickly.

Gloria in excelſis Deo.

Vt contra. *Nullam animam recipio quæ me nolente ſeparatur à corpore. Hier.*

THE IMPRESE OF GOD.

IN

TWO SERMONS PREACHED AT THE *COVRT.*

In the Yeeres { 1611. / 1612.

By Ios. Hall.

LONDON,
Printed for THOMAS PAVIER, MILES FLESHER, and *John Haviland.* 1624.

THE IMPRESSE OF GOD.

IN

TWO SERMONS

PREACHED AT THE

COURT

By [illegible]

Printed for [illegible] and [illegible] 1625.

THE IMPRESE OF GOD.

THE FIRST PART.

ZACHAR. 14.20.

In that day ſhall be written vpon the bridles (or, bels) of the Horſes, Holineſſe vnto the Lord: and the pots of the Lords houſe ſhall be like the bowles before the Altar.

IF any man wonder whither this diſcourſe can tend, of horſes, and bels, and pots, and bowles for the Altar; Let him conſider that of *Tertullian*, *Ratio diuina in medulla eſt, non in ſuperficie:* Theſe Horſes, if they be well menaged, will proue like thoſe fiery horſes of *Elias*, to carry vs vp to our heauen, 2 *King.* 2. 11. Theſe Bels, like thoſe golden bels of *Aarons* robe, *Exod.* 39.25. Theſe Pots, like that *Olla pulmenti* of the Prophets, after *Eliſha's* meale, 2 *King.* 4. and theſe Bowles, like that bleſſed and fruitfull nauell of the CHVRCH, *Cant.* 7. 2.

S. Paul askes, Doth God take care for oxen? ſo may I here, Doth God take care for horſes? Surely, to prouide for them, not to propheſie of them; much leſſe of their bels, the vnneceſſarie ornaments of a neceſſary creature; But, hee that forbids vs to learne of the horſe that leſſon of ſtubbornneſſe, by the PSALMIST, and checks vs oft by the oxe and aſſe, for their good nature, would haue vs learne here, vnder this parable of the horſe, and the bels of the horſe, and the writing on thoſe bels, the eſtate of our owne peace, and ſanctification. God doth both ſpeake, and worke in Parables, as that Father ſaith well: Of this then I may truly ſay, as *Hierome* ſaid of the Booke of IOB, *Singula verba plena ſunt ſenſibus:* Suffer your ſelues with *Abrahams* Ram to bee perplexed a while in theſe bryars, that you may be prepared for a fit ſacrifice to God.

In that day:] What day is that? All dayes are his, who is the Ancient of dayes; and yet he ſayes, *Abraham* ſaw my day, and reioyced. Hee that made all dayes, ſayes yet againe, This is the day which the Lord hath made: There is one day of the weeke, Gods; ϰυριακη, *Reuel.* 1. and yet I would it were his; Gods day by creation, by ordination; I would it were his by obſeruation too: There is one day in an Age his; While it is called to day, *Heb.* 3. The day of viſitation; and yet this thy day, *Luke* 19.42. One day in a world his, *Matth.* 7. 22. In that day: A day beyond the world, his. To day haue I begotten thee, *Hodie, i. ab Eterno*, which is a *nunc ſtans*, as *Aquinas* defines it.

The

The Heathens haue fiue famous periods of computations, *Ninus* Monarchie, *Ogyges* Flood, *Troian* Warre, *Olympiads*, *Vrbs condita*; All ours is *ab illo die*, which *S. Paul* cals, the fulneſſe of Time; But Chriſt hath two dayes, as two commings: His firſt, *In die illa radix Ieſſe*, ſaith *Eſay* 11. 10. The day of his comming to ſoiourne in the world; His ſecond, 1 *Cor.* 1. 8. The day of his returne, which *S. Paul* cals ἡμέραν ἀπολυτρώσεως, *Epheſ.* 4. 30. when he comes to ranſome vs, and to iudge the world: Both are dayes indeed; In the firſt, there is no night of his abſence, tho to our ſenſe there be ſome little darkneſſe of our miſery: In the ſecond, no abſence, nor no miſery; A day without night, *Reuel.* 21. 25. This propheſie is true of both; Partially, and inchoatly of the firſt; totally and abſolutely of the ſecond: Of the firſt ſo far as it makes way for, and reſembles the ſecond: and this as it is here principally intended, ſo ſhall it be the drift of our diſcourſe.

This is the day: Now what of this day? There ſhall be a *Motto* written: An honourable *Motto*; ſuch as was written vpon the מִצְנֶפֶת the Turbant of the High Prieſt, *Holineſſe to the Lord*: And where ſhall it be written? An honourable *Motto* in an ignoble place; עַל מִתְלֹת; Not as *Aquila* and *Theodotian*, vnder the belly of the horſe, *ſuper profundum*; Nor as *Symmachus*, vnder his feet, *ſuper inceſſum vmbroſum*; Theſe ſenſes are ſenſleſſe (tho you take them *cum grano ſalis*, as the Lawyers admoniſh) they ſauour neither the ſenſe, nor word; Not as *Ierome*, the Septuagint and Geneue, *ſuper frænum*; Tho this hath the ſenſe well, not the word; *Hieroms* maſter came a little neerer (*ſuper phaleras*;) Thoſe of the Rabbins yet light righteſt both on the word, and ſenſe, which turne *ſuper Tintinnabula*; For ten times at leaſt in the *Chronicles* and *Ezra*, is the ſame word dually vſed; for Cymbals; and the Verbe of this root, is the ſame, whereby God would expreſſe the tingling of the eares; תְּצַלֶּנָּה *Tinnient aures audientium*, *Ier.* 19. To adorne their horſes with bels, was not onely a faſhion in thoſe South-Eaſt Countries, but in our fore-fathers dayes in this Land: as it were eaſie to ſhew you, but out of *Chaucers* Antiquity; and ſome of vs haue ſeene it ſtill in vſe elſe-where. What bels then were theſe? Not of the Prieſt; It had beene eaſie to transferre his Embleme from his forehead, to his skirts; but of the horſes: The horſe an vncleane beaſt, *Leuit.* 11. A warlike beaſt, *Equus paratur in diem belli*, *Prou.* 21, 31. Whence ſtill ſhall you finde Horſes and Chariots put together; and *In bello & equis*, *Oſe.* 1. 7. Behold this *Motto* had wont to be written vpon a man, now vpon a beaſt; had wont vpon an holy man, The High Prieſt: now vpon an vncleane beaſt; before, vpon a man of peace, now on a beaſt of warre; Before, vpon the forehead of the High Prieſt, now (as *Rab. Eliezer*) *inter oculos*, betwixt the eyes of the horſe. But what? not to continue there; as ſome Rabbins and good Interpreters; but ſo that of theſe very Bels ſhall be made Pots for the vſe of ſacrifice; Like as of the glaſſes of the Iewiſh women was made a Lauer; and of the iewels of the Midianitiſh Camels, a rich *Ephod*. This is well, to come thus neere; yet they ſhall bee promoted higher: They ſhall be Bowles for the Altar: The Pots might be greater, for there was *Olla grandis*, 2 *King.* 4. But the bowles were more noble, and more peculiarly deuoted to Gods ſeruice: *Moſes* ſhall comment vpon *Zacharie*: *Num.* 7. Twelue ſeuerall times you haue the matter of theſe bowles (ſiluer) the weight, 70. ſhekels; The vſe, for floure and oyle for the meat-offering, beſides that following imployment for the incenſe. But I hold not this dependance neceſſary: Here are rather two diſtinct propheſies, tho to one purpoſe, as we ſhall ſee in the proceſſe.

You ſee now *Zacharies* holy riddle read; That God, vnder the Goſpell will effect a gratious ſanctification both of things, and perſons; and by thoſe things which in their vſe haue beene altogether profane, will indifferently glorifie himſelfe, and worke them both to peace, and holineſſe: And as *Cyprian* ſaith, *Fidem rerum curſus impleuit*.

What now is more fit for Courtiers to heare of, than an Impteſe of Honour? What more fit for Kings and Princes than the Impreſe of the God of heauen? And as in all Impreſes, there is a body, and a ſoule, as they are termed; ſo are both here without any affectation: the ſoule of it is the *Motto*, or Word, *Holineſſe to the Lord*: The body, is the

the ſubiect it ſelfe; As oft-times the very ſhield is the deuiſe: The ſubiect, *Bells of the horſes.*

In the Word, firſt ſee the ancient vſe of Heraldry in the Scriptures; That part eſpecially which concernes Inſcriptions; as on Coynes, Shields, Enſignes: If the Teſtament of the Patriarcks had as much credit, as antiquitie, all the Patriarcks had their Armes aſſign'd them by IACOB; *Iudah* a Lion, *Dan* a Serpent, *Nepthali* an Hinde, *Beniamin* a Wolfe, *Ioſeph* a bough, and ſo the reſt. The coyne which *Iacob* paid to the *Shechemites*, was ſtamped with a Lambe, *Gen.* 32. And, if *Iudahs* ring that hee left with *Thamar*, had not had an inſcription, it could not ſo certainely haue deſcryed his maſter. Theſe coynes had a figure without a word; The frontall of the High Prieſt had a word, without a figure; The ſheckel of the Sanctuarie (whoſe character wee haue oft ſeene) had both a word and a figure: the word, *Holy Ieruſalem*; the figure, *A pot of Manna*, like a large chalice, and *Aarons* rod, not budding but branching out. *Salomon* compares the Church, to an Armie with Banners; there could be no vſe, no diſtinction of Banners, without inſcriptions. The Maccabees had foure Hebrew letters in their Enſigne, for both their word, and deuiſe; whence they had their name: Yea, this is not in *via* onely, but in *patriâ*: They ſhall haue a white ſtone, and a new name written in it: The field and the armes, both named, and vnknowne: The vſe therefore of inſcriptions and armes muſt needs be very laudable, as ancient; ſince God himſelfe was the firſt Herald, and ſhall be the laſt. Yea the very Anabaptiſts, that ſhake off all the yoke of Magiſtracie, yet when they had ripened their fanaticall proiects, and had raiſed their King *Becold*, from the ſhop-bord to the Throne, would not want this point of honour; And therefore, he muſt haue one henchman on the right hand, to carry a Crowne, and a Bible, with an inſcription; On the left, another, that carried a ſword naked, and a ball of Gold: Himſelfe in great ſtate carries a globe of Gold, with two ſwords a croſſe. His preſſing yron and ſheeres would haue become him better.

And if I ſhould looke to heatheniſh Antiquitie, I ſhould need to ſay no more; than that the Ægyptian Hieroglyphicks, whereof they ſay *Horus Apollo* was the inventor, were nothing elſe, but Emblems, and Impreſes: among the reſt, it is memorable that *Ruffinus* reports, that the ſigne of the Croſſe was one of their σεμεια ιερογλυφικα, their antient figures long before CHRIST: which (ſaith he) ſignified to them, eternall life: and *Socrates* adds, that when they found the ſigne of the Croſſe (*in templo Serapidis*) the Heathen and Chriſtians contended for it, each challenged it for theirs; and when the Heathen knowing the ſignification of it, ſaw it thus fulfilled to the Chriſtians, many of them converted to Chriſtianitie. Bee farre from vs, to put any ſuperſtition in this; I thinke it done, by the ſame inſtinct whereby the *Sybils* propheſied of Chriſt. And as Armes, and Embleticall deuices are thus ancient, and commendable; ſo more directly Poſyes and words, whether for inſtruction, or diſtinction, are here warranted. So the word of a faithfull King, is *Dominus mihi adiutor*; or when hee would thankfully aſcribe his peace to God; *Exurgat Deus, diſſipentur inimici*: ſo of a good Prince, either, *I ſerue*, to expreſſe his officious care, Or *One of your owne*, to ſignifie his reſpectiue loue. So the good Stateſman's ſhould be giuen him by *Salomon*, *Non eſt conſilium contra Dominũ*, No police againſt the Lord: A good Courtier's, by *Samuel*, *Honorantes me honorabo*: A good Biſhop's, by *Paul*, εὐκαίρως ἀκαίρως; in ſeaſon, out of ſeaſon. A good Subiect's Not *for feare but Conſcience*. A good Chriſtians, *Chriſtus mihi viuere eſt*. So the Iſraelites were charged to make their Embleme the Law of God; for their poſts, for their garments. But theſe things may not be written vpon our walls, or ſhields onely; They muſt be written vpon our hearts; elſe wee are as very painted walls, as our walls themſelues: Elſe we ſhall be like ſome Inne, that hath a Crowne for the ſigne without, and within there is none but peſants; or a Roſe vpon the poſt without, and nothing but ſluttiſhneſſe and filth within: Or an Angell without, and nothing within, but lewd drunkards. As it is ſaid of God, *Dixit, & factum eſt*; So alſo, *ſcripſit, & factum eſt*; They ſhall be written holy, that is, they ſhall bee made holy: Happy is it for vs, tho wee write no new Emblems of our owne, if wee can haue this holy

Impreſe of God, written not in forcheads, but in our hearts, *Holineſſe to the Lord.* Thus much of the Embleme, or word. Now for the ſubiect and circumſtances: *In that day*, aboue this; there is the proficiencie of the Church: *Holineſſe ſhall bee written vpon the Bells*; prophane things ſhall bee holy, There is the ſanctification of the Church: The Bells of warlike horſes ſhall bee turned to the quiet vſe of Religion; There is the religious peace of the Church. Thirdly, the pots to ſeeth in, ſhall bee as Bowles to offer vp incenſe in; There is the degrees of the Churches perfection: ſo that heere ariſe foure heads of our ſpeech; The proficiencie, Sanctification, Peace, Perfection of the Church. All which craue your gracious and Chriſtian attention; or leſt I be too long, two of them onely.

When therefore ſhall this be fulfilled? Not vnder the Law; It had beene a great profanation: For none but the High-Prieſt might weare this Poſie: The place oft-times diſparages; As to put the Arke of God into a Cart, or to ſet it by *Dagon*.

It is vnder the Goſpell, that this poſie of *Holineſſe* ſhall be ſo common; *In illa die*; and *this is that day*: How great is this proficiencie of the Church? Looke how much difference there is betweene one and many, betweene the holieſt of men, and an ordinary beaſt, betweene the frontall of the High-Prieſt, and the Bells of horſes, ſo much there muſt be betwixt the Church in that day, and in this. It is the faſhion of the true Church, to grow vp ſtill, from worſe to better, as it is ſaid of the head of the Church, *Creſcebat & corroborabatur*. As it is compared to ſtones for firmneſſe, ſo to grifts for growth: Yea the Kingdome of heauen is like a graine of muſtard-ſeed, that of the leaſt ſeed, proues the greateſt plant, in his kinde: the riuer of God flowes firſt vp to the ankles, then to the knees, and at laſt to the chin.

The Church was an *Embryo* till *Abrahams* time; In ſwathing-bands till *Moſes*, In child-hood till Chriſt; A man in Chriſt, A man full-growne in glory. As man is an Epitome of the World, ſo is euery Chriſtian an abridgement of the Church; Beſt at laſt; *In illa die*. Hee is like to the feaſt of *Cana*, where the beſt wine was brought in laſt: not naturally, but by tranſmutation. It was a blaſphemous, and (mee thinkes) a *Vorſtian* reaſon, that *Toſtatus* brings, why God did not create the voyces out of the Propitiatorie, *Quia Deus non poteſt agere per ſucceſſionem*: Surelie in vs hee doth; and as wee can doe nothing, *in inſtante*, no more doth God in vs. As in the Creation hee could haue made all at once, but hee would take dayes for it; ſo in our re-creation by grace: As naturall, ſo ſpirituall agents, doe *agere per moram*. That rule of *Aquinas* is ſure, *Succeſſiuorum non ſimul eſt eſſe & perfectio*: to which that accords of *Tertullian*, *Perfectio ordine poſt-humat*. There muſt be an *illa dies*, for our full ſtature; till which, if we be true Chriſtians, we muſt grow from ſtrength to ſtrength: herein grace is contrary to nature, ſtrongeſt at laſt. Wee muſt change till then, but *in melius*; till we come to our beſt; and then, we muſt be like him, in whom is no ſhadow by turning.

But, where wee ſhould be like the Sunne till noone, euer riſing; there bee many like *Ezekiues* Sunne, that goe backe many degrees in the diall: whoſe beginnings are like *Neroes* firſt fiue yeares, full of hope, and peace. Or, like the firſt moneth of a new ſeruant, or like vnto the foure Ages, whoſe firſt was gold, the laſt iron: Or to *Nebuchadnezzars* image, which had a precious head, but baſe feet. Looke to your ſelues, this is a fearefull ſigne, a fearefull condition: Can hee euer bee rich, that growes euery day poorer? Can he euer reach the goale that goes euery day a ſtep backe from it? Alas then, how ſhall he euer reach the goale of glory, that goes euery day a ſtep backward in grace? He that is worſe euery day, can neuer be at his beſt, *In illa die, In that day.*

Hitherto the proficiencie; The ſanctification followes. The Moſaicall Law was ſcrupulous: There were vnholy places, vnholy garments, perſons, beaſts, fowles, veſſels, touches, taſtes: Vnder the Goſpell all is holy. All was made vnholy, when the firſt *Adam* ſinned; when the ſecond *Adam* ſatisfied for ſinne, all was made holy: *Moſes* the ſeruant built his houſe; with a [illegible] *Epheſ.* 2.14. A partition wall in the midſt:

midſt: Chriſt the Sonne pulled downe that ſcreene, and caſt all into one ἀμάνδρα ἐν: Iewes and Gentiles, whole hooſes and clouen, dwell now both vnder a rooſe. *Moſes* branded ſome creatures with vncleannesſe; he that redeemed his children from morall impuritie, redeemed his creatures from legall: What ſhould *S. Peters* great ſheet let downe by foure corners teach vs, but that all creatures through the foure corners of the world, are cleane and holy? *S. Paul* proclaimes the ſumme of *Peters* viſion: *Omnia munda mundis:* It is an iniurious ſcrupulouſneſſe, to make differences of creatures; iniurious to God, to the creature, to our ſelues: To God, while we will not let him ſerue himſelfe of his owne: To the creature, while wee powre that ſhame vpon it, which God neuer did: To our ſelues, while wee bring our ſelues into bondage, where God hath inlarged vs. When *Iulian* had poyſoned the wells, and ſhambles, and fields, with his heatheniſh Luſtrations; the Chriſtians (ſaith *Theodoret*) ate freely of all, by vertue of PAVLS, *Quicquid in macello:* To let paſſe the idle curiouſneſſe of our *Semi-Anabaptiſts*, of the ſeparation, at whoſe folly, if any man bee diſpoſed to make himſelfe ſport, let him reade the Tragicomicall relation of the Troubles & Excommunication of the Engliſh at Amſterdam: There ſhall hee ſee ſuch warres waged betwixt brothers, for but a buske, or whale-bone, or lace, or cork-ſhooe, as if all Law and Goſpell ſtood vpon this point; as if heauen and earth were little enough to be mingled in this quarrell; *Nec gemino bellum Troianum.* To paſſe ouer all other lighter niceneſſe of this kinde: Who can chooſe but be aſhamed of the Church of Rome; which is here in a double extremitie, both groſſe: In denying, wiping out holineſſe, where God hath written it: and in writing it, where God hath not written it: In the firſt, how doe they driue out Deuils out of good creatures, by fooliſh exorciſmes? I would hee were no more in themſelues. How doe they forbid meats, drinks, dayes, mariage which God hath written holy? Hee that reades *Nauars Manuall*, ſhall finde cholericke blaſphemie a veniall ſinne, pag. 91. ſome theft veniall, p. 140. Common lying, veniall, p. 191. Curſing of parents if not malicious, veniall, p. 100. and yet the ſame Author, chap. 21. nu. 11. p. 209. to eat of a forbidden diſh, or an allowed diſh more than once on a forbidden day, is a mortall ſinne: And now theſe venials (ſaith *Francis a Victoria*) by a Pater-noſter, or ſprinkling of holy water, or knocke of the breaſt are cleared; but that mortall eater is ἔνοχος τῇ κείσει, guiltie of iudgement, yea, of hell it ſelfe: Scribes, Phariſies, Hypocrites, which prate of *Peters* chaire, but will neuer take out *Peters* leſſon, That which God hath ſanctified, pollute thou not. In the other: What Holineſſe doe they write in religious Cowles, Altars, Reliques, Aſhes, Candles, Oyles, Salts, Waters, Enſignes, Roſes, Words, Graines, Agnus Dei, Medalls, and a world of ſuch traſh: So much, that they haue left none in themſelues. Let mee haue no faith, if euer play-booke were more ridiculous, than their Pontificall, and booke of holy Ceremonies. It is well that *Ierome* reads theſe words, *ſuper frænum*, not *ſuper Tintinnabulum*; Elſe, what a rule ſhould wee haue had; tho hee had ſaid, *Equorum*, not *Templorum:* What compariſons would haue beene; If *Holineſſe to the Lord* muſt bee written on the bells of Horſes, much more on the bells of Churches. What a colour would this haue beene for the waſhing, anointing, bleſſing, chriſtening of them? What a warrant for driuing away Deuils, chaſing of ghoſts, ſtilling of tempeſts, ſtaying of thunders, yea deliuering from Tentations, which the Pontificall aſcribes to them? By whoſe account, there ſhould be more vertue in this peece of metall, than in their holy Father himſelfe, yea than in any Angell of heauen: But their vulgar bridles them in this, which reads it, *ſuper frænum*, which ſome ſuperſtitious man would ſay were fulfilled in *Conſtantines* ſnaffle made of the nailes that pierced Chriſt. How worthie are they in the meane time of the whip, not of men onely, but of God, which thus in a ridiculous preſumption write Holineſſe, where God would haue a blanke; and wipe out Holineſſe, where God hath written it.

For vs, there is a double holineſſe; for vſe, for vertue: All things are holy to vs for vſe; nothing is holy for vertue of ſanctification, but thoſe things which God hath ſanctified to this vertue; his Word, his Sacraments: We may vſe the other, and put

no holineſſe in them; we muſt vſe theſe, and expect holineſſe from them: οὐδὲν κοινὸν, Nothing vncleane, is *Peters* rule, but with *Pauls* explication, *Munda mundis:* All things are cleane in themſelues; to thee they are not cleane, vnleſſe thou be cleane. Mine owne clothes ſhall make me filthy, ſaith *Iob, 9.* 31. Many a one may ſay ſo, more iuſtly. The proud mans gay coat, the wanton womans beaſtly faſhions, both ſhew them to be vncleane, and make them ſo. But the lewd man makes his owne clothes filthy; his meats, drinks, ſports, garments, are vncleane to him, becauſe he is vncleane to God; they are curſed to him, becauſe he is curſed of God: God hath written on the outſide of his creatures, Holy to the Lord; wee write on the inſide, Vnholy to men; becauſe our outſide and inſide is vnholy to God: yea, we doe not onely deface this inſcription of holineſſe in other creatures to vs, but wee will not let God write it vpon vs, for himſelfe. O our miſerie and ſhame: All things elſe are holy; Men, Chriſtians, are vnholy. There is no impuritie, but where is Reaſon, and Faith, the grounds of Holineſſe. How oft would God haue written this title vpon our foreheads? and ere he can haue written one full word, we blot out all: One ſweares it away, another drinks it away, a third ſcoffs it away, a fourth riots it away, a fift ſwaggers it away; and I would to God it were vncharitable to ſay, that there is as much holineſſe in the Bridles of the Horſes, as in ſome of their Riders. Oh holineſſe, the riches of the Saints, the beautie of Angels, the delight of God, whither haſt thou withdrawne thy ſelfe? where ſhould we finde thee if not among Chriſtians? and yet how can we be, or be named Chriſtians without thee? I ſee ſome that are afraid to be too holy: and I ſee but ſome that feare to be too prophane. We are all Saints, πάντες ἅγιοι, 1 *Cor.* 1.2. All by calling; and ſome but by calling: By calling of men, not of God: As the Church of Rome hath ſome Saints which are queſtioned whether euer they were in nature; others, whether they be not in Hell; burning Tapers to them on earth, to whom perhaps the fiends light firebrands below. As *Cæſarius* the Monke brings in *Petrus Cantor*, and *Roger* the Norman diſputing the caſe of *Becket*; ſo wee haue many titular Saints, few reall; many which are written in red Letters in the Calendar of the world, Holy to the Lord, whom God neuer canonizes in heauen, and ſhall once entertaine with a *Neſcio*, I know you not. Theſe men yet haue Holineſſe written vpon them, and are like, as *Lucian* compares his Grecians, to a faire gilt boſſed booke: looke within, there is the Tragedie of *Thyeſtes*, or perhaps *Arrius* his *Thalia*; the name of a Muſe, the matter hereſie; or *Conradus Vorſtius* his late monſter, that hath *De Deo* in the front, and Atheiſme and Blaſphemie in the text. As *S. Paul* ſaies to his Corinths, Would God yee could ſuffer me a little: Yee cannot want praiſers, yee may want reprouers; and yet you haue not ſo much need of *Panegyricks*, as of reprehenſions. Theſe by how much more rare they are, by ſo much more neceſſarie. *Nec cenſura deeſt quæ increpet, nec medicina quæ ſanet*, ſaith *Cyprian*. A falſe praiſe grieues, and a true praiſe ſhames, ſaith *Anaſtaſius*. As Kings are by God himſelfe called Gods (for there are *Dij nuncupatiuè*, and not *eſſentialiter*, as *Gregorie* diſtinguiſhes) becauſe of their reſemblance of God, ſo their Courts ſhould be like to heauen, and their attendants like Saints and Angels: *Decet domum tuam ſanctitudo*, agrees to both. Thus you ſhould be: But alas, I ſee ſome care to be gallant, others care to be great, few care to be holy. Yea I know not what Deuill hath poſſeſſed the hearts of many great ones of our time in both ſexes, with this conceit, that they cannot be gallant enough, vnleſſe they be godleſſe. Holineſſe is for Diuines, or men of meane ſpirits, for graue, ſubdued, mortified, retired mindes; not for them that ſtand vpon the tearmes of honour, height of place and ſpirit, noble humours: hence are our oaths, duels, profaneſſes. Alas, that wee ſhould be ſo beſotted, as to thinke that our ſhame, which is our onely glory: It is reaſon that makes vs men, but it is holineſſe that makes vs Chriſtians. And woe to vs that wee are men, if wee be not Chriſtians. Thinke as baſely of it as yee will; you ſhall one day finde, that one dram of holineſſe is worth a whole world of greatneſſe; yea, that there is no greatneſſe, but in holineſſe. For Gods ſake therefore doe not ſend holineſſe to Colledges

or

or Hoſpitals for her lodging, but entertaine her willingly into the Court, as a moſt happy gueſt. Thinke it a ſhame, and danger, to goe in fine clothes, while you haue foule hearts; and know, that in vaine ſhall you bee honour'd of men, if you bee not holy to the Lord. Your goodly outſides may admit you into the Courts on earth; but you ſhall neuer looke within the gates of the Court of heauen without holineſſe: Without holineſſe no man ſhall ſee God. O God, without holineſſe we ſhall neuer ſee thee; and without thee we ſhall neuer ſee holineſſe: write thou vpon theſe flinty hearts of ours, Holineſſe to thy ſelfe: Make vs holy to thee, that wee may bee glorious with thee and all thy Saints and Angels.

All this onely for thy Chriſts ſake, and to whom, &c.

THE IMPRESE OF GOD.

THE SECOND PART.

By Ios. Hall.

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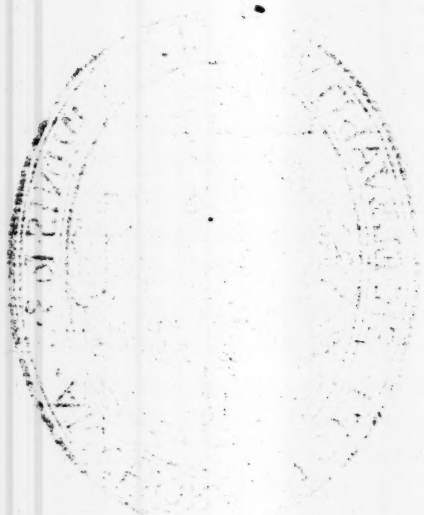

THE IMPRESE OF GOD.

THE SECOND PART.

ZACH. vlt. 20.

IT is well-neere a yeere agoe, ſince in this Gracious Preſence, we entred vpon this myſticall, yet pertinent Text. You then heard what This day is; what theſe Bells or Bridles; what this inſcription, what theſe Pots and Bowles: And out of That day you heard the proficiencie of the Church; out of Holineſſe written on the Bells, the ſanctification of the Church: You ſhall now heare, out of theſe bells, or bridles of warlike horſes, thus inſcribed, the change of the holy warre, and peace of the Church; out of theſe pots, aduanced to the likeneſſe of the bowles of the Altar, the degrees of the Churches perfection, and acceptation; All which craue your gratious and honourable attention. That conceit (which yet is graced with the name of ſome Fathers) that takes this in the literall ſenſe of *Conſtantines* bridle, wee paſſe, as more worthy of ſmiles than confutation: Queſtionleſſe, the ſenſe is ſpirituall; and it is a ſure rule, that as the hiſtoricall ſenſe is fetcht from ſignification of words, ſo the ſpirituall from the ſignification of thoſe things, which are ſignified by the words.

For this inſcription then, it ſhall not be vpon the bells, for their owne ſakes, but for the horſes: not as bells, but as bells of the horſes; And on the horſes, not for their owne ſakes, but as they ſerue for their Riders. The horſe, a military creature; there is no other mention of him in Scripture, no other vſe of him of old: when the eyes of *Eliſhaes* ſeruant were open, he ſaw the hill full of horſes, 2. *King.* 6. Euen the celeſtiall warfare is not expreſſed without them: Hence you ſhall euer finde them matcht with Chariots in the Scripture: And the Poet, *Nunc tempus equos, nunc poſcere currus:* hee ruſheth into the battell, ſaith *Ieremy*; and he is made for it; for he hath both ſtrength and nimbleneſſe. He is ſtrong: there is *fortitudo equi*, Pſalm. 47. and God himſelfe acknowledges it. Haſt thou giuen the horſe his ſtrength, *Iob* 39. He is ſwift, ſaith *Ieremy*, 4. 13. yea as Eagles or Leopards, ſaith *Abacuc.* We muſt take theſe horſes then, either

as

as continuing themſelues, or as altered. If the firſt; The very warres vnder the Goſpell ſhall be holy; and God ſhall much glorifie himſelfe by them: He ſaith not, There ſhall be no horſes, or thoſe horſes ſhall haue no bells, or thoſe bells no inſcription; but thoſe horſes, and their vſe, which is warre, and their ornaments, which are bells, ſhall haue a title of Holineſſe. While *Cornelius Agryppa* writes of the vanity of Sciences, wee may well wonder at the vanity of his opinion, that all warre was forbidden vnder the Gopell. But let *Agrippa* bee vaine in this, as a meere Humaniſt, and the Anabaptiſts groſly falſe as being franticke heretiques: it is maruell how *Eraſmus* ſo great a Scholler, and *Ferus* ſo great a Text-man, could miſcarry in this Manichean conceit. *Alphonſus a Caſtro* would faine haue our *Oecolompadius* to keepe them company, but *Bellarmine* himſelfe can hardly beleeue him: No maruell, when he ſees *Zuinglius* die in the field, tho as a Paſtor, not as a Souldier: and when our ſwords haue ſo well taught them, beſides our tongues, that the hereticks are as good friends to warre, as enemies to them. It is Gods euerlaſting title, *Dominus exercituum.* To ſpeake nothing of the old Teſtament; What can *Cornelius Agrippa* ſay to *Cornelius* the Centurion? I feare no man would giue that title to him that oppoſed warre, which Gods ſpirit giues to this agent in warre; A iuſt man, and fearing God: His warfare ſaith *Chryſoſtme*, hurt him not. Did not Chriſt himſelfe bid (euen hee that ſaid, who ſo ſmites with the ſword ſhall periſh with the ſword, in caſe of priuate reuenge) *Qui non habet gladium, vendat tunicam, emat gladium?* The Angels themſelues are heauenly ſouldiers; Euery Chriſtian is a ſouldier: As he is a Chriſtian, he fights not againſt fleſh and bloud, but principalities and powers; as he is a Chriſtian ſouldier, he fights both againſt fleſh and bloud, and principalities; All the warres of God: So that contrary to *S. Martin*, who ſaid, I am a Chriſtian, I may not fight; he muſt ſay, I am a Chriſtian, I muſt fight. And why may he not? God when he makes vs Chriſtians, leaues vs the ſame wit to deuiſe ſtratagems, the ſame hands to execute them. All things (as *Eraſmus* wittily) haue in them naturally a meanes of defence; the Horſe heeles, Dog teeth, Oxe hornes, Porcupine quills, Bee ſting, Serpent poyſon; thoſe weaker creatures that cannot reſiſt, haue either nimble feet to out-runne vs, or wings to out-flie vs: Onely man is left naked: Yet ſo, as his furniture within can ſoone furniſh him for without: Yet all horſes, all warres, are not written holy; As there is a ſpirituall euill warre, of the fleſh againſt the ſpirit: ſo there is a temporall of fleſh, againſt fleſh. *Vnde bella?* ſaith Saint *Iames*. *Militare propter prædam*, to fight for a booty (ſaith *Ambroſe*) is ſinne. That witty *Alphonſus* King of *Arragon* (to whom wee are beholden for ſo many *Apothegmes*) had for his Impreſe a Pellican ſtriking her ſelfe in the breſt, and feeding her young with the bloud; with a word, *Pro lege & grege.* All warre drawes bloud: oft of the innocent part, πολεμος is πολυ-αιμος, and therefore muſt neuer be but *pro lege*, for Religion; or *pro grege*, for the Common-wealth. And as it hath theſe two grounds; ſo alſo two directors; Iuſtice and Charity. Iuſtice, that requires both authority in the menager, and innocence in menaging; Authority; A ſubordinate power is not capable of holy warre: He onely may ſay *pro lege*, that is, *cuſtos vtriuſque tabulæ*; he onely *pro grege*, that is πομην λαων: If priuate men ſhall ſay, *pro lege*, or *pro grege*, they are traytors and not ſouldiers; In them, as he ſaid to *Alexander*, war is but theft and murder. Only Kings are the publike iuſticers of the world: which can command peace with their owne, and puniſh the breach of peace in others Innocence. Wrong no man ſaith *Ioh. Bapt.* That *non ex iure*, is more than vnchriſtian, brutiſh.

Charity; whether in the intention; Peace muſt be the end of warre. *Bellarmine* ſaid this one thing well, That warre to the Common-wealth is as *vulnera Chirurgi:* or, in the action; both of vndertaking and ceſſation: vndertaking; according to the Iewiſh prouerbe, Firſt, we muſt enquire of *Abel*; and the heathen Poet could ſay, *extrema nemo primo tentauit loco:* no iuſt warre is ἀπροσκλητος: Ceſſation, vpon iuſt ſatisfaction; as *Sheban's* head raiſes the ſiege of *Abel:* This is *bellum Domini*; and Holineſſe is written vpon the bells of theſe horſes of warre. Such were the warres of that bleſſed *Conſtantine*, both *Theodoſij*, *Honorius*, and all whom God wrote Holy and made happy. Such were many gallant Princes of old perſwaded that thoſe warres of *Paleſtine* were; who in a

cunning

cunning wile were ſent to get the Holy Land, that in the meane time they might leeſe their owne: How many Councels were ſummon'd, how many Armies leuied, one of 300000. at once, by Pope *Vrbans* procurement? how many ſtreames of Chriſtian bloud ſpilt to recouer the land of them that murdred Chriſt, which God had curſed to confuſion, *terram ſacerrimam*, in the *Plautine* ſenſe? Such are thoſe that are vndertaken againſt the ſcourge of Chriſtendome, the creature of Mahomet, that Turkiſh Magog. Such are thoſe that the Defender of the Chriſtian Faith hath been iuſtly prouoked to vndertake againſt that Romiſh Vſurper, PETERS ſucceſſor in nothing, but in denying his Maſter. The inclemency of the late Pope labouring to foreſtall him in his iuſt throne, and the abſurd pragmaticall impudency of the preſent, in that groſſe prohibition of a fauourable & naturall oath, for his Maieſties ſecurity, in a ſort countenancing rebellion againſt his Perſon; beſide thoſe ſhameleſſe libels of his factors, to the ſcorne of Gods Anointed, haue ſeemed to vſurpe *Samuels* meſſage, *Vade, percute, demolire.* To omit priuate motiues; Pope *Vrbane* in that his zealous Oration to the Councell of Cleremont vſed no one reaſon to perſwade the world to draw their ſword againſt the Turkes, which might not iuſtly be vrged to Chriſtian Princes, to ſcale the walls of Rome. Doth he ſpeake of the Saracens prophaning of Ieruſalem? we parallel the ſhamefull profanations of the ſpirituall Ieruſalem; their heatheniſme was neuer ſo idolatrous. Doth he he ſpeake of abuſing the ſepulchre of Chriſt? we parallel them with the abuſing of his ſacred body. Doth he ſpeake of the cruelty of thoſe ſauages? we alſo may ſay of them, *Effunditur ſanguis Chriſtianus, Chriſti ſanguine redemptus, &c.* neither need I feare to ſay with *Iunius*, that in this they are *Trucis Truciores.* But I know what difference there is betwixt a Preacher, and an Herald: our title is *Euangelizantes pacem*; And tho the ſword of the hand doth well, yet it is the ſword of the mouth, that muſt ſlay that Man of ſinne: Yet this I dare ſay, that if in the cauſe of God and his Church, this warre ſhould be vndertaken, *Holineſſe* ſhould be written vpon our Horſes bridles; and, as we ſhall enter with fewer croſſes vpon our breſts, than thoſe honeſt ſouldiers into their holy warre: ſo both our cauſe ſhould bee more holy, and wee ſhould returne with fewer croſſes on our backes; But I meddle not with this. There is a warre that wee cannot ſhake off: Not with the perſon, but the corruptions of that foule Church, wee haue long waged it. God had neuer any quarrell vpon earth, if this be not his. Our bleſſed forefathers haue ſhed their bloud in this field, & are glorious: let vs ſtir vp our chriſtian courage to this ſeruice, vpon our horſes heads ſhall be written holines; vpon ours, glory and immortality. But take theſe horſes & bels altered (as fits better) by this writing from themſelues; what God writes is done: Write this man childleſſe; therefore he muſt be ſo. *Ioel* doth not ſo well comment vpon this place, Breake your plow-ſhares into ſwords, and your ſithes into ſpeares, *Ioel* 3. 10. as *Mich.* 4. 3. They ſhall breake their ſwords into mattocks, and their ſpeares into ſithes; Mattocks and ſithes the inſtruments of profit, one for the commodities aboue the earth, the other for thoſe vnder it; which as I take it, would not be ſo ſtrictly reſtrained to the very time of Chriſts comming, when there was an vniuerſall peace on earth, and the Temple of *Ianus* was ſhut: as *Cyril, Chriſoſtome, Euſebius, Hierome*, vnderſtand it: rather it is a propheſie of that outward and during peace vnder the Goſpell, which all the true profeſſors of it ſhould maintaine with themſelues. All nations, though fierce & ſterne of diſpoſition, yet if they once ſtoop ſincerely to the Goſpel, ſhall compoſe themſelues to a ſweet accordance, and imploy their vnited ſtrength to the ſeruice of God: But how is this fulfilled? Some in all ages haue run forth into fury, & troubled the cõmon peace: It is true; but theſe are blanks, ſuch as vpon whom God hath not written holines. It is no hoping that all horſes ſhall be bridled, or all bridles written on. As grace, ſo peace is not in ſuch ſort vniuerſall, that all ſhould incline to it, on all conditions: There are ſome שונאי שלום Peace-haters; it is as poſſible to tame a waſpe, as to incline them to peace: Such are the wilful Romaniſts of our time (to omit Schiſmes) which will rather mingle heauen & earth together, than remit one gainefull error. But what euer become of theſe *Mamzers*, which doe thus exclude themſelues from the cõgregation of God, it were happy, if all the true & acknowledged

Bellicoſa pectora vertuuntur in manſuetudinem Chriſtianam. Hier. Suniæ & Fritellæ.

ledged ſonnes of the Church would admit the inſcription of an holy peace. Alas, why doe wee that are brethren fall out for our change of ſuits by the way? and make thoſe quarrels deadly, which deſerue not to be quarrels? Oh that ſome bleſſed Doue would bring an Oliue of peace into this Arke of God! Who is ſo fit for this glorious ſeruice as our gratious Peace-maker? *Nemo me impune laceſſet*, is a good Poſie; but *Beati pacifici*, is a better. Let the Vice-gerent of him which is the Prince of peace, as he was made for the peace of the walls, and proſperity of the gates of Sion, be that *Angelus pacis*, *Eſ.* 33.7. Let his wiſdome and ſweet moderation proceed to allay all theſe vnkindly ſtormes of the Church, that we may liue to ſee that happy greeting of the Pſalmiſt, *Righteouſneſſe and Peace haue kiſſed each other*. And as this holds in matter of iudgement, ſo of practiſe too. Do you ſee a looſe & lawleſſe man, wilful in his deſires, vnbridled in his affections, inordinate in his life, imploying his wit to ſcoffe at his Creator, caring for nothing but the worſe part of himſelfe? There is one of *Zacharies* horſes; when Gods Spirit breathes vpon the ſoule of this man, he is now another from himſelfe: Holineſſe to the Lord is written vpon his Bels. This was done ſometimes of old: *Saul* was among the Prophets; *Salomon* and *Manaſſes*, great patternes of conuerſion; but rarely in reſpect of the daies of the Goſpell. What ſhould I ſpeake of *S. Paul?* No ground would hold him, he runs chafing and foaming from *Hieruſalem* to *Damaſcus*; of his Iaylor? of *Mary Magdalen?* Behold whole troupes of wilde natures reclaimed, *Eph.* 4. *Col.* 3. *Act.* 2. Who can deſpaire where God vndertakes? Shew me neuer ſo violent and deſperate a ſinner, let him be as *Iobs* wild aſſe in the deſert, or as *Amos* his horſe that will run vpon the rocks, *Amos* 6.12. if God once take him in hand, thou ſhalt ſoone ſee that his horſe is fleſh, and not ſpirit; and ſhalt ſing *Deborahs*, *Vngulæ ceciderunt*, *Iudg.* 5.22. or *Ioſhuahs*, *Subneruabis*, *Ioſ.* 11.6. Now ſhalt thou ſee him ſtand quaking vnder the almighty hand of God, ſo that he may write what he will in his bridle, yea in his skin. And if there be any ſuch headſtrong and reſtie ſtead here among vs, let him know, that God wil either breake his ſtomacke or his heart: *Flagellum equo*, ſaith *Salomon*; and if that will not ſerue, *Collidã in te equum & equitẽ*, *Ier.* 51.21. But alas, how rare are theſe examples of reclamation? Where is this power of the Goſpell? Men continue beaſts ſtill, and with that filthy *Gryllus* plead for the priuiledge of their beſtiality. The ſins of men ſtriue to outface the glory of the Goſpell. What ſhall I ſay to this? If after all theſe meanes thou haue no bridle, or thy bridle no inſcription, it is a fearefull doome of the Apoſtle; *If our Goſpell be hid, it is hid to them that periſh*. Thus much of the horſes & bels. Now from the pots and bowles, you ſhall ſee the degrees of the Churches perfection: and ſee it, I beſeech you, without wearineſſe, with intention. The pots of the Temple were ſeething veſſels for the vſe of ſacrifice: Theſe are the Prieſts themſelues here, for that there is a diſtinction made betwixt the Pots of the Lords houſe, and euery pot in *Ieruſalem*. The ordinary Iew was euery pot: therefore the Pots of the Lords houſe muſt be his Miniſters. Theſe vnder the Goſpell ſhall be of more honourable vſe; (as the bowles before the Altar) like as the Altar of perfumes was more inward, and of higher reſpect. The pots were of ſhining braſſe; bowles of gold, 1 *King.* 7.50. It is no brag to ſay, that the Miniſtery of the Goſpell is more glorious than that of the Law: The leaſt in the kingdome of Heauen (ſaith CHRIST) is greater than *Iohn Baptiſt*, *Matth.* 11.11. The Kingdome of Heauen, that is, the Church, not as *Auſten*, *Ierome*, *Bede* expound it, of the third heauen; for Chriſt would make an oppoſition betwixt the old and new Teſtament. The not vnlearned Ieſuite *Maldonat*, while he taxeth vs for preferring euery Miniſter of the Goſpell to *Iohn Baptiſt*, mends the matter ſo well, that he verifies it of euery perſon; *Minimus quiſque in Euangelio*, that is, *qui Euangelium recipit*, *maior eſt illo*; not feeling how hee buffets himſelfe: for if the leaſt of thoſe that receiue the Goſpell, how much more the leaſt of thoſe that preach it? This is no arrogance. God would haue euery thing in the laſt Temple more glorious than in the firſt, which was figured by the outward frame, more glorious in CHRISTS time, than that of SALOMON; as that was beyond the Tabernacle. This is a better Teſtament, *Hebr.* 7.22. That had the ſhadow, this the ſubſtance, *Heb.* 10. Vnder this, is greater illumination; *Effundam ſpiritum meum*, ſaith the Prophet: before,

before, ſome few drops diſtilled; now a whole current of graces; *Effundam.* If therefore *Iohn Baptiſt* were greater than the ſonnes of men, becauſe they ſaw Chriſt to come, hee pointed at him comming; ours muſt needs be more glorious, becauſe wee ſee and point at him now come, and fully exhibited. Wee will not conteſt with the Leuiticall Prieſthood, for coſt of clothes, for price of veſſels; let the Church of Rome emulate this pompe, (which cares not if ſhee haue golden veſſels, though ſhee haue leaden Prieſts) wee enuie it not; but for inward graces, for learning, knowledge, power of teaching, there is no leſſe difference, than betwixt the pots of the Temple, and bowles of the Altar: God ſayes of them in way of reiection, *Non eſt mihi voluntas in vobis, Mal.* 1. Hence the Prieſthood of the new Law is *Leui* refined, *Mal.* 3. 3. *Et purgabit filios Leui*; which *Hierome* not vnlikely, interprets of the Miniſterie of the Goſpell: They are the ſonnes of *Leui*, which ſignifies *Copulation*; *quia homines cum Deo copulant*; but of *Leui* purged, and purged as gold: As much difference betweene them, as betwixt gold in the Ore, and in the wedge. Hence is double honour challenged to the Euangelicall Miniſterie, yea, and giuen: Yee receiued me, ſaith *S. Paul*, as an Angell of God, yea as Chriſt Ieſus, *Gal.* 4. 14. Hence the Angell, of himſelfe to IOHN, I am thy fellow-ſeruant. Woe bee to them therefore which ſpet in the faces of thoſe whom God hath honoured: It is Gods ſecond charge, this of his Prophets: His firſt is, *Touch not mine Anointed*; his ſecond, *Hurt not my Prophets.* And if one diſgracefull word ſpoken but by rude children to a Prophet of the old Teſtament, coſt ſo many throats, God be mercifull to thoſe dangerous and deadly affronts that haue beene, and are daily offered to the Prophets of the new: What can wee ſay, but with the women of *Tekoah*, *Serua ô rex.* Wee bleſſe God that wee may bemoane our ſelues to the tender and indulgent eares of a gracious Soueraigne, ſenſible of theſe ſpirituall wrongs; who yet (we know) may well anſwer vs with *Iacobs* queſtion, *An loco Dei ego ſum?* It grieues mee to thinke and ſay of our ſelues, that for a great part of this, *Perditio tua ex te.* Woe to thoſe corrupted ſonnes of *Heli*, which through their inſufficiencie and vnconſcionableneſſe, haue powred contempt on their owne faces. That proud fugitiue *Campian* could ſay, *Miniſtris illorum nihil vilius, &c.* As falſly as ſpightfully. Let heauen and earth witneſſe, whether any Nation in the world can afford ſo learned, ſo glorious a Clergie. But yet, among ſo many pots of the Temple, it is no maruell if ſome bee drie for want of liquor, others ruſtie for want of vſe, others full of liquor without meat, others ſo full of meat that they want liquor. Let the Lords anointed, whoſe example and incouragements haue raiſed euen this diuine learning to this excellent perfection, by his gracious countenance, diſpell contempt from the profeſſours of it, and by his effectuall endeuours remoue the cauſes of this contempt.

But as euerie Chriſtian vnder the Goſpell is a Prieſt and Prophet, let the people bee theſe pots, or the offerings of the people. That ſhall bee in reſpect of the frequence, or fragrance, according to the double acception of that particle of compariſon *(Camiſrachim)* as the bowles; for number, or qualitie. For the frequence. A few ſeething pots ſerued the ſacrifice; but bowles they vſed many; what for the vſe of the Altar of incenſe, what for the receiuing of the bloud of the ſacrifice, *Salomon* made 100 of gold. Now then ſaith God, in the dayes of the Goſpell, there ſhall be ſuch ſtore of oblations to God, that the number of the pots ſhall equalize the number of the bowles of the Altar: not vnlike, becauſe of the following words; Euerie pot in Ieruſalem ſhall be faine to be imployed to the ſacrifices. This frequence then, is either of the officers, or offerings; perſons, or acts. For the perſons; they were few in compariſon, vnder the Law. All *Paleſtine*, which comprehends all their officers, except ſome few Proſelytes, was but (as *Ierome*, which was a Lieger there, reckons it) an 160. miles long from *Dan* to *Beerſheba*, and 46. miles broad from *Ioppa* to *Bethleem.* Now the partition wall is broken downe, all Nations vnder heauen yeeld franke offerers to the Altar of God. There was no offering then but at Ieruſalem: now Ieruſalem is euerie where. So much therefore as the world is wider than Iudea, ſo much as Chriſtendome is larger than the walls of the Temple; ſo many more officers hath the Goſpell than the Law. And it

were

were well, if there were as many, as they ſeeme. If but as many as all the world ouer offer their preſence to Gods ſeruice on Gods day (leaue thoſe that ſpend it in the ſtewes and Tauernes, to him whom they ſerue) were true offerers, how rich would the Altar be, and the Temple how glorious? But alas, if God will be ſerued with mouthes full of oathes, curſes, bitterneſſe, with heads full of wine, with eyes full of luſt, with hands full of bloud, with backs full of pride, with panches full of gluttonie, with ſoules and liues full of horrible ſinnes, he may haue offerers as many as men: elſe, as *Eſay, relicta eſt in vrbe ſolitudo*; a few pots will hold our ſacrifices: and what is this, but through our wilfull diſobedience, to croſſe him which hath ſaid, that in this day the pots of the Temple ſhall be as the bowles of the Altar? The act or commoditie is offerings; whether outward, or inward. The outward fulfilled in thoſe large endowments of the Church, by our deuout and bountifull predeceſſors. What liberall reuenues, rich maintenances were then put into (mort-maine) the dead hand of the Church? Lawes were faine to reſtraine the bountie of thoſe contributions (the grounds whereof I examine not) in ſtead of MOSES his proclamation, *Nequis facito deinceps opus ad oblationem Sanctuarij, ſatis enim eſt, adeoq; ſupereſt*, Exod. 26. 6. Then *mons Domini, mons pinguis*: but now the Church may crie with the Prophet, My leanneſſe, my leanneſſe. For ſhame, why ſhould ſacrilege croud in with religion? why ſhould our better knowledge finde vs leſſe conſcionable? O iniurious zeale of thoſe men, which thinke the Church cannot bee holy enough, vnleſſe ſhee begge. It hath beene ſaid of old, That Religion bred wealth, and the daughter eat vp the mother: I know not, if the daughter deuoured the mother; I am ſure theſe men would deuoure both daughter and mother: Men of vaſt gorges, and inſatiable. Our Sauiour cried out againſt the Scribes and Phariſies, yet they deuoured but widowes houſes, poore low cottages: but theſe gulfes of men, whole Churches; and yet the ſepulchers of their throats are open for more. I can tell them of a mouth that is wider than theirs, and that is the Prophets, *Os inferni*: Therefore Hell hath inlarged it ſelfe, and hath opened his mouth, without meaſure: and their glorie, and their pompe, and he that reioyceth in it, ſhall deſcend into it, *Eſa.* 5. 14. In the meane time, Oh that our SAMSON would pull this honie of the Church out of the iawes of theſe Lions; or if the cunning conueyances of ſacrilege haue made that impoſſible, ſince it lies not now intire in the combes, but is let downe and digeſted by theſe raueners, let him whoſe glorie it is not to be *Pater patriæ* onely, but *Pater Eccleſiæ*, prouide that thoſe few pots we haue, may ſtill ſeethe, and that if nothing will be added, nothing can be recouered, yet nothing may be purloyned from the Altars of God. But theſe outward offerings were but the types of the inward: what cares God for the bloud or fleſh of bullocks, rams, goats? *Non delectaris ſacrificio vt dem, holocauſtum non vis*, ſaith *Dauid*: what then? The ſacrifice of God is a contrite ſpirit, a broken heart. Our humiliation is *ſacrificium pœnitentiæ*, our new obedience is *ſacrificium iuſtitiæ*, our thankfull commemorations are *ſacrificium laudis*. Theſe are the oblations, which as they ſhall bee frequent vnder the Goſpell, ſo moſt fragrant vnto God: and this is that laſt, and perhaps moſt proper ſenſe, wherein the fleſh-pots of the ſacrifices *erunt ſicut aromata*, ſhall bee as perfumes in the bowles of incenſe. A liuely ſacrifice is well matcht with holy and acceptable. When *Noah* ſacrificed to God after the Deluge, it is ſaid God ſmelt a ſauour of reſt, alluding to his name: but now the ſacrifices wee offer are ὀσμὴ εὐωδίας, a ſauour of ſweetneſſe: ſo that the ſame ſauour that Chriſts oblation had, *Epheſ.* 5. 2. the ſame haue our offerings, *Philip.* 4. 18. Gods children, out of the conſcience of their owne weakneſſes, are eaſily diſcouraged in the valuation of their owne obedience. As therefore they can ſay of their perſons, with *Mephiboſheth*, What is thy ſeruant? ſo of their ſeruices, as *Philip* ſaid of the fiue loaues & two fiſhes, ἀλλὰ ταῦτα τί ἐστιν, Alas, what are theſe? But they and their offerings cannot be ſo baſe to themſelues, as they are pretious to God. There is no ſenſe that giues ſo liuely a refreſhing to the ſpirits, as that of ſmelling: no ſmell can yeeld ſo true and feeling delight to the ſenſe, as the offerings of our penitence, obedience, praiſe, ſend vp into the noſtrils of the Almightie. Hence as the Church can ſay of Chriſt, He is as a bundle of myrrh lying betweene her breaſts;

breaſts; ſo he againe of her in that heauenly *Epithalamion*, Thy plants are as an Orchard of Pomegranates, with ſweet fruits, as cypres, ſpicknard, ſaffron, calamus, and cinamon, with all the trees of incenſe, myrrh, and aloes, with all the chiefe ſpices, *Cant.* 4. 13. Let this therefore comfort vs, againſt our imperfections; If we be pots of the Lords houſe, thoſe faint ſtreames that we ſend vp, ſhall be as ſweet, as the beſt incenſe of the bowles of the Altar, and God ſaies to vs, as to *Cornelius*, Thy praiers and thine almes are come vp, *Act.* 10. And how are they come vp? Like pillars of ſmoke perfumed with myrrh and incenſe, and with all the chiefe ſpices, *Cant.* 3. 6. I ſay if we bee pots of the Lords houſe; for if we be Ægyptian fleſh-pots, that reeke of the ſtrong-ſmelling onions and garlike of our owne corruptions; If we be *Ezechiels* bloudy pots, whoſe ſcumme or (as the vulgar) whoſe ruſt is in them, *Ezec.* 24. If we boile with luſt, if with reuenge, if with ambition; I can ſay no other of vs, than the ſonnes of the Prophets ſaid of theirs, *Mors in olla*, Death is in the pot: a double death, of body, and ſoule. It is a true ſpeech of *Origen*, *Peccatum eſt putidi odoris*: No carion is ſo noiſome. Alas, what ſauours are ſent vp to God from thoſe, that would ſeeme not onely pots of the Temple, but bowles of the Altar; How vnſauourie is the pride, prophaneneſſe, riotouſneſſe, oppreſſion, beaſtlineſſe of our times? It were happy if the Court were free: and as it receiues more ſweet influences of fauour, than all other places; ſo, that it returned backe more fragrant obedience: that as it is ſaid of *Maries* ſpicknard, wherewith ſhe anointed Chriſt, that the whole houſe was filled with the ſauour of the ointment, *Ioh.* 12. 3. ſo the whole world might be full of the pleaſant perfumes of vertuous example, that might ariſe from hence. But alas, the painted faces, and manniſhneſſe, and monſtrous diſguiſedneſſe of the one ſex, the factious hollowneſſe, prodigall gariſhneſſe, wanton pampering, exceſſe in our reſpect to our ſelues, defects in our reſpects to God in the other, argue too well, that too many of vs ſauour more like the golden ſockets of the holy lights, than the bowles of the Altar; God cannot abide theſe ill ſents. The fiue Cities of the Plaines ſent vp ſuch poiſonous vapours to God, that he ſent them downe brimſtone againe with their fire. That which hell is deſcribed by, is ſent downe from Heauen, becauſe that ſuch helliſh exhalations aſcend from them, to heauen. How ſhould the ſinnes of Sodome not expect the iudgements of Sodome? Well might the Iewes feare, becauſe they would not be ſeruiceable caldrons vnto God, that therefore they ſhould be the fleſh, and their Citie the caldron, *Ezec.* 11. 3. Well may we feare it, who haue had ſo ſenſible proofes, as of the fauours, ſo of the iudgements of God: and happy ſhall it be for vs, if we can ſo feare, that our feare may preuent euils. Let theſe pots of ours therefore ſend vp ſweet fumes of contrition, righteouſneſſe, thankſgiuing, into the noſtrils of God; and the ſmoke of his diſpleaſure, wherewith coales of eternall fire are kindled againſt his enemies, ſhall not come forth of his noſtrils againſt vs:

He ſhall ſmell a ſauour of reſt from vs; we a ſauour of peace and life from him:
which God for his mercy ſake, and for his Sonne Chriſts ſake, vouchſafe
to grant vs. To whom with the Father, and the holy Ghoſt,
one glorious God, be giuen all praiſe, honour,
and glory, now and for euer.

AMEN.

FINIS.

1877

A FARE WELL SERMON,

PREACHT TO THE FAMILIE OF PRINCE *HENRY*,

VPON THE DAY OF THEIR DISSOLVTION AT *S. IAMES.*

By Ios. Hall.

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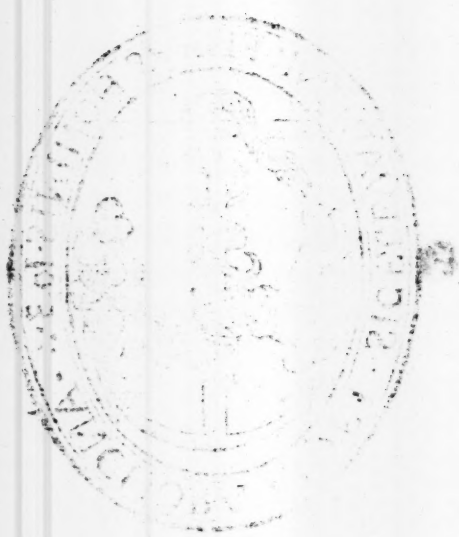

A FAREWELL SERMON.

REVEL. 21. 3.

And I heard a great voyce from heauen, saying, Behold the Tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himselfe shall bee their God with them.

And God shall wipe away all teares from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more paine, for the first things are passed. And he that sate vpon the throne said; Behold, I make all things new.

IT is no wonder, if this place, as it is (for the present) the Well-head of sorrow to all Christendome, haue sent forth abundance of waters of teares. And perhaps, you may expect, that as the trumpets of our late heauy funerall-solemnity, sounded baseſt and dolefullest at the last, so my speech being the last publike breath of this sad dissoluing Family, should bee most passionately sorrowfull. And surely I could easily obtaine of my selfe, out of the bitternesse of my soule, to spend my selfe in lamentations, and to breake vp this assembly, in the violent expressions of that griefe, wherewith our hearts are already broken: but, I well consider, that we shall carry sorrow enough home with vs, in my silence; and that it is both more hard, and more necessarie for vs, to be led forth to the waters of comfort. And because our occasions of griefe are such, as no earthly tongue can releeue vs, nor no earthly obiect; A voyce from heauen shall do it, and a voyce leading vs from earth to heauen. *And I heard a voyce from heauen, &c.*

This day is a day of note for three famous periods. First, it is the day of the dissipation of this Royall Family. Then, the last day of our publike and ioynt mourning. Lastly, the day of the alteration and renewing of our state, and course of life, with the New-yeere. All these meet in this Text with their cordials, and diuine remedies; Our dissipation and dissolution in these words, *Behold, the Tabernacle of God is with men.* Our mourning, *God shall wipe away all teares, &c.* Our change of estate, *Behold, I will make all things new.* I must craue leaue to glide thorow all of these with much speed, and for (the better conueniency of our discourse) through the first, last.

My speech therefore shall as it were climbe vp these six staires of doctrine.

1. That here our eyes are full of teares: how else should they be wip't away? how all, vnlesse many?

2. That these teares are from sorrow; and this sorrow from death, and toyle, out of the connexion of all these.

3. That God will once free vs, both from teares which are the effect of sorrow, and from toile and death which are the causes of it.

4. That this our freedome, must bee vpon a change; for that the first things are passed.

5. That this change shall be in our Renouation. *Behold I make all things new.*

6. That this renouation and happy change shall be in our perpetuall fruition of the inseparable presence of God, whose Tabernacle shall be with men.

Psal. 84. *Iudg.* 2. 5. As those grounds that lie low are commonly mooriſh, this base part of the world wherein we liue, is the vale of teares, That true Bochim, as the Israelites called their mourning-place: We begin our life with teares, and therefore our Lawyers define life, by weeping; if a childe were heard cry, it is a lawfull proofe of his liuing: else if hee be dead, we say he is still-borne; and at our parting God findes teares in our eies, which he shall wipe off. So we finde it alwayes, not onely (לבכות עת) a time of weeping, but (סמור) of solemne mourning, as *Salomon* puts them together, *Eccl.* 3. 4. Except we be in that case that *Dauid* and his people were in, (and *Ieremie* sayes the same in his Lamentations, of the Iewes) that they wept till they could weepe no more: Here are teares at our deuotion; The Altar couered with teares, *Mal.* 2. Teares in the bed, *Dauid* watered his couch with teares, *Psal.* 6. Teares to wash with, as *Maries*. Teares to eat, *Psal.* 42. 3. Teares to drinke, *Psal.* 80. yea drunkennesse with teares, *Esay* 16. 9. This is our destiny as we are men, but more as we are Christians, To sow in Teares; and God loues these wet seed-times; they are seasonable for vs here below: Those men therefore are mistaken, that thinke to goe to heauen with dry eyes, and hope to leape immediately out of the pleasures of earth, into the Paradise of God; insulting ouer the drouping estate of Gods distressed ones. As *Ierome*, and *Bede*, say of *Peter*, that he could not weepe while he was in the High Priests wals, so these men cannot weepe where they haue offended. But let them know that they must haue a time of teares; and if they doe not begin with teares, they shall end with them; Woe be to them that laugh, for they shall weepe; and if they will not weepe, and shake their heads here, they shall weepe and waile, and gnash their teeth hereafter: Here must be teares, and that good store: All teares; as riuers are called the teares of the sea, (נבכי ימים) *Iob* 38. so must our teares be the riuers of our eyes, *Psal.* 119. 136. and our eyes fountaines, *Ier.* 9. 1. Here must be teares of penitence, teares of compassion, and will bee teares of sorrow: Well are those two met therefore; teares and sorrow: for tho some shed teares for spight, others for ioy, as *Cyprians* Martyrs, *Gaudium pectoris lachrymis exprimentes*; yet commonly teares are the iuyce of a minde pressed with griefe; And as well doe teares, and crying, and sorrow, accompany death, either in the supposition, or the deniall; For as worldly sorrow (euen in this sense) causeth death, by drying the bones, and consuming the body: so death euer lightly, is a iust cause of sorrow; sorrow to nature in our selues, sorrow to ours. And as death is the terriblest thing, so it is the saddest thing, that befals a man. Nature could say in the Poet, *Quis matrem in funere nati Flere vetat?* yea God himselfe allowed his holy Priests, to pollute themselues in mourning, for their neerest dead friends, excepting the High Priest; which was forbidden it in figure. And the Apostle while he forbids the Thessalonians to mourne, as without hope; doth in a sort command their teares, but barre their immoderation. It was not without a speciall reference to a iudgement, that God sayes to *Ezechiel*, Sonne of man, behold I will take from thee the pleasure of thy life with a plague, yet shalt thou neither mourne nor weepe, neither shall thy teares runne downe. So fit did the Iewes hold teares for Funerals, that they hired mourners, which with incomposed gestures ranne vp and downe the streets, *Eccl.* 12. who did also cut and lance themselues, that they might mourne in earnest,

1 Sam. 30. *Lam.* 2. 11.

Greg. Nis. Orat.

Exod. 21.

Ezech. 24.

earnest; *Ier.* 16. That good natur'd Patriarch *Isaac*, mourned three yeeres for his mother, as the *Chineses* doe at this day for their friends. *Iacob* mourned two and twenty yeeres for *Ioseph*: and there want not some, which haue thought *Adam* and *Eue* mourned an 100. yeeres for *Abel*: but, who knowes not the wailings of *Abel-mizraim* for *Ioseph*; of the valley of *Megiddon* for *Iosiah*? And if euer any corps deserued to swim in teares, if euer any losse could command lamentation; then this of ours, yea of this whole ILAND, yea of the whole Church of God, yea of the whole world, iustly cals for it, and truly hath it.

O HENRY our sweet Prince, our sweet Prince HENRY, the second glory of our Nation, ornament of mankinde, hope of posterity, and life of our life, how doe all hearts bleed, and all eies worthily gush out, for thy losse! A losse, that we had neither grace to feare, nor haue capacity to conceiue. Shall I praise him to you, who are therefore now miserable, because you did know him so well? I forbeare it, though to my paine; If I did not spare you, I could not so swiftly passe ouer the name, and the vertues of that glorious Saint, our deare Master, or the aggrauation of that losse, whereof you are too sensible: my true commiseration shall command me silence; yet I could not but touch our sore (with this light hand) tho yet raw and bleeding: Death (especially such a death) must haue sorrow and teares; All Nations, all succession of times shall beare a part with vs in this lamentation: And if wee could but as heartily haue prayed for him before, as we haue heartily wept for him since; perhaps we had not had this cause of mourning. From sorrow, let vs descend to paines (which is no small cause of crying and teares) as I feare some of vs must: the word howsoeuer it is here translated, is (πονος) labour; I must confesse, labour and paine are neere one another; whence we say, that he which labours, takes paines; and contrarily, that a woman is in labour, or trauell, when shee is in the paine of child-birth; teares cannot be wip't away whiles toile remaines; That the Israelites may leaue crying, they must bee deliuered from the brick-kilnes of Ægypt. Indeed, God had in our creation allotted vs labour, without paine; but when once sinne came into the soule, paine seized vpon the bones, and the minde was possessed with a wearinesse, and irksome loathing of what it must do: and euer since, sorrow and labour haue beene inseparable attendants vpon the life of man: Insomuch as God, when he would describe to vs the happy estate of the dead, does it in those termes, They shall rest from their labours: Looke into the field, there you shall see toiling at the plough and sithe. Looke into the waters, there you see tugging at the oares and cabels. Looke into the City, there you see plodding in the streets, sweating in the shops. Looke into the studies, there you see fixing of eyes, tossing of bookes, scratching the head, paleness, infirmity. Looke into the Court, there you see tedious attendance, emulatory officiousnesse. All things are full of labour, and labour is full of sorrow. If we doe nothing, idlenesse is wearisome: if any thing, worke is wearisome; in one or both of these, the best of life is consumed. Who now can bee in loue with a life that hath nothing in it but crying, and teares, in the entrance; death, in the conclusion; labour and paine in the continuance; and sorrow in all these? What Gally-slaue but we would be in loue with our chaine? what prisoner would delight in his dungeon? How hath our infidelity besotted vs, if we doe not long after that happy estate of our immortality, wherein all our teares shall be wip't away; and we at once freed from labour, sorrow, and death? Now, as it is vaine to hope for this till then; so then not to hope for it, is paganish and brutish. He that hath tasked vs with these penances, hath vndertaken to release vs: *God shall wipe away all teares.*

While we stay here, he keepes all our teares in a bottle, so precious is the water that is distilled from penitent eies; and because he will be sure not to faile, he notes how many drops there be, in his register. It was a pretious ointment, wherewith the woman in the Pharises house (it is thought *Mary Magdalene*) anointed the feet of Christ: but her teares wherewith shee washt them, were more worth than her spiknard. But that which is here precious, is there vnseasonable; then hee shall wipe away those which here hee would saue. As death, so passions are the companions of infirmity; whereupon some that

Psal. 56.

Luke 7. 37.

that haue beene too nice, haue called those which were incident into Christ, Propassions; not considering that he which was capable of death, might be as well of passions. These troublesome affections of griefe, feare, and such like, doe not fall into glorified soules. It is true, that they haue loue, desire, ioy, in their greatest perfection: yea they could not haue perfection without them; but like as God loues, and hates, and reioyces truly, but in a manner of his owne, abstracted from all infirmity, and passion: so doe his glorified Saints in imitation of him. There therefore, as we cannot die, so wee cannot grieue, we cannot be afflicted. Here one saies, My belly, my belly, with the Prophet; another, mine head, mine head, with the Shunamites sonne; another, my sonne, my sonne, as *Dauid*; another, my father, my father, with *Elisha*. One cries out of his sinnes, with *Dauid*; another of his hunger, with *Esau*; another of an ill wife, with *Iob*; another 2 Kings 4. of trecherous friends, with the Psalmist; One of a sore in body, with *Ezechias*; another of a troubled soule, with our Sauiour in the garden; euery one hath some complaint, or other, to make his cheekes wet, and his heart heauy. Stay but a while, and there shall be none of these: There shall be no crying, no complaining in the streets of the new Ierusalem: No axe, no hammer shall be heard within this heauenly Temple. Why are we not content to weepe here a while, on condition that we may weepe no more? Why are we not ambitious of this blessed ease? Certainly, we doe not smart enough with our euils, that we are not desirous of rest; These teares are not yet dry, yet they are ready to be ouertaken by others, for our particular afflictions. Miseries, as the Psalmist compares them, are like waues, which breake one vpon another, and tosse vs with a perpetuall vexation; and we vaine men, shall we not wish to be in our hauen? Are we sicke, and grieue to thinke of remedie? Are we still dying, and are wee loth to thinke of life? Oh this miserable vnbeleefe, that tho we see a glorious heauen aboue vs, yet we are vnwilling to go to it: we see a wearisome world about vs, and yet are loth to thinke of leauing it: This gracious master of ours, whose dissolution is ours, while he was here amongst vs, his princely crowne could not keepe his head from paine, his golden rod could not driue away his feuers; now is hee freed from all his aches, agues, stitches, conuulsions, cold sweats: now he triumphs in glory, amongst the Angels and Saints; now he walkes in white robes, and attends on the glorious bridegroome of the Church; and doe we thinke he would be content now, for all the kingdomes of the world, to be as he was? We that professe it was our ioy and honour to follow him, whithersoeuer he had gone; In his disports, in his warres, in his trauels; why are we not now ambitious of following him to his better crowne; yea of reigning together with him, (for heauen admits of this equality) in that glory, wherein he raignes with his Sauiour & ours? Why doe we not now heartily, with him that was rauished into the third heauen, say, *Cupio dissolui & esse cum Christo*, not barely to be dissolued; a malecontent may doe so; but therefore to be dissolued, that we may be with Christ, possessed of his euerlasting glory; where we shall not onely not weepe, but reioyce and sing *Halleluiahs* for euer; not onely not die, but enioy a blessed and heauenly life. Euen so Lord Iesus come quickly. Now if any man shall aske the Disciples question: Master, when shall these things be; the celestiall voyce tels him, it must bee vpon a change; *For the first things are passed*; It shall be, in part, so soone as euer our first things, our life, the condition of our mortalitie are passed ouer; It shall be fully, when the first things of the world are passed; Passed not by abolition, but by immutation, as that Father said well; Not the frame of the world, but the corruption of that frame must passe. The Spirit of God is not curious, he cals those things first which were onely former; not in respect of the state which is, but that which shall be; For those things which were first of all, were like their Maker, good, not capable of destruction. Our sinnes tainted the whole creation, and brought shame vpon all the frame of heauen, and earth: That which we did, shall be disanulled; that which God did, shall stand for euer; and this dissolution shall be our glory: other dissolutions strike teares into our eyes, as this day is witnesse; it is our sorrow that the first things are passed, our offices, our pensions, our hopes, our fauours, and (which we esteemed most) our seruices are gone: Let this last dissolution comfort vs against the present.

preſent. Who can grieue to ſee a Familie diſſolued, that conſiders the world muſt bee diſſolued? This little world of ours, firſt, whereof this day giues vs an image: for as our ſeruice, ſo our life muſt away; and then that great one, whoſe diſſolution is repreſented in theſe. The difference is, that whereas this diſſolution brings teares to ſome eies, that wipes them away from all: For all our teares, and ſorrow, and toile, and crying, and death, are for our ſinnes; take away corruption, and miſery goes away with it, and till then, it will neuer be remoued: *No man puts new wine into old veſſels*; much leſſe will God put the new wine of glory, into the old veſſels of corruption: They are our ſinnes, which as in particular they haue rob'd vs of our Prince, changed our ſeaſons, ſwept away thouſands with varieties of deaths, ſo in generall, they haue deformed the face of heauen and earth, and made all the Creation ſigh and groane, and ſtill make vs incapable of the perfection of our bleſſednes; for while the firſt things continue, there muſt needs be teares, and ſorrow, and death. Let vs therefore looke vpon heauen and earth as goodly creatures; but, as blemiſhed, as tranſitory, as thoſe which we ſhall once ſee more glorious. Let vs looke vpon our ſelues with indignation, which haue thus diſtained them; and as thoſe which after ſome terme of their cottage expired, are aſſured they ſhall haue a marble palace built for them, doe long after the time perfixed them, and thinke the dayes and moneths pace ſlowly away, till then; ſo let vs earneſtly deſire the day of the diſſolution of this great houſe of the world, that wee may haue our conſummation in the new heauen. For ſo ſoone as euer the old is paſt, *Behold* (ſaith God) *I will make all things new*. Yea, the paſſage of the one, is the renewing of the other: As the Snake is renewed, not by putting on any new coat, but by leauing his ſlough behind him: the gold is purified, by leauing his droſſe in the fire; Therefore hee addes, not, *I will*, but, *I doe make all new*; and becauſe this is a great worke, behold a great Agent; *He that ſate vpon the Throne ſaid, Behold I make all new*.

A Throne ſignifies Maieſtie, and ſitting permanence or perpetuity: God ſayes, *Heauen is my throne*, in the Pſalme: but as *Salomons* throne of iuory and gold, was the beſt piece of his houſe; So Gods throne is the moſt glorious heauen, the heauen of heauens; for you ſee that tho heauen and earth paſſe away, yet Gods throne remain'd ſtill, and hee ſitting on it; neither ſinne nor diſſolution, may reach to the Empyreall heauen, the ſeat of God.

Here is a ſtate worthy of the King of Kings; All the thrones of earthly Monarchs, are but pieces of his foot-ſtoole. And as his throne is maieſticall and permanent, ſo is his reſidence in it; *Hee ſate in the throne*. *S. Stephen* ſaw him ſtanding, as it were ready for his defence and protection: *S. Iohn* ſees him ſitting (as our Creed alſo runnes) in regard of his inalterable glory. How brittle the thrones of earthly Princes are, and how they doe rather ſtand than ſit in them, and how ſlippery they ſtand too, wee feele this day, and lament. O Lord, eſtabliſh the throne of thy ſeruant our King, and let his ſeed endure for euer. Let his throne be as the Sunne before thee for euermore; and as the Moone a faithfull witneſſe in heauen. But howſoeuer it be with our earthly Gods; of his kingdome there is no end. Here is a maſter for Kings, whoſe glory it is, to riſe vp from their thrones, and throw downe their Crownes at his feet, and to worſhip before his foot-ſtoole.

Be wiſe therefore, O ye Kings; be learned ye Rulers of the earth: ſerue this Lord in feare, and reioyce in him with trembling.

Yea behold here (ſince wee haue the honour to ſerue him, whom Kings ſerue) a royall Maſter for vs; It was one of our ſinnes I feare, that wee made our Maſter, our God; I meane, that we made fleſh our arme; and placed that confidence in him, for our earthly ſtay, which we ſhould haue fixed in heauen: Our too much hope hath left vs comfortleſſe: Oh that we could now make God our Maſter, and truſt him ſo much the more, as we haue leſſe in earth to truſt to. There is no ſeruice to the King of heauen; for both his throne is euerlaſting and vnchangeable, and his promotions certaine and honourable: He that ſits on the throne hath ſaid it; *To him that ouercomes will I giue to ſit with mee in my throne; euen as I ouercame and ſit with my Father in his throne*. Behold,

yee

yee ambitious ſpirits, how yee may truly riſe to more than euer the ſonnes of *Zebedee* deſired to aſpire to: ſeruing is the way to raigning; ſerue him that ſits vpon the Throne, and ye ſhall ſit your ſelues vpon the Throne with him.

This is the Agent; the act is fit for him, *I make all things new.* Euen the very Turkes in their Alcoran, can ſubſcribe to that of *Tertullian*, *Qui potuit facere, poteſt & reficere:* I feare to wrong the holy Maieſty with my rude compariſon; It is not ſo much to God, to make a world, as for vs, to ſpeake: He ſpake the word, and it was done: There is no change which is not from him: He makes new Princes, new yeeres, new gouernments, and will make new heauens, new earth, new inhabitants; how eaſie then is it for him, to make new prouiſions for vs? If wee bee left deſtitute, yet where is our faith? Shall God make vs new bodies, when they are gone to duſt? ſhall he make new heauens, and new earth, and ſhall not he (whoſe the earth is, and the fulneſſe thereof) prouide ſome new meanes, and courſes of life for vs, while we are vpon earth? Is the maintenance of one poore worme more than the renewing of heauen and earth? Shall he be able to raiſe vs when we are not, and ſhall he not ſuſtaine vs while we are?

Away with theſe weake diffidences; and if wee bee Chriſtians, truſt God with his owne: *Wait thou on the Lord, and keepe his wayes, and he ſhall exalt thee.* He will make all things new: And ſhall all things be made new, and our hearts bee old? Shall nothing but our ſoules be out of the faſhion? Surely beloued, none but new hearts are for the new heauens: Except we be borne anew, we enter not into life. All other things ſhall in the very inſtant receiue their renouation; onely our hearts muſt bee made new before hand, or elſe they ſhall neuer be renewed to their glory. *S. Peter*, when he had told vs of looking for new heauens, and new earth; infers this vſe vpon it; *Wherefore (beloued) ſeeing yee looke for ſuch things, be diligent, that ye may be found of him in peace, without ſpot, and blameleſſe.* Behold, the new heauens require pure and ſpotleſſe inhabitants. As euer therefore we looke to haue our part in this bleſſed renouation, let vs caſt off all our euill and corrupt affections, put off the old man with his works, and now with the new yeere, put on the new: labour for a new heart, begin a new life. That which *S. Iohn* ſayes here, that God will ſay and doe in our entrance to glorification; *Behold, I make all things new.* Saint *Paul* ſaith he hath done it already, in our regeneration; *Old things are paſſed away, all things are become new.* What meanes this, but that our regeneration muſt make way for our glorification, and that our glory muſt but perfect our regeneration? and God ſuppoſes this is done, when there are meanes to doe it. Why doe we then ſtill (in ſpight of the Goſpell) retaine our old corruptions, and thinke to goe to the wedding feaſt in our old clothes? if ſome of vs do not rather (as the vulgar reads that, *Iudg.* 10, 6.) *Addere nona veteribus, adde new ſinnes to our old*; new oathes, new faſhions of pride, new complements of drunkenneſſe, new deuices of filthineſſe, new tricks of Machiauelliſme: theſe are our nouelties, which fetch downe from God new iudgements vpon vs, to the tingling of the eares of all hearers, and for which *Topheth was prepared of old.* If God haue no better newes for vs, we ſhall neuer enioy the new heauen with him. For Gods ſake therefore, and for our ſoules ſake, let vs be wiſer, and renew our couenant with God; and ſeeing this is a day of gifts, let my New-yeeres-gift to you be this holy aduice from God, which may make you happy for euer: Let your New-yeeres-gift to God be your hearts, the beſt part of your ſelues, the center of your ſelues, to which all our actions are circumferences: and if they bee ſuch a preſent, as we haue reaſon to feare God will not accept, becauſe they are ſinfull; yet if they be humbled, if penitent, we know he will receiue them: *A contrite and a broken heart, O God, thou wilt not deſpiſe.* And if we cannot giue him our hearts, yet giue him our deſires, and he will take our vnworthy hearts from vs; *I will take the ſtony hearts out of their bodies, Ezec.* 11. 19. and he will graciouſly returne an happy New-yeeres-gift to vs, *I will put a new ſpirit within their bowels, and will giue them an heart of fleſh.* He will create a cleane heart, and renew a right ſpirit within vs; ſo, as he will make a new heauen for vs, he will make vs new for this heauen; hee will make his Tabernacle in vs, that hee may make ours with him. *Behold, the Tabernacle of God is with men, &c.*

Pſal. 37. 34.

2 *Pet.* 3. 14.

2 *Cor.* 5. 17. out of *Eſa.* 43.

Pſal. 51.

Ezec. 11. 14.

The

The ſuperſtitious *Liſtrians* cryed out amazed, that Gods were come downe to them in the likeneſſe of men: but we Chriſtians know, that it is no rare thing for God to come and dwell with men; *Yee are the Temples of the liuing God, and I will dewll among them and walke there.* The faithfull heart of man is the Tabernacle of God. But becauſe though God bee euer with vs, wee are not alwaies ſo with him, yea whiles wee are at home in the bodie, we are abſent from the Lord, as S. *Paul* complaines, therefore will God vouchſafe vs a neerer cohabitation that ſhall not be capable of any interpoſition, of any abſence. *Behold, the Tabernacle of God is with men.* But beſides this Tabernacle of fleſh, time was when God dwelt in a materiall viſible houſe with men: Hee had his Tabernacle firſt, which was a mouing Temple, and then his Temple, which was a fixed Tabernacle: both of them had one meaſure, both one name. But, as one ſaid vpon that, *Eze.* 42. *Menſus eſt ſimilitudinem domus*; that both the Tabernacle and Temple were ſimilitudes of Gods houſe, rather than the houſe it ſelfe: ſo ſay I, that they were intended for notable reſemblances both of the holy Church of God vpon earth, and of the glorious Sanctuarie of heauen. This is the true הירבל of God, which word ſignifieth both a Temple, *Ezra* 4.1. and a Palace, *Dan.* 1.4. becauſe he dwels where he is worſhipped, and he is magnificent in both: It is the materiall Tabernacle which is alluded to, the immateriall which is promiſed; A Tabernacle that goes a thouſand times more beyond the glittering Temple of *Salomon*, than *Salomons* Temple went beyond the Tabernacle of *Moſes:* Neither let it trouble any man, that the name of a Tabernacle implies flitting and vncertaintie. For as the Temple, howſoeuer it were called (בה עלם) a houſe of Ages; yet laſted not (either the firſt, I meane, or ſecond) vnto 500. yeeres: ſo this houſe, though God call it a Tabernacle, yet he makes it an euerlaſting habitation; for he tels vs, that both age and death are gone before it come downe to men. But why rather doth the Tabernacle of God deſcend to men, than men aſcend to it? Whether this be in reſpect of *Iohns* viſion, to whom the new Ieruſalem ſeemed to deſcend from heauen; *deſcendit* (as one ſaith) *innoteſcendo*, and therefore it is reſembled by all the riches of this inferiour world, gold, precious ſtones, pearle; or whether heauen is therefore ſaid to deſcend to vs, becauſe it meets vs in the aire, when Chriſt Ieſus attended with innumerable Angels ſhall deſcend to fetch his elect; or, whether this phraſe be vſed for a greater expreſſion of loue, and mercy, ſince it is more for a Prince to come to vs, than for vs to goe to his Court. Certainly, God meanes only in this to ſet forth that perpetuall and reciprocall conuerſation, which hee will haue with men: *They ſhall dwell with God, God ſhall dwell with them.* Our glory begins euer in grace: God doth dwell with all thoſe in grace, with whom hee will dwell in glory: Euery Chriſtian carries in his boſome a ſhrine of God; *Know yee not that Chriſt Ieſus is in you*, ſaith S. *Paul.* Whereſoeuer God dwels, there is his Temple: Wilt thou pray in the Temple, pray in thy ſelfe, ſaith *Auſten.*

Here is the Altar of a cleane heart, from which the ſweet incenſe of our praiers, as a pleaſant perfume, is ſent vp into the noſtrils of God; Here are the pure candles of our faith euer burning before God, night and day; neuer to be extinguiſhed: Here is the ſpirituall Shew-bread, the bread of life ſtanding euer ready vpon the Table of the ſoule: Here doth the Arke of the heart, in the inwardeſt of the breaſt, keepe the law of God, and that Manna that came downe from heauen: Here God dwels, and here he is worſhipped. Behold, what need wee care whither we goe, while we carry the God of heaven with vs? He is with vs, as our companion, as our guide, as our gueſt: No impotency of perſon, no croſſe of eſtate, no diſtance of place, no oppoſition of men, no gates of hell can ſeparate him from vs? Hee hath ſaid it, *I will not leaue, nor forſake thee:* We are all now parting one from another: and now is looſing a knot of the moſt louing, and entire fellowſhip, that euer met in the Court of any Prince: our ſweet Maſter (that was compounded of all louelineſſe) infuſed this gracious harmony into our hearts; now we are ſaluting our laſt, and euery one is with ſorrow enough, taking his owne way: how ſafe, how happy ſhall we be, if each of vs ſhall haue God to go with him! Certainly (my deare fellowes) we ſhall neuer complaine of the want of Maſters,

of

2 Cor. 6. 16.

2 Chron. 7. 16.

הירבל

1 Pet. 2. 5.

αἰῶνι Θ. Luke 16. 9.

1 Theſſ. 4. 16.

2 Cor. 12.

of friends, while we finde our ſelues ſure of him; nothing can make vs miſerable while we are furniſhed with him. Shall wee thinke hee cannot fare ill that hath money in his purſe; and ſhall we thinke he can miſcarry that hath God in his heart? How ſhall not all comfort, all happineſſe accompany that God, whoſe preſence is the cauſe of all bleſſedneſſe? He ſhall counſell vs in our doubts, direct vs in our reſolutions, diſpoſe of vs in our eſtates, cheere vs in our diſtreſſes, proſper vs in our liues, and in our deaths crowne vs. And if ſuch felicity follow vpon Gods dwelling with vs in theſe ſmokie cottages of our mortality, where we (through our vnquiet corruptions) will not ſuffer our ſelues to haue a full fruition of God; what happineſſe ſhall there be in our dwelling with God, in thoſe eternall Tabernacles of reſt and glory? Beloued, there is no loſſe, no miſerie, which the meditation of heauen cannot digeſt: we haue liued in the eye of a Prince, whoſe countenance was able to put life into any beholder: How oft hath that face ſhined vpon vs, and we haue found our heart warme with thoſe comfortable beames? Behold, we ſhall liue with that God, in whoſe preſence is the fulneſſe of ioy: wee haue liued in the ſoeciety of worthy men; yet, but men; ſubiect to all paſſions, infirmities, ſelf-reſpects: which of vs all can haue eſcaped without ſome vnkindneſſes, detractions, emulations? Earthly Courts can be no more without theſe, than theſe can be without corruption: there, we ſhall liue in the company of innumerable Angels, and the ſpirits of iuſt and perfect men; neither can there be any iar in theſe *Halleluiahs*, which we ſhall all ſing to God. We haue liued to ſee the magnificence of earthly Princes, and to partake of it; in their buildings, furnitures, feaſts, triumphs; in their wealth, pompe, pleaſures: But open your eyes and ſee the new Ieruſalem, the City of the great King of Saints, and all theſe ſublunary vanities ſhall bee contemned. Here you ſhall ſee a foure-ſquare Citie; the wals of Iaſper, the foundations garniſhed with all precious ſtones, Twelue gates of twelue pearles, The houſes and ſtreets of pure gold, like ſhining glaſſe: A Chryſtall riuer runs in the midſt of it; and on the banks of it growes the tree of life; euer greene, euer fruitfull; this is for the eye. The eare ſhall be filled with the melody of Angels, euer ſinging Holy, holy, holy, Lord God Almighty. The taſte ſhall be ſatisfied with Manna, the food of Angels, with the fruit of the tree of life, with that new wine which our Sauiour hath promiſed to drinke with vs in his Kingdome; Theſe are the dimme ſhadowes of our future bleſſedneſſe. At thy right hand ô God are pleaſures for euermore; and ſuch pleaſures, as if they could be expreſſed or conceiued, were not worthy of our longings, nor able to ſatisfie vs: Oh that wee could ſo much the more long to enioy them, by how much leſſe we are able to comprehend them! When *S. Paul* made his Farewell-Sermon to the Epheſians, he fetcht teares from the eyes of his auditors (ſo full of holy paſſion was his ſpeech) eſpecially with that one clauſe, And now behold I know, that henceforth you all, through whom I haue gone preaching the kingdome of God, ſhall ſee my face no more: A ſad clauſe indeed, You ſhall ſee my face no more. The minde of man cannot endure to take a finall leaue of any thing that offends it not; but the face of a friend, of a companion, hath ſo much pleaſure in it, that we cannot without much ſorrow thinke of ſeeing it our laſt: But what if we ſhall meet here no more? what if we ſhall no more ſee one anothers face? Brethren, we ſhall once meet together aboue; we ſhall once ſee the glorious face of God, and neuer looke off againe.

Reuel. 19. 3.

Act. 20. 25.

Let it not ouer-grieue vs to leaue theſe Tabernacles of ſtone, ſince wee muſt ſhortly lay downe theſe Tabernacles of clay, and enter into Tabernacles not made with hands, eternall in the heauens. Till then, farewell my deare brethren, farewell in the Lord: Goe in peace, and liue as thoſe that haue loſt ſuch a Maſter, and as thoſe that ſerue a Maſter, whom they cannot loſe: And the God of peace goe with you, and proſper you in all your wayes; and ſo fix this Tabernacle in you vpon earth, that you may be receiued into thoſe Tabernacles of the new Ieruſalem, and dwell with him for euer, in that glory which he hath prouided for all that loue him.

AMEN.

FINIS.

NOAH'S DOVE, BRINGING AN OLIVE OF PEACE TO THE TOSSED ARKE OF CHRISTS CHVRCH.

A SERMON PREACHT IN LATINE, IN THE CONVOCATION, HELD IN SAINT *PAVLES* CHVRCH, TO THE CLERGIE OF ENGLAND, AND ESPECIALLY THAT OF THE PROVINCE OF CANTERBVRIE.

By Ios: Hall, Deane of *Worceſter*.

Done into Engliſh by *R. H.*

LONDON,
Printed by Iohn Haviland for Hanna Barret, 1624.

NOAH'S DOVE,

BRINGING AN OLIVE OF PEACE TO THE SPEAKER OF THE HOUSE OF COMMONS.

A SERMON PREACHT IN LATINE, IN THE CHURCH OF ALL SAINTS, LATELY CONVERTED TO THE USE OF THE CHURCH OF ENGLAND, AND NOW TURNED INTO ENGLISH, FOR THE BENEFIT OF THE SAME CHURCH.

By Thos: Hall, Late Rector thereof.

Done into English by Y. M.

LONDON,

Printed by John Hayes, and are to be Sold at his House in Bartholomew Close, 1646.

TO THE RIGHT HONOVRABLE, MY SINGVLAR GOOD LORD,

EDVVARD Lord DENNY, Baron of WALTHAM, all health and Happineſſe.

RIGHT HONOVRABLE,

I Might well perceiue by the Author, that this Sermon was neuer intended to be publiſhed, in any other Language than that wherein it was firſt ſpoken: being in reſpect of the matter, in a ſort appropriate to that Auditory wherein it was deliuered; But beſides the common deſire of many, finding the tranſlation attempted by diuers, and performed by ſome in ſuch a manner as did not altogether ſatisfie; It pleaſed my Father herein to improue my leaſure, wherein, howſoeuer I may haue ſomewhat failed of the firſt elegancy, yet I haue not beene far ſhort of the ſenſe. I haue preſumed to dedicate the ſame to your Lordſhip, in reſpect of your many fauours, and my obligations, for which (beſides this officious, though vnequall requitall) I ſhal ſtill vow my prayers for your Lordſhip, and remaine.

Your Lordſhips moſt
humbly deuoted,

 RO: HALL.

TO

THE MOST REVEREND FATHER IN GOD, *GEORGE*, LORD ARCH-BISHOP OF CANTERBVRY, PRIMATE OF ALL ENGLAND, AND METRAPOLITAN.

TO THE REVEREND LORDS, THE BISHOPS, AND TO THE WHOLE FLOVRISHING CLERGIE OF ENGLAND, ESPECIALLY THAT OF THE PROVINCE OF CANTERBVRY, GATHERED TOGETHER IN THE CONVOCATION AT LONDON, BEFORE WHOM THIS MEANE SERMON WAS DELIVERED:

F. H.

THE LEAST OF ALL THE SERVANTS OF THE CHVRCH HVMBLY DEDICATES THIS HIS POORE AND VNWORTHY LABOVR.

IN æde Pauli, déq; Pauli oraculis,
Pro concione præuiâ Synodo ſacræ,
Varias ab vno Spiritu, Domino, Deo
Diſtinctiones eſſe donorum probans,
Oſtendis, Halle, quanta ſpiritalium,
Quàm multiformis dos tibi fluat affatim,
Chariſmatumq; multiplex peculium.
Quæ nempe tractas, per tui ſpecimen doces.
Theologe nate pulpitis, calami potens,
Cui ſuauitatis conſcius ſemper ſtylus,
Cui pectus almi condus eſt ſacrarij,
Et linguæ promus pectoris, cujus latus
Loquentis ambit auribus rapax cohors,
Humeriſq; denſa; non ſat eſt ſemel tua
Hauſiſſe vocis impetu fugacia.
Ni per legendo te recognoſci ſinas,
Auri inuidebit oculus, & Templo Schola.
Noſti Decane flexanime, quàm te recens
Fam tunc ab ipſo ambone redeuntem, manu
Prenſum, rogator vellicaui feruidus,
Manate ſinceres hæc in abſentum ſinus,
Reliquiſq; noſtri fratribus Cleri dari.
Quid mirum? vbi ipſi poſtmodùm cudi typis
Prouinciales poſtulant Epiſcopi.
Audin' Ioſephe? Nolo iam: te nil peto.
Non eſt, amicus quod roget. Domini regunt.
Parere juſtum eſt: parere te certum eſt: age.
Quàm facilis iſthic obſtetricanti labor?
Poſt tam verenda iuſſa quid reſtat mihi,
Niſi vt adprecantis ſuppleam idiotæ locum,
Amen ſacrato ſuccinens Patrum choro?

Lambethiæ Febr. 21. 1623.
Ita approbauit Tho. Goadus S.T.D.

NOAH'S DOVE.

YEe are here met (which I humbly wiſh, may proue euery way proſperous, and happie to the Church of God) moſt Reuerend Father in God, Reuerend Biſhops, venerable Deanes, Archdeacons, Brethren of the Clergy, by the prouidence of our good God, and the command of our gracious Soueraigne, to hold an holy Conuocation this day.

Bleſſed *Paul*, in whoſe name this ancient pile doth not a little pride it ſelfe, ſalutes you by my vnworthy tongue, and as if he were preſent, addreſſes himſelfe to you, and exhorts you

In his former Epiſtle to the *Corinthians*, the 12 Chapter, verſe 4.

There are diuerſities of gifts, but the ſame ſpirit; there are diuerſities of miniſteries, but the ſame Lord; and there are diuerſities, of operations, but the ſame God, &c.

SEe, I beſeech you, the meet correſpondence of all things. Yee are met in one, and here is vnity; Yee are many of you met from the vtmoſt parts of this large Prouince, and here is manifold diuerſity; yee are met the floure of our Engliſh Clergie, learned and exquiſite Diuines, and here are diuerſities of gifts; Ye are met, the Lords and Commons of our ſacred function, and here are diuerſities of miniſteries; Yee are met for the holy affaires of the Church, and here are Operations; Ye are met (as I vtrily hope, and wiſh) in vnity of Spirit, and here is one Spirit; Ye are laſtly met to conſecrate your ſelues, your gifts, Miniſteries, Operations, to the ſeruice of our Lord God; and here is that Lord, that God whom we profeſſe to ſerue.

Now that ſame God, that ſame Lord Ieſus Chriſt, that ſame holy Spirit, be preſent with vs all this day; and by his bleſſed influences guide and gouerne this ſacred meeting, and happily direct all our councels and endeuours to the glory of his owne great name, the ſaluation of our ſoules, and the aſſured edification of his Church, through Ieſus Chriſt.

See here then, Honoured Prelates, and beloued Brethren, the loope or combination of both worlds; Both the worlds of our Diuinity; The greater world, God; the leſſer

leſſer world, Man; What is there that can ſo much concerne vs to know, to behold? Will ye looke vp to God? He is one in eſſence (ὁ ἐστι) Three in perſon, The Father, Lord, Spirit. He is three in one, and one in three; The Father, Lord, Spirit, one and the ſame God.

Will yee caſt your eye to Man? yee ſhall ſee him not ſingle, but branched into infinite diuerſities; not bare and naked, but furniſhed with gifts; not ſuperfluous, but deſtin'd to due ſeruices; not idle, but buſie in meet operations: Neither are theſe operations, ſeruices, gifts, all of one kinde, but diuerſly diſtinguiſhed, and varied: And whence are theſe ſo manifold graces, ſo diuers imployments, but from one God, the Father, Lord, Spirit? And wherefore are all theſe, but that theſe operations, miniſteries, gifts, proceeding from one God, Lord, Spirit, may be directed to one, and may end as they began, in a perfect vnity?

O marueilous coniunction of diuine and humane things; O vnutterable communion of heauen and earth; Wherein is laid forth vnto vs the intire reſpects and vnion of God to himſelfe by conſubſtantialitie, of God to man by munificence, of man to God by the bond of thankfulneſſe, of men to each other by the bond of charity, of gifts to miniſteries, of miniſteries to operations, of all to all.

I ſhall not now need, neither indeed would it befit mee, in ſo awfull an aſſembly of Diuines to dwell vpon Catecheticall points, concerning the myſterie of the ſacred Trinitie; Although this labour is well worthy of you elſewhere, my brethren, and ſuch as (if I may perſwade you) you ſhall carefully beſtow at home; This familiar kinde of teaching the word of the beginnings of Chriſt is growne out of faſhion; Like ambitious Orators, wee ouerlooke this popular ſtraine, and are carried to an affectation of perfection. Ye ſee how the *Heron* can ſoare high, yet liues, for the moſt part, in the low-oſt vally; builds in the talleſt trees, yet feeds in the humble mariſhes; So doe yee, my deare fellow-labourers, not ſo much caring to ſhew your ſelues learned, as to make your people ſo.

This by the way. Such as God is, ſuch he expreſſes himſelfe to vs; and ſuch as hee expreſſes himſelfe to vs, ſuch hee formes vs to himſelfe: As the Sun looking vpon a cloud fitly diſpoſed, for that purpoſe, imprints in that moiſt glaſſe a certaine bright image of himſelfe; ſo doth God to his Church; From that Celeſtiall and diuine Trinity, therefore, is here apparently deduced another Trinity, ſublunary and humane; Of gifts, miniſteries, operations; From the ſpirit are deriued gifts; miniſteries from the Sonne, operations from the Father; *There are diuerſities of gifts, but the ſame ſpirit; of miniſteries, but the ſame Lord, of operations, but the ſame God.*

Away with all niceties of Pythagorean calculations; All numbers are alike to me, ſaue thoſe which God himſelfe hath chalked out vnto vs; as here he hath manifeſtly done. In one word; An Vnity and a Trinity make vp this golden ſentence. There is a Trinity in this Vnity; There is an Vnity in this Trinity; Firſt, here is a perfect (that is, a Triple) Trinity; A Trinity of diuerſities, a Trinity of faculties, a Trinity of giuers; For there are ſo many diuerſities as faculties, and ſo many faculties, as giuers; The faculties are three; gifts, miniſteries, operations; The giuers three, The Father, the Sonne, the Spirit, which all are included in one Vnity (τὸ ἐστι) the ſame God; And yet euen that Vnity hath his diſtinction, whiles gifts are (as it were) by a ſpecialty aſcribed to the Spirit, miniſteries to the Sonne, to the Father operations.

That our diſcourſe may not ſeeme too perplexed, wee will follow the foot-ſteps of our Apoſtle, and with all poſſible perſpicuity, will apply the diuerſities to the faculties, the faculties to the giuers; Theſe Trinities to their Vnity, and (this done) draw to a briefe concluſion.

A threefold Diuerſity argues multiplicity; What meant the Ancients to dreame but of three Graces? here are a thouſand graces, gifts infinite; Looke vpon all the grand-children of *Adam*, that euer were, amongſt ſo many thouſand millions of faces, ye ſhall eaſily obſerue ſome variety of fauours; It is a wonder to ſee what diuerſity of formes there is, in that which wee call beauty; No twins are ſo like as not to bewray ſome diſ-

ſimilitude; Certainly there is not ſo great variety of faces, as of mindes; As features are to the countenance, ſo are gifts to the minde; Each one hath ſome, all haue many, none haue all; *There are diuerſities of gifts.*

Salmeron, with *Caietan*, vnderſtands here thoſe gifts which wee call *Gratias gratis datas*, Graces freely giuen; wherein he ſaies true, but not enough; For as the old word is, Fauours muſt be inlarged; and thoſe gifts which make vs gracious are beſt worthy of this name; It is not amiſſe that *Hugo* reckons vp three ſorts of Gods gifts to man; Gifts of nature, of grace, of glory: By the gifts of nature wee are men, by the gifts of grace we are holy, by the gifts of glory, we ſhall be bleſſed. The gifts of nature, are memory, reaſon, will, wherein we excell the brute creatures; The gifts of grace are faith, hope, charitie, wherein we go beyond the Deuils; The gifts of glory, eternall and true bleſſedneſſe, bleſſed and eternall truth, true and bleſſed eternity, wherein wee are equall to the Angels; Amongſt the gifts of nature the ſame Author reckons ſome to be of the loweſt ranke, ſome of the meane, ſome of the higheſt; In the loweſt, he accounts beauty and health of body; In the meane hee accounts the faculties of the minde; In the higheſt, the vertues of the ſoule; Thus *there are diuerſities of gifts.*

There are ſome gifts of Regeneration; there are ſome gifts of our calling; by the former, we are borne againe for our owne good; with the latter, we are furniſhed, for the good of others; Theſe latter are peculiarly beſtowed vpon ſeuerall men, the former are by a certaine common propriety beſtowed vpon all the Saints of God; For, as in the moſt wiſe diſpoſition of this vniuerſe, the beſt things, and thoſe which are neceſſary for the ſuſtentation of life, as ayre, light, fire, water, are abundantly giuen to all, but thoſe things which ſerue onely for ornament and pleaſure, as Gold, Pearle, Precious ſtones, are more ſparingly beſtowed vpon ſome few; So euery ſauing grace is abundantly diſpenſed to all Saints, by the liberall hand of God; Whereas tongues, propheſie, power of miracles, as alſo eloquence, skill, honour, and the reſt of this kinde, are reſerued onely for ſome few receiuers; And in all theſe, what ſtrange diuerſity there is? They differ in reſpect of themſelues, being in nature diuers from each other; They differ in reſpect of the Subiect, as being diuerſly giuen to one, and other; for as the blinde Bard ſaw truly, God doth not giue all to all; They differ in reſpect of degree, as they are more giuen to one, than to other. Thus euery way *there are diuerſities of gifts.*

It is the common voice of nature, that the ſame remaining the ſame cannot produce but the ſame; but, when we ſpeake of the God of Nature; that word of *Bonauenture* is more true, *Ab vniſſimo Deo manant multiforma, ab æterno temporalia*; From that moſt one God flowes multiformity of effects, and from that eternall God, temporall effects. *Hugo* ſaid well, *In te variatur qui in ſe non mutatur*; he is varied in thee, who is not changed in himſelfe: If the diuine power had made onely one creature, that alonely worke of his had beene worthy of a God, and ſuch as could proceed from no leſſe than an omnipotent hand; But now he hath created many things, yea innumerable; If God had made theſe many creatures altogether vniforme and like themſelues; onely diſtinguiſhed in number, not in forme; the worke had beene more excellent and admirable, than the frame of any one creature alone; But now, that he hath made theſe many, theſe innumerable creatures, no leſſe different from themſelues, and ſo, as that the difference of their formes ſtriues with the praiſe of their number; O the depth of diuine wiſdome! O the ſtupendious workmanſhip of omnipotencie! And yet there is no Subiect wherein the power and prouidence of the Almighty doth ſo much magnifie it ſelfe, as in the diuers Oeconomie of man; In ſo much as in this little world, there is a world of diuerſities; Maruell at your ſelues, brethren, and bee aſtoniſhed at your owne proſpects; Whether we looke at the faſhion of the face, or the proportion of parts, or the colour of the skin, or the ſtature of the body, or the indowments of the minde, the degrees of faculties, the diſpoſition of nature, the meaſure of graces, the opportunities of ſtations, or laſtly the outward condition of our life; O good God, what wondrous diuerſity is here; how impoſſible is it for the eye to meet twiſe with

with the like obiect, whithersoeuer it roueth? Thus *there are diuersities of gifts.*

Away now from hence, with all haughtinesse of pride, all mutinies of enuie; These two dangers will bee sure to haunt the most iust inequality; The needy is enuious, the rich is proud.

Poore I am contemned, others are set vp; others shine in scarlet, and purple, whiles I am patching of nasty raggs; Others wallow in their wealth and excesse, I famish for hunger; Others Lord it in lofty seats, I am trod vnder their foot-stooles; Others are eloquent, I am a stammerer: Others excell in the skill of Arts and Tongues, I am a silly ignorant; And why should not I? Oh foole, these that thou talkest of, are gifts, and therefore freely bestowed where it pleases the giuer; What doth he owe to thee, that hath giuen these things to others? Withall, know, there are diuersities of gifts; God hath perhaps denied thee heapes of red and white earth, but hee hath giuen thee strength of body; At how high a rate would the great ones of the world buy that blessing of thine? Hee hath denied thee eloquence, he hath yet giuen thee sharpnesse of wit; he hath denied thee honor, but he hath giuen thee sweet rest, quiet security; he hath denied thee preferment, he hath not denied thee health. Goe then, and enuie the great mans weake stomach, sleeplesse nights, racks of cares; enuie, to him, if thou canst, the slipperie staires of the Court, and the common enuie of the most; He wants something which thou inioyest, and something he hath which is denied thee; He had rather make choice of thy condition, thou of his; Each of you hath his owne, neither of you shall haue all; neither shall haue both; *There are diuersities of gifts.*

Yea, and we new-blowne bladders, how easily are wee puft vp with euery blast of gifts; I am not like other men; How base are the vulgar of men? I sit gloriously impurpled, other fellowes may be glad to licke the dust of my footstoole; I am inriched with all liberall sciences, this people which know not the Law are accursed; I haue skill of tongues, others are rude Idiots; I leade the amazed hearers by the eares whither I list, through the power of my oratory, others freeze and languish in their Pulpits. Heare, O thou proud man; These things whereof thou braggest, are not thine owne; What hast thou that thou hast not receiued? All these are gifts; And art thou thus happy alone? Vaine boaster, thou knowest not others, thou knowest not thy selfe; *There are diuersities of gifts*, which thy thoughts reach not vnto: Sit thou aloft, and cheare thy selfe with the bowed knees of thy suppliants, they are happier men than thy selfe that are glad to lie close, and affect a quiet and safe obscurity: Be thou more learned then another, that other perhaps is wiser than thou; bee thou more eloquent than another man, that other is perhaps more iudicious; If thy tongue be richer than anothers, his minde is richer than thine.

It is reported, that in the house of worthy *M. Luther* was found written; *Res & verba Philippus, Res sine verbis Lutherus, Verba sine re Erasmus; Melancton* was words and matter; *Luther* matter without words; *Erasmus*, words without matter; Euery one hath his owne share; Neither art thou furnished with all gifts; nor that other with none; Let not him enuie thee, neither doe thou contemne him; Rather both, apply your selues to cast in the shot of your contributions to the publique good: For to what end hath our bountifull God showred downe these diuers kinds of gifts from heauen vpon man, but that he might hereby prouide for the common profit and welfare of mankinde?

Why hath the blinde man legges, and the lame man eyes, but that the one may exchange with the other, for the benefit of both? Thinkest thou that God meant to heape his gifts vpon thee for thine owne sake onely? Fie on this shamefull self-loue; Surely he that made thee, made thee for a conduit-pipe to conuay, not a Cisterne to hold the water of his graces. God hath clothed you, (as you well know, Reuerend Prelates) with this sacred purple, that you should shine before others as conspicuous Guides of that strait and hard way of life; and that by your well-bestowed honors you should credit his Church, and be the seruants of many.

Ye perceiue now, I imagine, how inexpectedly my speech is glided from Gifts to Ministeries; The Author of these Gifts, the Spirit of God, leads me by *S. Pauls* hand,

who

who presently vpon the mention of gifts, subioynes ministeries, and vpon the mention of ministeries, addes operations. This most munificent Spirit (τὸ πνεῦμα): (that with *Athanasius* we may note the force of the Article) hath enabled the most of you, Fathers and brethren, with an eminent measure of gifts: With what powers of the minde, what singular learning, what powerfull eloquence, with how great wisdome, with what grauity, with what titles of honour, with what large dignities? It is a great word that I shall speake, and yet I must, and will say it, without all, either arrogance or flattery; *Stupor mundi Clerus Britannicus*; The wonder of the world is the Clergy of *Britaine*. So many learned Diuines, so many eloquent Preachers shall in vaine be sought elsewhere this day, in what euer region vnder the cope of heauen; What should I reckon vp those great lights of our Church, not long since set; *Iuells, Humfreys, Foxes, Whitgifts, Fulkes, Whitakers, Raynolds, Bilsons, Greenams, Babingtons, Eedeses, Hollands, Playfers, Abbotses, Perkinses, Fields, Hookers, Overalls, Willets, Whites, Masons?* There are now of you vnder this very roofe, that heare me this day, in whose iust praises I could be content to spend not an houre, but a life, were it not that mutuall modesty inioynes me silence: How great so euer yee are, yee are not your owne; All these gifts end in seruices. Oh let it please you to stir vp this grace of God in you; and faithfully to imploy all these your gifts to the happy aduancement of your ministeries; in the practise of your life, (as in the course of my speech) Let the Diuersities of gifts bee taken vp with the Diuersities of ministeries.

There are then as differences of gifts, so of ministeries; And which bee they? Differences in offices, and in degrees; There were Apostles, Prophets, Euangelists; There are, were, shall be Bishops, Presbyters, Deacons; These are more than one ranke of Ministers; It was part of the exploded heresie of *Ærius* that tooke away these three steps of the Clergie, as the Synod of *Carthage* calls them. Yea, and somwhere, *Ierome* himselfe smarts with the lash of this censure, as if perhaps hee did more sauour of *Ærius*, than of *Tully*; Not without open wrong in both; but I may not now stay vpon needlesse Apologies; There is none of you, I hope, can be so witlesse as to question these diuersities of Ministeries; Did they euer reade Histories that doubt of this point? Sure, they haue neuer so much as seene them: Turne ouer all the monuments of Times, and places, so farre as euer Christendome hath spred it selfe, you shall finde nothing more euident; I will not here stand to abridge the Annalls of all Ages, and Regions; Looke vpon the Councells; and first of all, the first and chiefe of those which are stiled Generall, the great Councell of *Nice*; You shall there see three hundred and eighteene Bishops, so many as *Abraham* had souldiers in the victory ouer the Kings, as *Ambrose* wittily alludeth. But perhaps they were then but newly instituted, newly receiued in the Church; No such matter; Those Fathers professe it to be (ἀρχαῖα ἔθη) the ancient guise, that the Bishop of *Alexandria* should be ouer *Egypt, Libya, Pentapolis*, as the Bishop of *Rome* was ouer his Suburbicarie Churches: Doe but heare *Polycrates* Bishop of *Ephesus*, an old man of aboue threescore, solemnly protesting that hee succeeded his Grandfathers, and great-grandfathers, for seuen successiue generations, in the same Episcopall chaire. Heare but *Irenæus, Tertullian, Clement, Dorotheus, Eusebius*, describing and recording the Bishops of *Antioch, Alexandria, Hierusalem, Rome*, in the vndoubted order of their successions, not onely by their numbers, but by their names also. Certainly, neuer day looke forth since the age of the Apostles, wherein the Spouse of Christ wanted the attendance of these Bride-men: But what doe I vrge this? The Sun is in the heauen, and shines there: Euen *Ierome* himselfe, though but a Presbyter, and a stout Champion of his owne order, yet deduceth this difference of degrees from the cradle of the first Schisme, from the common decree of the first Church, from tradition Apostolicall; yea, when Saint *Paul* wrote this to his *Corinthians*, that iarring word had sounded in the Church, I am *Pauls*, I am *Apollos*, I am *Cephas*; and therefore euen then had these differences beene.

Differences perhaps in Order, you will say, not in Degree; Yes, both in Order, and in Power, too; There were those whom Saint *Paul* calls (ἀνθυπάτους καὶ ἡγεμόνας) Presidents

and

Τὴν διόρθωσιν γνώμῃ, ἀρχῇ καὶ ἐξουσίᾳ.

and Rulers; I whom *Ignatius* calls (ἡγεμόνας) Gouernors; *Dionysius, Hierarchs*; *Cyprian*, Ouerseers; to whom Saint *Paul* attributes Power of reformation and correction; to whom the Canons of the Apostles giue the power of sentence or constitution; *Ignatius*, chiefety and authority; *Eusebius*, out of *Egesippus*, the throne of Episcopality; *Cyprian*, the vigor and authority of the Chaire; *Origen*, the highest pitch of the Church; *Ierome*, a peereleſſe and eminent power; The Councell of *Sardis*, the height of gouernment; and lastly, *Epiphanius* an Order generatiue of Fathers. But what doe I gleaning after the harueſt of ſo great Authors as haue diſcuſſed this point?

Oh how oft, and with what deepe ſighes hath this moſt flouriſhing and happy Church of *England* wiſht, that ſhee might with ſome of her owne bloud haue purchaſed vnto her deareſt Siſters abroad, the retention of this moſt ancient, and euery way beſt forme of gouernment; Which might happily alſo haue taken place, if they had met with ſuch a Monarchicall reformation, as (through the bleſſing of God) was deſigned vnto vs; Now they are faine to vndergoe that adminiſtration, Prouiſionally onely (if we may beleeue wiſe and learned *Fregeuill*) which the neceſſity of their condition doth for the time caſt vpon them: The God of heauen raiſe them vp Queenes for their nurſes, and Kings for their nurſing fathers, that they may once enioy with vs this happy bleſſing of the ſequence and ſubordination of degrees; In the meane time I dare with *Ignatius* profeſſe to put my ſoule (ἀντίψυχον &c.) in pawne for the ſafe obſeruation of this excellent order; Which, if it haue euer not happily ſucceeded to any region, or Church, it is the fault of the perſon, not of the inſtitution it ſelfe, which cannot iuſtly be deemed other, than wholſome, holy, diuine.

But remember, I beſeech you, in the meane while, (Reuerend Fathers) that theſe are (διακονίας) miniſteries; a word raked out of the very duſt, leſt it ſhould not imply humility enough; Yee are graced with Honors by the pious munificence of Princes; But our Lord Ieſus Chriſt (ye know) vſes to meaſure your honours by your ſeruices; Ye are Fathers of the Church, but Sons of the Bride-chamber; Peeres of the State, but ſeruants of the Church; Generalls of this warfare, but with *S. Paul*, fellow-ſouldiers; Rulers in Gods houſe, but withall, fellow-ſeruants; Intreat your Clergie kindly, vſe them familiarly, as knowing your ſelues to be Fathers in dignity, brethren in ſeruice; Ye know the counſell of Saint *Ambroſe*; Let thoſe of the Clergy, within your charge, be as limmes of your owne body: God hath called you Starres and Angels; Imitate ye the Starres, which the higher they are, the leſſer they are wont to appeare; Imitate ye the Angels, who though Peeres of heauen, yet are wont to approue themſelues miniſtring ſpirits for the pooreſt of Gods Saints; No ſpectacle can be more odious than a proud Prelate.

But heare mee alſo, O yee Laicks, take heed of contemning this ſacred function; Theſe are miniſteries indeed, but glorious and honourable: To ſerue God, is to rule and command; And what is it euen to ſerue you? Surely thoſe heauenly Spirits, thoſe principalities and powers doe the very ſame to vs continually; whom yet their loue and ſeruice hath neuer drawne into contempt; We beſeech you Brethren, that you know them which labour amongſt you, and are ouer you in the Lord, and admoniſh you, and hold them deare for their works ſake.

We haue diſpatched the *Diuerſities of Miniſteries*: now followes that of *Operations*; God hath not ordained to himſelfe idle ſeruices, but buſie and painfull; One gouernes, another teaches, a third doth both teach and gouerne, worthy therefore of double honour, for his rule, for his labour. And hee that gouernes, ſometimes muſt ſtrike with the rod, ſometimes with the ſword; One while hee muſt kindly allure, another while he muſt ſharply puniſh; he muſt vphold the falling, retaine the wauering, reduce the wandring; And for him that teaches, it is not onely the charge of doctrine that lies vpon him, but of reproofe, of correction, of inſtruction in righteouſneſſe. One while he directs with counſels, then he erects with promiſes; then againe he deiects with threatnings, he wounds the whole, ſalues the wounded, workes alwaies: The office of a Biſhop is (καλὸν ἔργον) a worthy worke; Whoſoeuer playes in this holy Chaire,

Chaire, shall once waile in hell: Saint *Bernard* said well in that famous Epistle of his, to *Henricus Senonensis*; Many would not so eagerly run to honours, if they could thinke them burdens; Certainly they would feare to bee crushed with this weight, neither would with so much paine and perill gape for euery promotion; Thus he. But will it please you withall, to heare what that pious Censor casts in the teeth of his owne times; *Solæ tenduntur glorijs, & non pœnæ; Curritur in clero passim, &c.* The dignity only is cared for, not the duty; Men of all Ages, and ranks in the Cleargy, learned and vnlearned, run to spirituall Cures, as if they might liue for euer, *Sine curis*, when once they haue gotten Cures of soules; Doe you marke well this Prophesie (for such it might seeme) of the Oracle of *Clarewall*? Would to God this were not the very disease of our times. There be some delicate peeces that thrust themselues into fat benefices, onely that they may make much of one; and giue themselues ouer to their pleasure, and ease; Euen of those mouthes which are sacred to God, there want not some, which out of a wanton custome fauour of nothing but Indian soot; and take more pleasure to put forth a cloud of smoke, than the thundrings and lightnings of the law: Some negligent pastorlings there are, which haue more heed to their owne hides, than to the soules of their people. I speake plaine truth, in a plaine fashion, *nudâ mente*, as that faithfull monitor professes.

Howsoeuer, I beseech you, brethren, suffer your selues to be stirred with this poore speech of mine: Euen sleeping lions are wont to be awakened with the sting of a gnat. Are these the Operations, the diuersities whereof call God their Father? God indeed, but *Deum ventrem*; that beastly deity, the belly; I tremble to adde the rest, but I must; whose glory is their shame, whose end is damnation. Is it now time for vs to play, and keepe holi-day? Behold two cruell enemies are vpon vs, Impiety and superstition, and doe we either sit still with our hands folded, or rise, and in a wilfull carelesnesse open the gates to our enemie? That soueraigne Master of ours, the great Housholder of the world, when he was to goe forth into a farre Countrey, yea rather, when he was to returne to his owne euerlasting countrey and ours, committed to euery one of vs one talent at the least, to some more; and bade vs, *Negotiamini dum venio*; Traffique till I come; Loe he bade vs *Negotiari*, not *nepotari*; To trade, not to trifle, to labour, not to deboshe. And is this the traffique which he requires, to seeke our owne, to take our ease, to say nothing, to doe worse? No, these are those vncleane napkins rather, wherin we haue slothfully hid the Talents, which we should haue improued to the gaine of our Master, by putting them into the hands of the Exchangers. That awfull Iudge of heauen and earth will be sure vpon his returne to call vs to an account; which if we must giue for our idle words, why not also for our idle silence, as *Ambrose* wittily? What shall wee wretched creatures then answer for our selues? Where shall we appeare? It is a fearefull word, O euill seruant, but more fearefull, that which follows, Bring him hither, and kill him before me; Oh then, let me intreat you, let me adiure you, brethren, by the deare respect to your own soules, by the bowels, yea by the wounds, and precious bloud of Iesus Christ, by that dreadfull Tribunal, before which we must al, one day, stand, that you carefully indeuour to set forth and accomplish your ministeries with all holy operations; Preach the Word, be instant, in season, out of season, reproue, exhort with all long-suffering and doctrine. Let euery of vs study to approue himselfe vnto God, a labourer that shall not be ashamed, and a right diuider of the Word of Truth; Oh sweet Word, and such as in comparison whereof the very harmony of heauen sounds harshly, Well done good seruant; thou hast beene faithfull in a little, enter into thy masters ioy. Oh let it be our onely ambition, deare brethren, that we may once heare this Word; Let vs worke that which God hath commanded, and God shall bee sure to crowne that which we haue wrought.

Yea and ye (Honored Fathers) who are this day met to consult of the weighty affaires both of Church and Common-wealth, Worke now; If euer ye haue wrought heretofore, if euer ye will worke hereafter, Now worke; A large doore and effectuall is opened vnto you, and many aduersaries; ye see how audacious Will-worship hath

of late ſet vpon vs; how proudly the Tridentine faith hath aduanced her creſt, and hath dared to flie fiercely in the very face of the Goſpell: The Romiſh forces put themſelues openly into aray, and haue dared to ſound not an alarme onely, but (which no wiſe man knowes whether he ſhould more ſtampe at or ſcorne) a victory: They preſume to erect here amongſt vs an Hierarchy emulous to yours, and in the time of your life, and health, and vigor, appoint what heires ſhall ſucceed in your Seas: What wiſe ſpectator can thinke this indignity to be endured? Is this to bee ſmothered in ſilence? Is this to be any longer winked at? Rouſe vp your ſelues, O yee holy Fathers, if there be any ardor of Piety in your breſts, and deſtroy this Tyberine Monſter, (Popery, I meane) with the breath of your mouthes: and what euer grace and authority yee haue with our Gracious King, with the Peeres, and commons of this Realme, improue it all with your beſt prayers and counſells, to the vtter extermination of Idolatry, to the happy victory, and aduancement of the ſincere Truth of God.

And thus ye ſee with how ſwift a pace I haue run ouer theſe *Operations*, *Miniſteries*, *Gifts*, and the diuerſities of them all; One thing onely remaines to bee duly conſidered of vs; and that is, That all theſe *Miniſteries*, *Gifts*, *Operations*, doe flow from one and the ſame, Spirit, Lord, and God; This Trinity from an Vnity; Wherein yee eaſily diſcouer the Emphaſis to lie not ſo much in the Author, as in the Identity; (τὸ αὐτὸ) I ſhall not therefore in the remainder of my diſcourſe proſecute, either the wonderfull wiſdome, of abſolute perfection, or the bountifull liberality of God, but rather driue my ſpeech to the conſideration of the Vnity of this gracious giuer of all theſe.

Weeſilly men, in the height of our bounty, beſtow ſome one fauour vpon ſome one Subiect; But this one God hath beſtowed all vpon all, and vpon euery one, ſome: Neither may we conceiue of any other, whether fountaine, or Ocean of good; And why hath our Apoſtle ſo carefully beaten vpon this point; vrging not ſo much the beneficence, as the vnity of the Giuer? Surely, as *Salmeron* gueſſes well, *vt ſchiſmatum radices euelleret*, that hee might pull vp the roots of ſchiſmes: For if there were diuers giuers, there might be ſome reaſon for euery ſect to ſtand for the author of his owne gift, of his owne miniſterie; But now, that one and the ſame Spirit hath giuen to euery one theſe diuers gifts, that one and the ſame Lord hath appointed to euery one theſe diuers miniſteries, that one and the ſame God hath diſtributed to euery one theſe diuers operations; Why ſhould not all theſe gifts, miniſteries, operations, vnanimouſly conſpire to the glory of that one giuer and founder of them all?

Certainly, euery thing here ſounds of vnity: The Church is an entire body (as our Apoſtle ſpeakes ſoone after) we are members of it: One man is an eye, another, an eare, a third is a tongue; One is a palate, another an hand, another a foot; yea one is a Thumbe, another a little finger, or (if lower yet) a ioint of that ſmall limme; Wee muſt all concurre in our deſires and endeuours to the conſtitution, and maintenance of this one body; Whoſoeuer he be that doth otherwiſe, hee is iuſtly found guilty, not onely of the violation of the publique weale, but of Diuine Vnity; And now, O ye Reuerend Fathers, I finde my ſelfe entred into a pleaſing and ample common place; and ſuch a one, as wherin I could wiſh with *Peter* to fix the Tabernacle of my abode: Would to God your leiſure could allow you to walke along with me a while thorow theſe ſweet, and flowrie Meades of Vnity, and happy conſpiration of thoughts; And yet I ſhall not ſo much bend the reſidue of my ſpeech to the praiſe of vnity, (to what purpoſe were that waſte?) as to the neceſſary vindication of it from the vniuſt challenges of the enemies of peace.

It is an heauy crime, and, of all other, the moſt hainous, wherewith we are charged by the Romaniſts, That we are fallen off from the Catholick Church, that we haue rent the ſeamleſſe coat of Chriſt, yea broken his bones, and torne his very body in peeces, whereof if we were indeed guilty, how vnworthy were we to breathe in this aire, how moſt worthy of the loweſt Hell? But we call heauen and earth to record, how vniuſtly this calumny is caſt vpon vs, yea, we proteſt before God and men, that the enuie of this ſo foule a crimination lights moſt iuſtly vpon the heads of the accuſers. May it

pleaſe you, to heare a ſhort Apologue; A certaine man inuited to a feaſt one or two of his friends, entertained them bountifully; They ſate together louingly, they ate together, and were merry one with another; In the ſecond courſe (as the cuſtome is) the Maſter offereth them wine, ſets before them an apple: now a worme had ſomewhat eaten the apple, and a ſpider by chance had falne into the cup; The gueſt ſees and balks it; The Maſter vrgeth him; Why doe you not eat, quoth he, why drinke you not? I dare not, ſaith the other, t'is not ſafe to doe either; ſeeſt thou not this vermine in the cup, and that in the apple? Tuſh, ſaith the Maſter, what ſo great matter is this? It was I that ſet this before thee; It was I that began to thee in the other; Drinke it, eat it, at leaſt for my ſake. But, ſuffer me firſt (replies the gueſt) to take out this ſpider, to cut out this worme; the wine, the apple likes me well enough; the ſpider, the worme I cannot away with; Away with ſuch ouer-nice and curious companions (quoth he againe) Fy vpon thee, thou vngratefull fellow, that doſt ſo little regard my friendſhip, ſo contemne my cheere; and with that in a rage, throwes the platters and pots in the very face of his gueſt, and thruſts him out of doores all wounded. Tell me now, I beſeech you, worthy Auditors, whether of theſe violates the lawes of hoſpitality? I dare ſay, you haue eaſily applied it before me; There was a time when we ſate together in a familiar manner with theſe Romaniſts, and fared well; The ſpider in the cup, The worme in the apple, what elſe be they, but ſuperſtition in their worſhip, rotten and vnwholſome traditions in their faith? without theſe, the Religion pleaſeth vs well: But they will needs importunately thruſt theſe vpon vs, and we refuſing, are therefore ſcorned, ſpit vpon, beaten, and caſt out; Had they but giuen vs leaue to take out this ſpider, this worme, we had ſtill eaten, and dranke together moſt gladly: They obſtinately reſiſted, and prefer'd their owne headſtrong will to our good and ſafety; nay, they repell vs with reproaches, ſtrike vs with their thundering Anathemaes, condemne vs to the ſtakes; what ſhould we doe in this caſe? Heare, oh heauens, and hearken oh earth, and thou, Almighty God, the Maker and Gouernor of them both, ſuffer thy ſelfe, and thy glorious ſpirits to be called to the teſtimony of our innocencie; We are compelled, we are driuen away from the Communion of the Church of *Rome*; They forced vs to goe from them, who departed firſt from themſelues.

We haue willingly departed from the communion of their errors, from the Communion of the Church we haue not departed; Let them renounce their erroneous doctrine, we embrace their Church; Let them but caſt away their ſoule-ſlaying Traditions, we will communicate with them in the right of one and the ſame Church, and remaine ſo for euer.

But, alas, I muſt be forced to complaine, and that not without extreme griefe of heart, how that it cannot be determined, whether thoſe that boaſt themſelues for Catholikes, be greater enemies to Truth, or to Charity. To Truth, in that they haue of late forged new errors, and forced them vpon the Church; To Charity, in that they haue not ſtuck to condemne the aduerſe part, and to brand them with the black marke of Hereſie. I will ſpeake (if you pleaſe) more plainly; Three manner of waies doe theſe Romaniſts offend againſt Charity. Firſt, that they will not remit any thing either of their moſt conuicted opinion or vitious practice, no not for peace ſake. Secondly, that for Articles of Chriſtian faith, they put vpon the Church certaine opinions of their owne, falſe, doubtfull, and vncertaine, peculiar onely to the ſchooles, which doe no whit touch the foundation of Religion. And laſtly, that if they meet with any faithfull and ſound monitors, which doe neuer ſo little gainſay theſe new Articles, they cruelly caſt them out of the boſome of the Church, and throw them headlong into Hel: Away with theſe Schiſmaticks, Hereticks, Atheiſts; Iwis the Proteſtants haue no Church, no faith, no ſaluation. Good Lord, what fury, what frenzy diſtempers Chriſtians; that they ſhould be ſo impotently malicious againſt thoſe, who profeſſe themſelues to be redeemed by the ranſome of the ſame moſt precious bloud? At length, At length, O yee Chriſtians, be wiſe, and acknowledge thoſe, whom the God and Father of mercies holds worthy of his armes, yea of his bowels. Let frantick error bawle

what it list, we are Christians, we are Catholicks, the vndiuided members of one holy, Catholick, and Apostolick Church; Let vs meet at this barre, if you please; Let who will maintaine the plea; What is it which maketh a Church? What is it which maketh that Church; One, holy, Catholick, Apostolick? Is it not one holy Catholick Apostolick faith? But which is that? Is it not the same which was deliuered by Christ, and the Apostles, to the whole world, and was alwaies and euery where approued through all Ages, euen vnto our times? Wherefore are the Scriptures, wherefore the Creeds, wherefore were the primitiue Councells, but that there might bee certaine markes, whereby Catholicks might be vndoubtedly discerned from Hereticks? You know the Epilogue of the Athanasian Creed, This is the Catholick Faith. If we may beleeue *Leo*, the heads of all heresies are quite cut off with this one sword of the Creed; How much more then, with that two-edged sword of the Scriptures, and of the Fathers their Interpreters? What then? Those that then were Catholicks, can they in any age be condemned for Hereticks? No: Faith is alwaies constant to it selfe, and so is the Church that is built vpon that Faith. Did we euer deny or make doubt of any Article, or clause of that Ancient Diuinity? Either then Christ himselfe, the Apostles, Councells, Fathers, erred from the Catholick truth; or wee yet remaine Catholicks. What euer other opinions we meet withall, concerning Religion, neither make nor marre it; Say they be false, say they be vitious, they are but hay and stubble, which nothing appertaine to the foundation of this euerlasting frame. The Church may bee either more sound, or more corrupt for them; It cannot be more or lesse a Church; The beauty or deformity of a Church may consist in them; the strength, the welfare of it doth not: Surely, whosoeuer willingly subscribes to the Word of God signed in the euerlasting monuments of Scripture, to the ancient Creeds, to the foure Generall Councells, to the common consent of the Fathers, for six hundred yeeres after Christ, which we of the reformed Church religiously professe to doe; if he may erre in small points, yet he cannot be an Heretick. Some particular Church may easily offend by imputing heresie to an vndeserued opinion, whether perhaps true, or lightly erroneous; but neither soule, nor Church can greatly erre, while it treads in the steps of the most ancient and vniuersall: Must hee therefore, of necessity, die a Romanist, that would die a Catholick? This is an idle fancy, and worthy of no lesse than Bedlam.

Giue me leaue (ye Reuerend Fathers) The blessed Ghost of the most holy, and latest Bishop of this See, interrupts my speech, and charges me not to suffer his ashes so shamefully to be wronged. I can neither be silent for indignation, nor speake for anger: It was not onely rumor'd, but bookes were cast abroad ouer the world, concerning the reuolt of this worthy and excellent Prelate, reporting, that at his death, hee reconciled himselfe to the Church of *Rome*, and with many sighes renounced the Heresies of the Church of *England*: and at last being absolued by a Popish Priest, sweetly slept in the faith of the Church of *Rome*; Neither did his departed soule want, somewhere (as is reported) suffrages, and oblations of Massmongers in this behalfe; Oh immortall God! what blasphemy is here? Can impudencie it selfe, so cast off all shame, as to raise so slanderous a lie, thus boldly, against the credit of so many witnesses, against the solemne detestation of their owne Priest, against the religious othes of his neerest friends, and domestique seruants? against the Sermon, and publique writings of his Learned Sonne? a sonne well worthy of such a Father? Other lies haue some colour to plead for their credit; This (besides boldnesse) hath none at all. How many of vs sate by that faithfull Pastor of ours then breathing toward his last, and receiued from his dying lips, words of most constant piety: And some of you (reuerend Fathers) deuoutly receiued with him, that sacred *Viaticum*, the last bread that euer hee tasted, euen the bread of the Lord; and were witnesses of the last motions of his soule, then ready to depart, and breathing toward his heauen. Ours he liued, Ours hee died, and now, as ours, is crowned in heauen. Goe on now, yea mis-zealous spirits; goe on to lie stoutly; somewhat will alwaies stick fast to the accusers; But in the meane time, It cannot be truth, that needs the props of lies. Onely this by the way.

of Let the boldeſt Sophiſter of the Romiſh Schoole, come forth now, and if hee can, for ſhame, let him vndertake to proue that thoſe moſt noted additions of the Tridentine Faith, which onely we reiect, were receiued of all the Church, in all Ages, for neceſſary heads of Religion: or let him confeſſe (as he needs muſt) that we haue ſtill conſtantly perſiſted in the Communion of One, Holy, Catholick Church and faith; Hee ſhall eaſily bewray his owne nouelty, but neuer ſhall euince any Hereſie of ours. It is a golden ſaying of Cardinall *Contarenus*; Harken I beſeech you, if any ingenuous ſpirit of you all, be a friend to *Rome*, *Non opus eſt concilio, non ſyllogiſmis ad ſedandas haſce Lutheranorum turbas, &c.* There needs no Councell, (ſaith he) no Syllogiſmes to allay theſe broyles of the Lutherans, but onely charity, humility, and a ſincere minde, that being void of all ſelfe-loue, we may be perſwaded to correct, and reforme thoſe things wherein we haue manifeſtly tranſgreſſed. Thus he. Thou art wiſe indeed (O *Contarenus*) would to God thy fellowes were ſo alſo. But we (forſooth) are the diſobedient and rebellious children of our mother the Church, whoſe commands while wee diſdaine to receiue, and obey and reuerence her decrees, we are enwrapped in a ſhamefull ſchiſme, and ſtricken with the curſes of an angry Mother. Surely this were an odious contumely. But for vs; wee haue not acknowledg'd her a Mother, a Siſter wee haue: But grant wee were Sons, yet wee are no ſlaues. To forge a new faith, and imperiouſly thruſt it vpon her owne, is not the part of an indulgent parent, but of a Tyrant; This lawleſſe liberty (we confeſſe) we could neuer endure, and therefore are wee openly thunder-ſtricken with more than one Anathema. Neither haue they otherwiſe dealt with vs, than that fooliſh fellow in *Gerſon*, who being very buſie to driue away a fly from his neighbours forehead, braind the man.

But lament ye with me (my brethren) the wofull caſe of that Church, that hath learned to fit her faith to the Times, and is more impatient of a remedy, than of the diſeaſe. Whilſt they ſo eagerly perſecute vs, let vs heartily pitty them: And let vs ſtill wiſh to them, (that which they enuie and denie to vs) Saluation; *Father forgiue them, for they know not what they doe.*

Our prayers, our teares, our admonitions muſt not bee wanting: Returne to your ſelues now at laſt (oh ye Chriſtian ſoules) Returne, from whence you haue ſenſibly declined; Recouer your firſt loue, your firſt workes. Suffer not your ſelues any longer to be mocked with the glorious title of a Church. Frame your ſelues to that holy Vnity which hitherto you haue ſo ſtifly reſiſted, which oh if once we might liue to ſee effected, you ſhould well finde (as it runs in the law of the twelue Tables) that the recouered ſhould with vs haue the ſame priuileges with the healthfull. Behold wee are ready (as our gracious and peaceable King *Iames* piouſly vndertooke) to meet you halfe way.

But if they ſhall ſtill obſtinately caſt off all hope of Vnity, and being ſet on fire with the hatred of peace, ſhall goe on to delight themſelues onely, in the alarum of their ſacred Trumpet (as they call it) why ſhould not wee, religiouſly, and entirely keepe peace among our ſelues? I ſpeake to all the Sonnes of the purer Church whereſoeuer diſperſed, we profeſſe this Church of ours by Gods grace reformed: Reformed (I ſay) not new made, as ſome emulous ſpirits ſpightfully ſlander vs. For me; I am ready to ſinke to the very ground, when I heare that hedge-row reproach, Where was your Religion before *Luther?* Where was your Church? Heare, oh ye ignorant, Heare, oh ye enuious Cauillers, we deſired the reformation of an old Religion, not the formation of a new. The Church accordingly was reform'd, not new wrought. It remaines therefore the ſame Church it was before, but onely purged from ſome ſuperfluous and pernicious additaments of error. Is it a new face that was lately waſhed? a new garment that is but mended? a new houſe that is repaired? Bluſh, if yee haue any ſhame, who thus ignorantly, and maliciouſly caſt this in our teeth.

Goe to now (my brethren) wee are by Gods grace reformed, Let vs take heed leſt we be deformed againe by mutuall diſſentions; This is that which weakens, and lames vs, and which laies vs open to the inſulting triumphs of our Aduerſaries. Yet (leſt wee

ſhould ſeeme to giue too much way to a ſpightfull ſlander) theſe iarres of ours are not ſo great, as our enemies either deſire, or clamour. Certainly, what diſcords ſoeuer hither-to haue troubled vs, wee are beholding to none other for them, but to theſe our kinde enemies, who vpbraid vs with them: For if they had but reacht forth vnto vs an helping hand in due time, and ioyntly conferd their endeuours (which then behooued them) for the reforming of the Church, all had run ſquarely on; There had beene no iarres, no grudgings, no parts takings: But they ſtifly refuſed, and by their frowardneſſe, and pertinacy, cauſed this ſo weighty a taske to be caſt vpon ſome few; and thoſe both weak, vnable, and altogether vnfit for ſuch a charge. It could not therefore be otherwiſe, but that the opinions of ſome ſingle men, not conferd together, in ſuch a buſineſſe muſt needs ſomewhat differ. But thankes be to thee, O bleſſed God, the Author of peace, that haſt vouchſafed by thy ſpirit ſo to bridle the diſtemperate affections of men, that their buſie ſpirits being ſtirred vp haue not boyled forth into more fearefull diuiſions.

But what are theſe ſo great diſſentions, and blowes of bloudy warre, which our aduerſaries ſo cry out vpon? Forſooth, rather than want, they can faine names of ſects to themſelues; And where they can finde the leaſt difference in the paper of any obſcure Author of ours, preſently they cry out, New ſchiſmes, new ſects; What malice is this? what eager deſire of multiplying quarrels? If it had been ſo of old, ſo ſmall hides had not ſerued to containe the volumes of *Auguſtine*, *Epiphanius*, *Philaſtrius*: there had not beene fewer ſects, than teachers ſince the publiſhing of the Goſpell. But let vs paſſe ouer the number, and come to the weight. Let the malitious prattle what they will; With ſome of ours, the controuerſie is not about any ſolid lims of Chriſtian Faith, but onely of the very skin; with ſome others, not about the skin, but the garment rather, nor about the garment it ſelfe neither, but of the very hemme. There are certaine ſcholaſticall opinions of a middle ranck, meere Theologicall Corollaries, or perhaps ſome outward ceremonies, wherein we diſſent: Principles of Chriſtian Religion there are not. And withall, theſe controuerſies are but ſuch, as that when the heat whether of zeale, or anger, ſhall abate, and either part ſhall well vnderſtand each other, they will eaſily admit of a Reconciliation. Neither haue theſe very Romaniſts leſſer quarrels amongſt themſelues; They can more hide their enmities, not exerciſe them leſſe. If they bee more wiſe, they are not more accordant. Neither is there (I dare ſay) any head of Religion, wherein they doe at once differ from vs, and agree all with one another. Finally, our differences are no greater, than were thoſe of old, among the holy Fathers of the Church, whoſe quarrels notwithſtanding are not ſo odiouſly blazoned by poſterity. I let paſſe the priuate ſcoldings of the Ancients not without ſome vnpleaſing (I had almoſt ſaid miſbeſeeming) tartneſſe. I had rather ſet before your eyes (for good luck ſake) thoſe publique altercations of the Churches and Fathers, which afterward ſhut vp in a bleſſed concord. What quarrels aroſe at the Councell of *Epheſus*, betweene *Cyril* of *Alexandria*, and *Iohn* of *Antioch*? The Churches vnder both, ſtuck not to counterthunder Anathemaes one againſt another; Thereupon *Theodoret* thruſt in his ſickle into this harueſt; againſt whom *Cyrillus* (by *Euoptius* inſtigation) makes as ſtrong oppoſition: *Theodoret* accuſeth *Cyril* of Apollinariſme; *Cyril* accuſes *Theodoret* of Neſtorianiſme; The flame of their rage brake out more and more, and almoſt drew the Chriſtian world to parties; ſo that afterwards when *Theodoret* would haue entred the Councell of *Chalcedon*, the Egyptian, and other reuerend Biſhops cryed out, We muſt caſt out *Cyril*, if we take in *Theodoret*: The very Canons caſt him forth: God abhors him. The like was done afterwards in the eighth Action; The Biſhops openly proclaiming, He is an Heretick, a Neſtorian; Away with the Heretick. But when the matter was well ſcand, and it was found that he willingly ſubſcrib'd to the Orthodox Creeds, and the Epiſtles of *Leo*; The whole Synod with one accord cryed out, *Theodoret* is well worthy of a See in the Church, Let the Church receiue her Orthodox Paſtor.

It is worthy of immortality, that which *Gregory Nazianzen* recordeth of holy *Athanaſius*: The Romans ſeem'd to the Eaſterne Churches to follow the hereſies of *Sabellius*, in denying three Hypoſtaſes; The Eaſterne likewiſe ſeemed to the Romans, to ſa-

uour

uour too much of *Arrius*, in denying three Perſons; The quarrell grew hot; Then came that great diſpenſer of ſoules, and hauing meekly and mildly calld forth both ſides before him, he ſo handled the buſineſſe, that granting them the free vſe of their termes, he tied them cloſe to the matter, and ſhewed them a light, whereby they might behold one another: vpon this, without more adoe, finding themſelues, both, in the right, they fall to mutuall embracements. Neither would it ſpeed otherwiſe with vs, Brethren, (as I doe verily beleeue) if ſome *Athanaſius* from Heauen, would but ioyne our hands together.

Oh if once the gates of inteſtine and horrid warres were ſhut vp, and the religious Princes, which are the Nurſing-fathers of the reformed Churches, would command by vertue of their authority a Synod to be aſſembled (as Generall as it might) wherein both parts freely and modeſtly might lay forth their opinions, and ſuch common termes might be agreed vpon, as wherein both parts might freely reſt, without preiudice to either: How eaſily then, how happily might theſe grieuous ſtirs bee quietly pacified? Let vs pray for this (my brethren) let vs pray deuoutly. In the meane while, let vs all ſweetly incline our hearts to peace, and vnity. Let there be amongſt vs (as S. *Auguſtine* to *Ierome*) pure brotherhood; Neither let vs ſuffer our ſelues, vpon euery ſlight quirke of opinion, to be diſtracted, or torne aſunder. Let vs forget that there were euer any ſuch (in reſpect of the deuotion of a Sect) as *Luther*, *Melancton*, *Caluin*, *Zuinglius*, *Arminius*, or if any other mortall name; for what haue we to doe with man? Let vs breathe nothing, let vs affect nothing, but Ieſus Chriſt.

We Diuines are Pleyades, (as *Gregory* ſaith wittily) Let vs therefore ſhine ſtill together, though not without ſome difference of place. In a pomegranate are many graines vnder one rinde; You know the myſtery. Let vs ioyne theſe pomegranates to our Bells; Let vs be loud, but conſorted. Let vs deuote for euer, with one heart, all our operations, miniſteries, gifts, to one God, the Father, Sonne, and holy Ghoſt; to one Head, Chriſt; one body, the Church; that being waſhed with one Baptiſme, ranſomed with one price, profeſſing one Faith, and holding the Vnity of the ſpirit in the bond of Peace, we may at laſt happily enioy one, and the ſame Heauen, through Ieſus Chriſt our Lord: To whom with the Father, and the holy Spirit, be aſcribed all honour and glory for euermore. *Amen.*

FINIS.

nour too much of Arms, in denying three Perſons? The quarrel is now not, Then came
that great diſpenſer of Souls, and having meekly and mildly caſt from both ſides be-
fore him, he ſo handled the buſineſs, that grappling them the firſt of their forces,
he tied them cloſe to the maſter, and moved them a light, whereby they might behold
one another: upon this, without more adoe, finding themſelves, Peers, in the ſame,
they fall to mutuall embracements. Neither would it ſpeed of ſtrivile with us, Bre-
thren, (as I doe verily beleeve) if home Adamſhire ſo to Heaven, would but joyne our
hands together.

Oh if once the gates of inceſſine and horrid wrath were ſhut up, and the religious
Princes, which are the Nurſing-fathers of a reformed Church, would command
by vertue of their authority a Synod to be aſſembled at Generalls, might wherein
both parts freely and modeſtly might lay forth their opinions, and if ſo common
terms might be entered upon, wherein both parts might freely rest, without prej-
udice to either: How eaſily then, how happily might it grieve this poor earthly
ball? Let us pray for this (my brethren) let us pray diligently, let us preach it,
let us all ſweatly meditate our hearts to peace, and unity. Let there be among us
(Auguſtine to Jerome) pure brotherhood; Neither let us hinder our Ministry, upon every
ſlight quirke of opinion, to be diſtracted, or torne aſunder. Let us not (as there
were ever any loath (in reſpect of the devotion of a Sect) to leave, [illegible]
Zuinglius, Arminius, or if any other more nullity name; for why ſhould we
Let us breathe nothing, let us ſtick nothing, but Jeſus Chriſt.

We Divines are Phyſicians, (as Gregory ſaith wiſely) let us change [illegible]
ther, though not without ſome difference of place. In pomegranates, [illegible]
under one rinde, You know the kernells lie ſeverall one from another, [illegible]
Let us be found, but conformed. Let us dance for ever, with one hand, all our operati-
ons, unanimiſtically, ſtill to one God, the Father, Sonne, and holy Ghoſt, to one Head,
Chriſt, one body, the Church, that being united with one Spirit, [illegible]
with one voice, profeſſing one Faith, and holding the Unity of the Spirit in
the bond of Peace, we may at laſt [illegible]
Heaven, through Jeſus Chriſt our Lord, to whom [illegible]
the Father, and the holy Spirit, be [illegible]
nour and glory for ever and [illegible]

AN HOLY PANEGYRICK.

A SERMON PREACHED

at *Pauls Crosse*, vpon the anniuersarie Solemnitie of the happie Inauguration of our drad Soueraigne Lord, King *Iames*, March 24. 1613.

By Ios. Hall.

LONDON,
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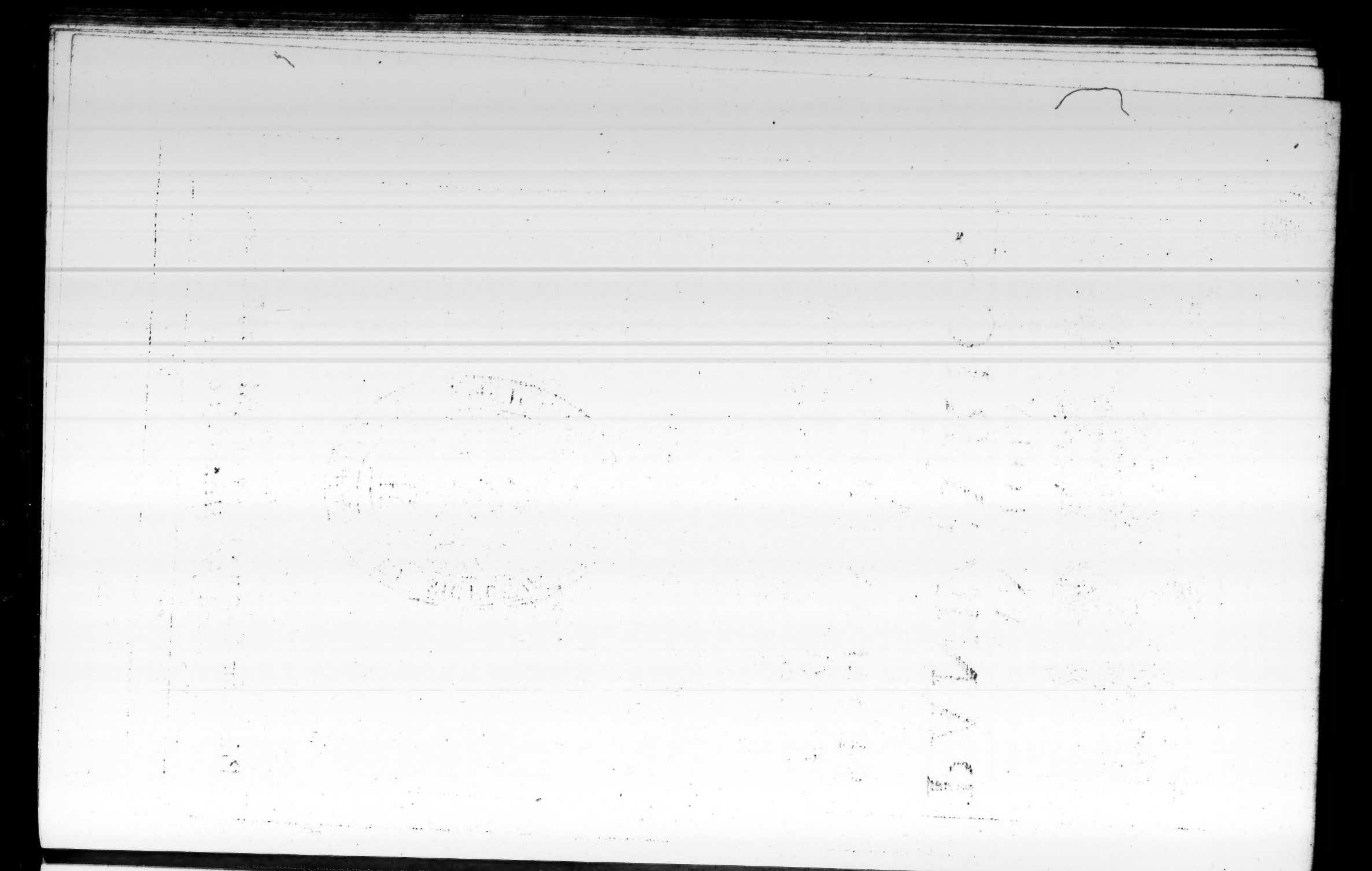

TO THE RIGHT HONOVRABLE, SIR *IOHN SWINERTON* Knight, Lord Maior of the Citie of LONDON,

All Grace and Happineſſe.

RIght Honourable:

MY owne forwardneſſe (whereof it repenteth me not) hath ſent forth other of my labours vnbidden, but this your effectuall importunitie hath drawne forth into the common light. It is an holy deſire that the eye may ſecond the eare in any thing that may helpe the ſoule: and we, that are fiſhers of men, ſhould bee wanting to our ſelues, if wee had not baits for both thoſe ſenſes. I plead not the diſaduantage of a dead letter, in reſpect of that life which elocution puts into any diſcourſe. Such as it is, I make it both publike and yours. I haue cauſed my thoughts, ſo neere as I could, to goe backe to the verie tearmes wherein I expreſſed them, as thinking it better to fetch thoſe words I haue let fall, than to follow thoſe I muſt take vp. That therefore which it pleaſed your Lo. to heare with ſuch patient

attention, and with so good affection to desire, I not vnwillingly suffer abroad, that these papers may speake that permanently to the eyes of all our Countrymen, which in the passage found such fauour in the eares of your Citizens, and such roome in so many hearts. Besides your first and vehement motion for the Presse, your knowne loue to learning deserues a better acknowledgement, and no doubt findes it from more worthie hands. And if my gratulation would adde any thing, those should enuie you which will not imitate you. For the rest, God giue your Lo. a wise, vnderstanding, and couragious heart, that you may prudently and strongly menage these wilde times, vpon which you are fallen: and by your holy example and powerfull endeuours, helpe to shorten these reines of licentiousnesse: That so this Citie, which is better taught than any vnder heauen, may teach all other places how to liue; and may honour that profession which hath made it renowmed, and all Gods Church ioyfull: The welfare and happinesse whereof, and your Lo. in it, is vnfainedly wished,

by

Your Lordships humbly deuoted,

Ios. Hall.

AN HOLY PANEGYRICKE.

1 SAM. 12. 24, 25.

Therefore feare you the Lord, and ſerue him in truth with all your hearts, and conſider how great things he hath done for you. But if you doe wickedly, ye ſhall periſh, both ye and your King.

I Hold it no ſmall fauour of God (Right Honourable and beloued) that hee hath called mee to the ſeruice of this day, both in the name of ſuch a people, to praiſe him for his Anointed, and in his name to praiſe his Anointed to his people. The ſame hand that giues the opportunitie, vouchſafe to giue ſucceſſe to this buſineſſe. That which the Iewes ſinned in but deſiring, it is our happineſſe to enioy. I need not call any other witneſſe than this day, wherein we celebrate the bleſſing of a King, and (which is more) of a King higher than other Princes by the head and ſhoulders. And if other yeeres had forgotten this tribute of their loyaltie and thankfulneſſe, yet the example of thoſe ancient Romane Chriſtians (as *Euſebius* and *Sozomen* report) would haue taught vs, that the tenth compleat yeere of our *Conſtantine* deſerues to be ſolemne and Iubilar. And if our ill nature could be content to ſmother this mercy in ſilence, the very Lepers of *Samaria* ſhould riſe vp againſt vs and ſay, *We doe not well; this is a day of good tidings, and we hold our peace.* My diſcourſe yet ſhall not bee altogether laudatorie; but as *Samuels*, led in with exhortation, and carried out with threatning. For this Text is a compoſition of duties, fauours, dangers: of duties which we owe, of fauours receiued, of dangers threatned. The duties that God lookes for of vs, come before the mention of the fauours we haue receiued from him (though after their receit) to teach vs, that as his mercy, ſo our obedience ſhould be abſolute: and the danger followes both, to make vs more carefull to hold the fauours, and performe the duties. And mee thinkes there cannot be a more excellent mixture. If we ſhould heare only of the fauors of God, nothing of our duties, wee ſhould fall into conceitednesſe: if onely of our duties without recognition of his fauours, we ſhould prooue vncheerefull; and if both of theſe, without mention of any danger, we ſhould preſume on our fauours, and be ſlacke in our duties. Prepare therefore your Chriſtian eares and hearts for this threefold cord of God, that (through his bleſſing) theſe duties may draw you to obedi-

Decimum quemque annum Imperatores Romani magna feſtiuitate celebrant, Sozom. l. 1. c. 24. Idem Euſeb. de vita Conſt.

ence, the dangers to a greater awe, and the fauours to a further thankfulneſſe.

The goodneſſe of theſe outward things is not ſuch as that it can priuilege euery deſire of them from ſinne. Monarchie is the beſt of gouernments, and likeſt to his rule that ſits in the aſſembly of Gods. One God, one King, was the acclamation of thoſe ancient Chriſtians: and yet it was miſ-deſired of the Iſraelites: Wee may not euer deſire that which is better in it ſelfe, but that which is better for vs; Neither muſt wee follow our conceit in this iudgement, but the appointment of God: Now, though God had appointed in time, both a Scepter and a Law-giuer to IVDA, yet they ſinned in mending the paſe of God, and ſpurring on his decree. And if they had ſtaid his leiſure, ſo that they had deſired that which was beſt in it ſelfe, beſt for them, appointed by God, and now appointed; yet the manner and ground offended: For out of an humor of innouation, out of diſcontent, out of diſtruſt, out of an itch of conformitie to other Nations, to aske a King, it was not onely a ſinne as they confeſſe, *verſ.*29. but (*ragnah rabbah*) a great wickedneſſe, as *Samuel* tells them, *verſ.*17. and (as oftentimes we may reade Gods diſpleaſure in the face of heauen) he ſhewes it in the weather. God thunders and raines in the middeſt of wheat-harueſt. The thunder was feareſull; the raine in that hot climate and ſeaſon, ſtrangely vnſeaſonable: both to bee in the inſtant of *Samuels* ſpeech, was iuſtly miraculous. The heathen Poets bring in their fained God thundering in applauſe; I neuer finde the true God did ſo. This voice of God brake theſe Cedars of Lebanon, and made theſe Hindes to calue: and now they cry *Peccauimus*, *verſ.*19. If euer wee will ſtoope, the iudgements of God will bring vs on our knees. *Samuel* takes vantage of their humiliation, and according to the golden ſentence of that *Samian*-wiſe-man, that bids vs lay weight vpon the loden, (how euer *Hierom* take it in another ſenſe) hee lades them with theſe three duties; Feare, ſeruice, conſideration.

Feare and ſeruice goe ſtill together. *Serue the Lord in feare*, ſaith *Dauid*. *Feare the Lord and ſerue him*, ſaith *Ioſhua*; And, feare euer before ſeruice, for that vnleſſe our ſeruice proceed from feare, it is hollow and worthleſſe. One ſayes well, that theſe inward diſpoſitions are as the kernell; outward acts are as the ſhell; he is but a deaſe nut therefore, that hath outward ſeruice, without inward feare; *Feare God* (ſaith *Salomon*) *firſt, & then, keep his commandements*. Behold, the ſame tongue that bade them not feare, *ver.*20. now bids them feare; and the ſame ſpirit that tells vs they feared exceedingly (*ver.*18.) now inioynes them to feare more. What ſhall we make of this? Their other feare was at the beſt Initiall; for now they began to repent; and as one ſaies of this kinde of feare, that it hath two eyes fixed on two diuers obiects, ſo had this of theirs. One eye looked vpon the raine and thunder; the other looked vp to the God that ſent it. The one of theſe it borrowed of the ſlauiſh or hoſtile feare (as *Baſil* calls it,) the other of the filiall; for the ſlauiſh feare caſts both eyes vpon the puniſhment; the filiall lookes with both eyes on the partie offended. Now then *Samuel* would rectifie and perfect this affection, and would bring them from the feare of ſlaues through the feare of penitents, to the feare of ſonnes: and indeed one of theſe make way for another. It is true that perfect loue thruſts out feare: but it is as true, that feare brings in that perfect loue, which is ioyned with the reuerence of ſonnes. Like as the needle or briſtle (ſo one compares it) drawes in the thred after it, or as the potion brings health. The compunction of feare (ſaith *Gregorie*) fits the minde for the compunction of loue. Wee ſhall neuer reioyce truly in God, except it be with trembling: Except we haue quaked at his thunder, we ſhall neuer ioy in his ſunne-ſhine. How ſeaſonably therefore doth *Samuel*, when he ſaw them ſmitten with that guilty and ſeruile feare, call them to the reuerentiall feare of God; *Therefore feare yee the Lord*? It is good ſtriking, when God hath ſtriken; there is no fiſhing ſo good as in troubled waters. The conſcience of man is a nice and ſullen thing: and if it be not taken at fit times, there is no medling with it. Tell one of our gallants, in the midſt of all his iollitie and reuels, of deuotion, of pietie, of iudgements; hee hath the Athenian queſtion ready, What will this babler ſay? Let that man alone till God haue toucht his ſoule with ſome terror, till he haue caſt his body on the bed of ſickneſſe, when his feather is turned to a kerchiefe, when his face is pale, his eyes ſinke, his hand

Iuxta Homer. εἷς κοίρανος ἔστω.

*Pſal.*29.

Iuxta χρυσᾶ παραγγέλματα Pythagoræ. Oneratis ſuperponendum onus, id eſt, ad virtutē incedentibus augmentanda præcepta; Tradentes ſe otio relinquendos. Hier. aduerſ. Ruffin.
*Pſal.*2.
*Ioſh.*24.14.
*Eccl.*vii.

Ioh. de Combis Compend. Theol.

*Greg.*3. *Dial. cap.* 34. *Compunctio formidinis tradit animū compunctioni dilectionis.*

hand ſhaking, his breath ſhort, his fleſh conſumed, now he may be talkt with, now hee hath learned of *Eli* to ſay, *Speake Lord, for thy ſeruant heareth.* The conuex or out bowed ſide of a veſſell will hold nothing; it muſt bee the hollow and depreſſed part that is capable of any liquor. Oh if wee were ſo humbled with the varieties of Gods iudgements as wee might, how ſauoury ſhould his counſels be, how precious and welcome would his feare be to our trembling hearts? whereas now our ſtubborne ſenſeleſneſſe fruſtrates (in reſpect of our ſucceſſe, though not of his decree) all the threatnings and executions of God.

There are two maine affections, *Loue* and *Feare*; which as they take vp the ſoule where they are, and as they neuer goe aſunder, (for euery loue hath in it a feare of offending & forgoing; and euery feare implies a loue of that, which we ſuſpect may miſcarry) ſo each of them fulfills the whole law of God. That loue is the abridgement of the Decalogue, both our Sauiour & his bleſſed Apoſtle haue taught vs: It is as plaine of Feare; The title of *Iob* is, *A iuſt man, and one that feared God*; iuſtice is expreſſed by Feare. For what is iuſtice, but freedome from ſin? And the feare of the Lord hates euill, ſaith *Salomon*. Hence *Moſes* his תירא *Thou ſhalt feare*, is turned by our Sauiour (προσκυνησεις) *Thou ſhalt worſhip, or adore.* And that which *Eſay* ſaith, *In vaine they feare mee*, our Sauiour renders, *In vaine they worſhip me*; as if all worſhip conſiſted in Feare. Hence it is probable that God hath his name in two languages from (Θεος) *Feare*, and the ſame word in the Greeke ſignifies both *Feare* and *Religion*. And *Salomon* when hee ſaies, *The feare of the Lord is* ראשית *the beginning* (as wee turne it) *of wiſdome*, ſaies more than we are aware of; for the word ſignifies as well *Caput* or *Principatum*; the head or top of wiſdome; yea (ſaith *Siracides*) it is the crowne vpon the head, it is the root of the ſame wiſdome, whereof it is the top-branch, ſaith the ſame Author. And ſurely this is the moſt proper diſpoſition of men towards God; for though God ſtoop down ſo low as to vouchſafe to bee loued of men, yet that infinite inequalitie, which there is between him and vs, may ſeem not to allow ſo perfect a fitneſſe of that affection, as of this other; which ſuits ſo well betwixt our vileneſſe, and his glory, that the more diſproportion there is betwixt vs, the more due and proper is our *feare*. Neither is it leſſe neceſſary than proper, for we can be no Chriſtians without it, whether it be (as *Hemingius* diſtinguiſhes it wel) *timor cultus*, or *culpæ*, either our feare in worſhipping, or our feare of offending; the one is a deuout feare, the other a carefull feare. The latter was the Corinthians feare, whoſe godly ſorrow when the Apoſtle had mentioned, he addes, *Yea what indignation, yea what feare, yea what deſire?* The former is that of the Angels, who hide their faces with their wings; yea of the Son of God, as man, who fell on his face to his Father. And this is due to God, as a Father, as a maſter, as a benefactor, as a God infinite in all that he is. Let me be bold to ſpeake to you, with the Pſalmiſt, *Come yee children, harken to mee, and I will teach you the feare of the Lord.* What is it therefore to feare God; but to acknowledge the glorious (tho inuiſible) preſence of God in all our wayes, with *Moſes* his eyes ὁραν ἀφανες to bee awfully affected at his preſence with *Iacob* (*quam tremendus?*) to make an humble reſignation of our ſelues to the holy will of God with *Eli*, It is the Lord; and to attend reuerently vpon his diſpoſing with DAVID, *Here I am, let him doe to me as ſeemeth good in his eyes.* This is the feare of the Lord. There is nothing more talkt of, nothing leſſe felt. I appeale from the tongues of men to their hands; the wiſe Heathen taught mee to doe ſo, *Verba rebus proba.* The voice of wickedneſſe is actuall, ſaith the Pſalmiſt, wickedneſſe ſaith there is no feare of God before his eyes. Behold whereſoeuer is wickedneſſe, there can be no feare of God; theſe two cannot lodge vnder one roofe, for the feare of God driues out euill (ſaith *Eccleſiaſticus*.) As therefore *Abraham* argues well from the cauſe to the effect; Becauſe the feare of God is not in this place, therefore they will kill me: So *David* argues backe from the effect to the cauſe, *They imagine wickedneſſe on their bed, &c. therefore the feare of God is not before them.* I would to God his argument were not too demonſtratiue. Brethren, our liues ſhame vs. If we feared the Lord, durſt we dally with his name, durſt we teare it in peeces? Surely we contemn his perſon, whoſe name we contemn. The Iewes haue a conceit that the

Pro.8.13. *Deut.6.13.* *Mat.4.11.* יראתם *Iſay 29.13.* σεβονται. *Mat.15.9.* ἐυλαβεια *Plut. Cæſare.* *Acts 23.10.* *Heb.5.9.* εὐλαβειας *Eccleſ.1.23.* ῥιζα *Eccl. 1.6.* πληρωμα *v. 20.*

Hem in Pſ.25.

2 Cor.7.11.

Pſal.34.11.

Heb.11. *Sic ſemper Deum præſentem intelligit ac ſi ipſum qui præſens eſt in ſua eſſentia viderit. Bern. form.hon.vitæ.* *2 Sam.15.26.* *Senec.Epiſt.* *Pſal.36.1.*

Eccluſ.1.26.

the ſinne of that Iſraelite which was ſtoned for blaſphemy, was onely this, that hee named that ineffable name of foure letters *Iehouah*. Shall their feare keepe them from once mentioning the dreadfull name of God, and ſhall not our feare keepe vs from abuſing it? Durſt we ſo boldly ſinne God in the face, if we feared him? Durſt wee mocke God with a formall flouriſh of that, which our heart tells vs we are not, if wee feared him? Durſt we be Chriſtians at Church, Mammoniſts at home, if we feared him? Pardon me, if in a day of gratulation, I hardly temper my tongue from reproofe: for as the Iewes had euer ſome malefactor brought forth to them in their great feaſt; ſo it ſhall bee the happieſt peece of our triumph and ſolemnitie, if we can bring forth that wicked profaneneſſe, wherewith we haue diſhonoured God, and blemiſht his Goſpell, to be ſcourged, and diſmiſſed with all holy indignity. From this feare, let vs paſſe as briefly, through that which wee muſt dwell in all our liues; the ſeruice of God. This is the ſubiect of all Sermons, mine ſhall but touch at it. You ſhall ſee how I haſten to that diſcourſe which this day and your expectation calls me to.

Diuine Philoſophy teaches vs to referre, not onely our ſpeculations, but our affections to action. As therefore our *ſeruice* muſt be grounded vpon *feare*, ſo our *feare* muſt be reduced to *ſeruice*. What ſtrength can theſe maſculine diſpoſitions of the ſoule yeeld vs, if with the Iſraelites brood they be ſmothered in the birth? Indeed the worſt kinde of *feare*, is that we call ſeruile: but the beſt *feare*, is the *feare* of ſeruants. For there is no ſeruant of God, but feares filially. And againe, God hath no ſonne but hee ſerues. Euen the naturall ſonne of God, was ſo in the forme of a ſeruant, that he ſerued indeed; and ſo did he ſerue, that he indured all ſorrow, and fulfilled all righteouſneſſe. So euery Chriſtian is a ſon and heire to the King of heauen, and his word muſt be, *I ſerue*. We all know what ſeruice meanes. For we all are, or were (I imagine) either ſeruants of maſters, or ſeruants of the publique, or maſters of ſeruants, or all theſe. We cannot therefore be ignorant either what we require of ours, or what our ſuperiours require of vs. If ſeruice conſiſted only in wearing of liueries, in taking of wages, in making of curteſies, and kiſſing of hands, there were nothing more eaſie, or more common. All of vs weare the cognizance of our Chriſtianitie in our Baptiſme, all liue vpon Gods trencher in our maintenance, all giue him the complements of a faſhionable profeſſion. But, be not deceiued, the life of ſeruice is worke; the worke of a Chriſtian is obedience to the Law of God. The Centurion, when he would deſcribe his good ſeruant in the Goſpell, needed ſay no more but this; I bid him doe this, and he doth it. Seruice then briefly is nothing but a readineſſe to doe as we are bidden; and therefore both *Salomon*, and he that was greater than *Salomon*, deſcribes it by keeping the commandements: and the choſen veſſell giues an euerlaſting rule: *His ſeruants yee are to whom yee obey*. Now I might diſtinguiſh this ſeruice into habituall and actuall. Habituall; for as the ſeruant, while he eats or ſleepes, is in ſeruice ſtill; ſo are wee to God. Actuall, whether vniuerſall in the whole carriage of our liues (which *Zacharie* tells vs is in holineſſe, and righteouſneſſe, holineſſe to God, righteouſneſſe to men) or particular, either in the duties which are proper to God, Inuocation and Attendance on his ordinance (which by an excellence is tearmed his ſeruice) or in thoſe which are proper to vs, as wee are peeces of a Familie, Church, Common-wealth; the ſtations whereof God hath ſo diſpoſed, that we may ſerue him in ſeruing one another. And thus you ſee I might make way for an endleſſe diſcourſe; but it ſhall content me (paſſing ouer this world of matter) to glance onely at the generality of this infinite theme.

Rom. 6. 16

Luke 1. 75.

As euery obedience ſerues God, ſo euery ſinne makes God ſerue vs. One ſaid wittily, that the angry man made himſelfe the iudge, and God the executioner. There is no ſinne that doth not the like. The glutton makes God his cator, and himſelfe the gueſt, and his belly his God, eſpecially in the new-found feaſts of this Age, wherein profuſeneſſe and profaneneſſe ſtriue for the tables end. The laſciuious man makes himſelfe the louer, and (as *Viues* ſaies of *Mahumet*) God the Pandar. The couetous man makes himſelfe the Vſurer, and God the broker. The ambitious makes God his ſtale, and Honor his God. Of euery ſinner doth God ſay iuſtly; *Seruire me feciſti*; *Thou haſt*

Lud. Viues de verit. Relig. l. 4.

Eſay. 43. 24.

haſt made me to ſerue with thy ſins. There cannot be a greater honor for vs, than to ſerue ſuch a maſter, as commands heauen, earth, and hell: whom it is both diſhonour and baſeneſſe not to ſerue. The higheſt ſtile that King *Dauid* could deuiſe to giue himſelfe (not in the phraſe of a friuolous French complement, but in the plaine ſpeech of a true Iſraelite) was, *Behold I am thy ſeruant*; and he that is Lord of many ſeruants of the Deuill, delights to call himſelfe the ſeruant of the ſeruants of God. The Angels of Heauen reioyce to bee our fellowes in this ſeruice. But there cannot bee a greater ſhame, than to ſee ſeruants ride on horſe-backe, and Princes walking as ſeruants on the ground; I meane, to ſee the God of heauen made a lacquey to our vile affections, and in the liues of men, to ſee God attend vpon the world. Brethren, there is ſeruice enough in the world, but it is to a wrong maſter. *In mea patria Deus venter* (as *Hierome* ſaid;) Euerie worldling is a Papiſt in this, that hee giues δουλείαν, ſeruice, to the creature, which is the loweſt reſpect that can bee; Yea, ſo much more humble than *(latria)* as it is more abſolute, and without reſpect of recompence. Yea, I would it were vncharitable to ſay, that many beſides the ſauages of *Calecut*, place Satan in the throne, and God on the foot-ſtoole. For as Witches and Sorcerers conuerſe with euill ſpirits in plauſible and familiar formes, which in vgly ſhapes they would abhorre; ſo many a man ſerues Satan vnder the formes of gold and ſiluer, vnder the images of Saints and lightſome Angels, vnder glittering coats, or glorious titles, or beauteous faces, whom they would defie as himſelfe. And as the free-borne Iſraelite might become a ſeruant, either by forfaiture vpon treſpaſſe, or by ſale, or by ſpoile in warre; ſo this accurſed ſeruitude is incurred the ſame wayes, by them which ſhould bee Chriſtians. By forfeiture: for though the debt and treſpaſſe bee to God, yet *(tradet lictori)* hee ſhall deliuer the debtor to the Iaylor. By ſale: as *Ahab* ſold himſelfe to worke wickedneſſe: ſold vnder ſinne, ſaith the Apoſtle. By ſpoyle: beware leſt any man make a ſpoyle of you, συλαγωγῶν, ſaith *Paul* to his Coloſſians. Alas, what a miſerable change doe theſe men make, to leaue the liuing God, which is ſo bountifull, that he rewards a cup of cold water with eternall glory, to ſerue him that hath nothing to giue but his bare wages? and what wages? *The wages of ſinne is death*; And what death? not the death of the bodie; in the ſeuering of the ſoule, but the death of the ſoule, in the ſeparation from God: there is not ſo much difference betwixt life and death, as there is betwixt the firſt death and the ſecond. Oh wofull wages of a deſperate worke! Well were theſe men, if they might goe vnpaid, and ſerue for nothing: but as the mercy of God will not let any of our poore ſeruices to him goe vnrewarded; ſo will not his iuſtice ſuffer the contrary ſeruice goe vnpaid; *in flaming fire rendring vengeance to them that know not God, and thoſe that obey not the Goſpell of our Lord Ieſus.* Beloued, as that worthy Biſhop ſaid on his death-bed, we are happy in this, that wee ſerue a good Maſter: how happy ſhall it be for vs, if we ſhall doe him good ſeruice, that in the day of our account we may heare, *Euge ſerue bone*, well done good ſeruant, enter into thy maſters ioy.

Now he that preſcribes the act *(ſeruice,)* muſt alſo preſcribe the manner *(Truly, totally.)* God cannot abide we ſhould ſerue him with a double heart (an heart & an heart) that is, hypocritically. Neither that we ſhould ſerue him with a falſe heart, that is, niggardly and vnwillingly: but againſt doubling, he will be ſerued in truth, and againſt haluing, he will be ſerued with all the heart. To ſerue God and not in truth, is mocketie. To ſerue him truly and not with the whole heart, is a baſe dodging with God. This ὀφθαλμοδουλεία, eye-ſeruice is a fault with men: but let vs ſerue God, but while hee ſees vs, it is enough. Behold hee ſees vs euery where. If hee did not ſee our heart, it were enough to ſerue him in the face; and if the heart were not his, it were too much to giue him a part of it: but now that he made this whole heart of ours, it is reaſon hee ſhould be ſerued with it; and now that he ſees the inſide of the heart, it is madneſſe not to ſerue him *in truth.* Thoſe ſerue God, not in truth, which as *Seneca* ſaies of ſome auditors, come to heare, not to learne: which bring their tablets to write words, not their hearts for the finger of God to write in. Whoſe eyes are

Non reputes magnum quod Deo ſeruis, ſed maximum reputa, quod ipſe dignatur te in ſeruis aſſumere ſibi. Bernard. Pſal. 116. Reuel. vlt. Eccleſ. 10. 7.

In mea n. patria Deus venter eſt, & in diem viuitur, & ſanctior eſt ille qui ditior eſt. Hier. ad Chrematium.

Matth. 18. 34. 1 King. 21. 20.

Col. 2. 8.

1 Theſſ. 1. 8.

Ambroſe.

Epiſt. 108. Quidã veniunt vt audiant non vt diſcant; Aliqui cum pugillaribus veniunt, non vt res excipiant, ſed verba.

are on their Bible, whiles their heart is on their Count-booke; which can play the Saints in the Church, Ruffians in the tauerne, Tyrants in their houſes, Cheators in their ſhops; thoſe Dames which vnder a cloke of modeſtie and deuotion, hide nothing but pride and fiendiſhneſſe. Thoſe ſerue God, not with all their heart; whoſe boſome is like *Rachels* tent, that hath *(Teraphim)* Idols hid in the ſtraw; or rather like a Philiſtims Temple, that hath the Arke and Dagon vnder one roofe; That come in euer with *Naamans* exceptiues, *Onely in this:* Thoſe that haue let downe the world like the ſpies into the bottome of the well of their heart, and couer the mouth of it with wheat: I meane that hide great oppreſſions, with the ſhew of ſmall beneficences: Thoſe which like *Salomons* falſe Curtizan, crie *(Diuidatur)* and are willing to ſhare themſelues betwixt God and the world. And certainly, this is a noble policie of the Deuill, becauſe he knowes hee hath no right to the heart, hee can be glad of any corner; but withall he knowes, that if he haue any, he hath all; for where he hath any part, God will haue none. This baſe-mindedneſſe is fit for that euill one. God will haue all, or nothing. It was an heroicall anſwer, that *Theodoret* reports of *Valentinian*, whom when the ſouldiers had choſen to bee Emperour, they were conſulting to haue another ioyned with him. No (my ſouldiers) ſaid he, it was in your power to giue me the Empire, while I had it not: but now when I haue it, it is not in your power to giue me a partner. We our ſelues ſay, The bed and the throne can abide no riuals. May wee not well ſay of the heart, as *Lot* of *Zoar*, Is it not a little one? Alas it is euen too little for God; what doe we thinke of taking an Inmate into this cottage? It is a fauour, and happineſſe, that the God of glorie will vouchſafe to dwell in it alone. Euen ſo (O God) take thou vp theſe roomes for thy ſelfe; and inlarge them for the entertainment of thy Spirit: Haue thou vs wholly, and let vs haue thee. Let the world ſerue it ſelfe. O let vs ſerue thee, with all our hearts.

Theod. l. 4. c. 4.

God hath ſet the heart on worke to *feare*, the hands on worke to *ſerue him:* now (that nothing may bee wanting) he ſets the head on worke to *conſider*; and that, not ſo much the iudgements of God, (yet thoſe are of ſingular vſe, and may not be forgotten) as his mercies, *What great things hee hath done for you*, not againſt you. Hee that looked vpon his owne works, and ſaw they were good, and delighted in them, delights that we ſhould looke vpon them too, and applaud his wiſdome, power, and mercie that ſhines in them. Euen the leaſt of Gods works are worthie of the obſeruation of the greateſt Angell in heauen: but (the *magnalia Dei*) the great things he hath done are more worthie of our wonder, of our aſtoniſhment. Great things indeed that hee did for Iſrael; he meant to make that Nation a precedent of mercie; that all the world might ſee what he could doe for a people. Heauen and earth conſpired to bleſſe them. What ſhould I ſpeake of the wonders of Ægypt? Surely, I know not whether their preſeruation in it, or deliuerance out of it, were more miraculous. Did they want a guide? Himſelfe goes before them in fire. Did they want a ſhelter? His cloud is ſpred ouer them for a couering. Did they want way? The ſea it ſelfe ſhall make it; and bee at once a ſtreet, and a wall to them. Did they want bread? Heauen it ſelfe ſhall powre downe food of Angels. Did they want meat to their bread? The wind ſhall bring them whole drifts of Quailes into their Tents. Doe they want drinke to both? The verie Rocke ſhall yeeld it them. Doe they want ſuits of apparell? Their verie clothes ſhall not wax old on their backs. Doe they want aduice? God himſelfe ſhall giue his vocall Oracle betweene the Cherubins. Doe they want a Law? God ſhall come downe vpon Sinai, and deliuer it in fire, thundring, ſmoke, earth-quakes, and write it with his owne finger, in tables of ſtone. Doe they want habitations? God ſhall prouide them a land that flowes with milke and honie. Are they perſecuted? God ſtands in fire betweene them and their harmes. Are they ſtung to death? The brazen Serpent ſhall cure them. Are they reſiſted? The walls of Iericho ſhall fall downe alone; haileſtones braine their enemies. The Sunne ſhall ſtand ſtill in heauen, to ſee *Ioſhuahs* reuenge and victorie. Oh great and mightie things that God did for Iſrael!

And if any Nation vnder heauen could either parallel or ſecond Iſrael in the fauours

of

of God, this poore little ILAND of ours is it. The cloud of his protection hath couered vs. The bloud-red ſea of perſecution hath giuen way to vs, and we are paſſed it dry-ſhod. The true Manna from heauen is rained downe abundantly about our tents. The water of life guſheth forth plenteouſly to vs: The better law of the Goſpell is giuen vs from heauen by the hands of his Sonne: the walls of the ſpirituall Iericho are fallen downe before vs, at the blaſt of the trumpets of God; and curſed be he that goes about to build them vp againe. Now therefore, that we may come more cloſe to the taske of this day; Let me ſay to you, as SAMVEL to his Iſraelites, *Conſider with mee what great things the Lord hath done for vs:* and as one wiſht that the enuious had eyes in euerie place; ſo could I ſeriouſly wiſh that all which haue ill will at our Sion, had their eares with me but one houre, that if they belong not to God, they might burſt with *Iudas*, which repine with *Iudas* at this ſeaſonable coſt of the precious oyntment of our praiſes.

If I ſhould looke backe to the ancient mercies of God, and ſhew you that this Kingdome (though diuided from the world) was one of the firſt that receiued the Goſpell: That it yeelded the firſt Chriſtian Emperor that gaue peace and honour to the Church: The firſt and greateſt lights that ſhone forth in the darkeſt of Poperie, to all the world, and that it was the firſt kingdome that ſhooke Antichriſt fully out of the ſaddle; I might finde iuſt matter of praiſe and exultation: but I will turne ouer no other Chronicles but your memorie. This day alone hath matter enough of an eternall gratulation. For this is the *communis terminus*, wherein Gods fauours meet vpon our heads; which therefore repreſents to vs, both what we had, and what we haue. The one to our ſenſe, the other to our remembrance. This day was both Queene ELIZABETHS *Initium gloriæ*, and King IAMES his *Initium regni*. To her *Natalitium ſalutis*, as the paſſion-dayes of the Martyrs were called of old; and *Natalis Imperij* to him. Theſe two names ſhew vs happineſſe enough to take vp our hearts foreuer. And firſt, why ſhould it not bee our perpetuall glorie and reioycing, that wee were her ſubiects? Oh bleſſed Queene, the mother of this Nation, the nurſe of this Church, the glorie of womanhood, the enuie and example of forraine Nations, the wonder of times, how ſweet and ſacred ſhall thy memorie bee to all poſterities? How is thy name not Parables of the duſt, as the Iewes ſpeake; not written in the earth, as *Ieremie* ſpeaks, but in the liuing earth of all loyall hearts, neuer to bee razed. And though the foule mouthes of our Aduerſaries ſticke not to call her *miſeram fœminam*, as Pope *Clement* did; nor to ſay of her, as *Euagrius* ſayes vncharitably of *Iuſtinian* the great Law-giuer *(ad ſupplicia iuſto Dei iudicio apud inferos luenda profecta eſt;)* and thoſe that durſt bring her on the ſtage liuing, bring her now dead (as I haue heard by thoſe that haue ſeene it) into their proceſſions, like a tormented ghoſt attended with fiends and firebrands, to the terrour of their ignorant beholders: Yet, as wee ſaw, ſhee neuer proſpered ſo well, as when ſhee was moſt curſed by their *Pius* 5; ſo now wee hope ſhe is rather ſo much more glorious in heauen, by how much they are more malicious on earth. Theſe arrogant wretches, that can at their pleaſure fetch *Salomon* from heauen to hell, and *Traian* and *Falconella* from hell to heauen; *Campian* and *Garnet* from earth to heauen, Queene *Elizabeth* from earth to hell, ſhall finde one day that they haue miſtaken the keyes; and ſhall know what it is to iudge, by being iudged. In the meane time, in ſpight of the gates of Rome, *Memoria iuſtæ in benedictionibus.* To omit thoſe vertues which were proper to her ſex, by which ſhe deſerued to bee the Queene of women, how excellent were her Maſculine graces of learning, valour, wiſdome, by which ſhee might iuſtly challenge to bee the Queene of men! So learned was ſhee, that ſhee could giue preſent anſwers to Embaſſadors in their owne tongues: or if they liſted to borrow of their neighbours, ſhee paid them in that they borrowed. So valiant, that her name like *Ziſcaes* drum, made the proudeſt Romaniſts to quake. So wiſe, that whatſoeuer fell out happily againſt the common Aduerſaries in FRANCE, NETHERLANDS, IRELAND; it was by themſelues aſcribed to her policie. What ſhould I ſpeake of her long and ſucceſſefull gouernment, of her miraculous preſeruations, of her famous victories, wherein the waters,

Iob 13. 4. משלי אפר

Euagr. l. 5. *c.* 1.

Didymus veridicus.

waters, winds, fire, and earth fought for vs, as if they had beene in pay vnder Her? of Her excellent lawes, of Her carefull executions? *Many daughters haue done worthily, but thou ſurmounteſt them all.* Such was the ſweetneſſe of her gouernment, and ſuch the feare of miſerie in her loſſe, that many worthie Chriſtians deſired their eyes might bee cloſed before Hers; and how many thouſands therefore welcomed their owne death, becauſe it preuented Hers? Euerie one pointed to her white haires, and ſaid with that peaceable *Leontius*, When this ſnow melts there will be a floud. Neuer day, except alwaies the fift of Nouember, was like to bee ſo bloudie as this, not for any doubt of Title (which neuer any loyall heart could queſtion, nor any diſloyall euer did, beſides *Dolman*) but for that our *Eſauites* comforted themſelues againſt vs, and ſaid, *The day of mourning for our mother will come ſhortly, then will wee ſlay our brethren.* What ſhould I ſay more? Lots were caſt vpon our Land; and that honeſt Politician (which wanted nothing but a gibbet to haue made him a Saint) Father *Parſons*, tooke paines to ſet downe an order, how all Engliſh affaires ſhould be marſhalled when they ſhould come to bee theirs. *Conſider now the great things that the Lord hath done for vs.* Behold this day, which ſhould haue beene moſt diſmall to the whole Chriſtian world, he turned to the moſt happie day, that euer ſhone forth to this ILAND. That now wee may iuſtly inſult with thoſe Chriſtians of Antioch (τῇ σῇ τε μαρτύρα μάξιμωμεν.) Where are your propheſies, O yee fond Papiſts? Our ſnow lies here melted, where are thoſe flouds of bloud that you threatned? Yea, as that bleſſed ſoule of Hers gained by this change of an immortall crowne, for a corruptible; ſo (bleſſed be the name of our God) this Land of ours hath not loſt by that loſſe. Many thinke that this euening the world had his beginning. Surely a new and golden world began this day to vs, and (which it could not haue done by her loynes) promiſes continuance (if our ſinnes interrupt it not) to our poſterities. I would the flatterie of a Prince were treaſon; in effect it is ſo: (for the flatterer is (ἐυνις φόνος) a kinde murtherer.) I would it were ſo in puniſhment. If I were to ſpeake before my Soueraigne King and Maſter, I would praiſe God for him, not praiſe him to himſelfe. A Preacher in CONSTANTINES time, ſaith *Euſebius (auſus eſt Imperatorem in os beatum dicere)* preſumed to call CONSTANTINE an happy Emperour to his face; but he went away with a checke; ſuch ſpeed may any Paraſite haue, which ſhall ſpeake, as if he would make Princes proud, and not thankfull. A ſmall praiſe to the face may be adulation, (though it be within bounds:) a great praiſe in abſence may be but iuſtice. If we ſee not the worth of our King, how ſhall we be thankfull to God that gaue him? Giue me leaue therefore freely to bring forth the Lords Anointed before you, and to ſay with SAMVEL, *See you him whom the Lord hath choſen.*

As it was a great preſage of happineſſe to *Mauritius* the Emperour, that an (ἄμικτον) a familiar Deuill remouing him from place to place in his ſwathing bands, yet had no power to hurt him; So that thoſe early conſpiracies, wherewith Satan aſſaulted the very cradle of our deare Soueraigne, preuailed not, it was a iuſt bodement of his future greatneſſe and beneficiall vſe to the world. And hee that gaue him life and Crowne together, and miraculouſly preſerued them both; gaue him graces fit for his Deputie on earth to weild that Crowne, and improue that life to the behooſe of Chriſtendome. Let mee begin with that (which the Heathen man required to the happineſſe of any State) his learning and knowledge: wherein I may ſafely ſay he exceedeth all his 105 Predeceſſors. Our Conqueror King *William* (as our Chronicler reports) by a blunt prouerbe that he was wont to vſe againſt vnlearned Princes, made his ſonne *Henry* a *Beauclerc* to thoſe times. But a candle in the darke will make more ſhow, than a bonefire by day. In theſe dayes ſo lightſome for knowledge, to excell (euen for a profeſſed ſtudent) is hard, and rare. Neuer had England more learned Biſhops and Doctors; which of them euer returned from his Maieſties diſcourſe without admiration? What King chriſtned hath written ſo learned volumes? To omit the reſt, his laſt (of this kind) wherein he hath ſo held vp Cardinall *Bellarmine*, and his Maſter Pope *Paulus*, is ſuch, that *Pleſſis* and *Mouline* (the two great lights of France)

O nimiũ dilecta Deo cui militat æther: & coniurati veniunt ad claſſica venti. *Claud.*
Pro.13.29.
Soz.l.3.c.19. ταυτην τὴν χορὸν λυσιτην, *&c.*
Dolm.p.1.p.216. p.2.p.117.
Theod.3.15.
Euſeb. de vita Conſt. l.4.c.4.
1 Sam.10.24.
Euagr.l.5.c.21.
Malmeſbur.

France) profeſſe to receiue their light in this diſcourſe, from his beames; and the learned Ieſuite *Salkeild*, could not but be conuerted with the neceſſitie of thoſe demonſtrations; and I may boldly ſay, Poperie (ſince it was) neuer receiued ſo deepe a wound from any worke, as from that of His. What King euer moderated the ſolemne acts of an Vniuerſitie in all profeſſions, and had ſo many hands clapt in the applauſe of his acute, and learned determinations? Briefely, ſuch is his intire acquaintance with all ſciences, and with the Queene of all, Diuinitie, that he might well diſpute with the infallible Pope *Paulus Quintus* for his triple Crowne; and I would all Chriſtian quarrels lay vpon this duell. His iuſtice in gouerning matcheth his knowledge how to gouerne; for as one that knowes the Common-wealth cannot bee vnhappy, wherein (according to the wiſe Heathens rule) law is a Queene, and will a ſubiect, He hath euer endeuoured to frame the proceedings of his gouernment to the lawes, not the lawes to them. Witneſſe that memorable example, whereof your eyes were witneſſes; I meane the vnpartiall execution of one of the ancienteſt Barons of thoſe parts, for the murder of a meane ſubiect. Wherein not the fauour of the blocke might be yeelded, that the diſhonour of the death might bee no leſſe than the paine of the death. Yet who will not grant his *Mercy* to bee eminent amongſt his vertues, when *Parſons* himſelfe yeelds it? And if a vertue ſo continuing, could bee capable of exceſſe, this might ſeeme ſo in him. For that which was ſaid of *Anaſtaſius* the Emperor, that hee would attempt no exploit (though neuer ſo famous) if it might coſt the price of Chriſtian blood; and that which was ſaid of *Mauritius*, that by his good will hee would not haue ſo much as a Traitor dye; and that of *Veſpaſian*, that hee wept euen for iuſt executions; and laſtly that of *Theodoſius*, that hee wiſht hee could recall thoſe to life againe that had wronged him; may in ſome ſenſe bee iuſtly verified of our merciſull Soueraigne. I pray God the meaſure of this vertue may neuer hurt himſelfe: I am ſure the want of it ſhall neuer giue cauſe of complaint to his aduerſaries. But among all his Heroicall Graces, which commend him as a Man, as a Chriſtian, as a King; Pietie and firmeneſſe in Religion calls me to it, and will not ſuffer me to deferre the mention of it any longer. A priuate man vnſetled in opinion, is like a looſe tooth in the head, troubleſome and vſe-leſſe: but a publique perſon vnſtayed, is dangerous. Reſolution for the truth is ſo much better than knowledge, by how much the poſſeſſing of a treaſure, is better than knowing where it is. With what zeale did his Maieſtie flie vpon the blaſphemous nouelties of *Vorſtius*? How many ſolicitations, threats, promiſes, profers hath hee trampled vnder his feet in former times, for but a promiſe, of an indifferent conniuence at the Romiſh religion? Was it not an anſwer worthy of a King, worthy of marble and braſſe, that hee made vnto their agent for this purpoſe, in the times of the greateſt perill of reſiſtance, *That all the Crownes and Kingdomes in this world ſhould not induce him to change any iot of his profeſſion?* Hath hee not ſo ingaged himſelfe in this holy quarrell, that the world confeſſes Rome had neuer ſuch an Aduerſarie? and all Chriſtian Princes reioyce to follow him as their worthy leader, in all the battels of God; and all Chriſtian Churches in their prayers & acclamations, ſtile him, in a double right, *Defender of the Faith*, more by deſert, than inheritance.

Plato.

Euagr. l. 3. c. 34.

Euagr. l. 6. c. 1.
Sueton. Veſp.
Socr. l. 7. c. 22.

Watſon.
B. Barl. anſwer to Parſons pag. 115. & Com. Northamp. lib.

But becauſe as the Sunne beames, ſo praiſes are more kindly, when they are caſt oblique vpon their obiects, than when they fall directly; let me ſhew you him rather in the bleſſings we receiue from him, than in the graces which are in him. And not to inſiſt vpon his extinguiſhing of thoſe helliſh feudes in Scotland, and the reducing of thoſe barbarous borderers to ciuilitie and order, (two acts worthy of eternitie, and which no hand but his could doe) *Conſider how great things the Lord hath done for vs by him in our Peace, in our freedome of the Goſpell, in our Deliuerance.*

Continuance detracts from the value of any fauour. Little do we know the price of peace. If wee had beene in the coat of our forefathers, or our neighbours, wee ſhould haue knowne how to eſteeme this deare bleſſing of God. Oh, my deare brethren, wee neuer knew what it was to heare the murdering peeces about our eares; to ſee our Churches and houſes flaming ouer our heads; to heare the fearefull cracks of their

Tum vero & gemitus morientũ & sanguine in alto.
Armaque corporaque & permisti cæde vivorum
Semianimos volvuntur equi.
Virg. Aen. 11.

fals mixed with the confused out-cries of men, killing, incouraging to kill, or resist, dying, and the shriekings of women and children; we neuer saw tender babes snatcht from the breasts of their mothers, now bleeding vpon the stones, or sprawling vpon the pikes; and the distracted mother rauished, ere shee may haue leaue to die. Wee neuer saw men and horses lie wallowing in their mingled bloud, and the ghastly visages of death deformed with wounds. The impotent wife hanging with teares on her armed husband, as desirous to die with him, with whom she may not liue. The amazed runnings to and fro of those that would faine escape if they knew how, and the furious pace of a bloudy victor; The rifling of houses for spoile, and euery souldier running with his load, and ready to fight with other for our booty; The miserable captiue driuen manicled before the insulting enemy. Neuer did wee know how cruell an Aduersarie is, and how burdensome an helper is in warre. Looke round about you. All your neighbours haue seene and tasted these calamities. All the rest of the world haue beene whirled about in these wofull tumults: onely this ILAND hath like the center stood vnmoueable. Onely this ISLE hath beene like Nilus, which when all other waters ouer-flow, keeps within the banks. That we are free from these and a thousand other miseries of warre, Whither should we ascribe it, but next vnder God, to his Anointed, as a King, as a King of Peace? For both Anarchie is the mother of diuision, as we see in the State of ITALIE: wherein, when they wanted their King, all ranne into ciuill broiles; The Venetians with them of Rauenna; Verona and Vincentia, with the Paduans and Taruisians; The Pisans and Florentines with them of Luca and Sienna. And besides, euery King is not a Peace-maker; Ours is made of Peace. There haue beene Princes, which, as the Antiochians said of IVLIAN (taking occasion by the Bull which hee stampt in his coyne) haue goared the world to death. The breasts of some Princes haue beene like a Thunder-cloud, whose vapours would neuer leaue working till they haue vented themselues with terror to the world: Ours, hath nothing in it, but a gracious raine to water the inheritance of God. Behold, He, euen He alone, like to NOAHS Doue, brought an Oliue of peace to the tossed Arke of Christendome; Hee like another AVGVSTVS, before the second comming of CHRIST hath becalmed the world, and shut the iron gates of warre; and is the bond of that peace hee hath made. And if the Peace-maker both doth blesse and is blessed; how should we blesse him, and blesse God for him, and hold our selues blessed in him?

Nam cum tristis hyems alias produxerit vndas,
Tum Nilum retinent ripæ.
Claud. Epigr.

Otho Fris. lib. 7. cap. 29.

Socr. lib. 7. c. 22.

Now what were peace without religion, but like a *Nabals* sheepe-shearing; like the fatting of an Epicurean hogge; the very festiuall reuels of the Deuill. But for vs; we haue *Gloria in excelsis Deo*, sung before our *Pax in terris*; in a word, we haue Peace with the Gospell. *Machiauel* himselfe could say in his Discourses, that two continued successions of vertuous Princes *(fanno grandi effetti)* cannot but doe great matters. Wee proue it so this day; wherein religion is not onely warmed, but locked in her seat so fast, that the gates of hell shall neuer preuaile against it. There haue beene Princes, and that in this land, which (as the heathen Politician compared his Tyrant) haue beene like to ill Physitians, that haue purged away the good humors, and left the bad behind them; with whom any thing hath bin lawful, but to be religious. Some of your gray haires can be my witnesses. Behold, the euils we haue escaped, shew vs our blessings. Here hath bin no dragging out of houses, no hiding of Bibles, no creeping into woods, no Bonnering or Butchering of Gods Saints, no rotting in dungeons; no casting of infants out of the mothers belly into the mothers flames; nothing but Gods truth abundantly preached, cheerefully professed, incouraged, rewarded. What nation vnder heauen yeelds so many learned Diuines? What times euer yeelded so many preaching Bishops? When was this City (the City of our ioy) euer so happy this way, as in these late successions? Whither can we ascribe this health of the Church, and life of the Gospell, but, next to God, to His example, His countenance, His endeuours? Wherein I may not omit how right he hath trod in the steps of that blessed *Constantine*, in al his religious proceedings. Let vs in one word parallel them. *Constantine* caused fifty Volumes of the Scriptures to

Discors. l. 1. c. 20. Due continuoue successioni di principi virtuosi fanno grandi effetti.
Plato 8. de Rep.

Euseb. de vita const. l. 4. c. 36.

be

bee faire written out in parchment, for the vſe of the Church. King *Iames* hath cauſed the Bookes of Scriptures to bee accurately tranſlated and publiſhed by thouſands. *Conſtantine* made a zealous edict againſt *Nouatians, Valentinians, Marcionites.* King *Iames,* beſides his powerfull proclamations and ſoueraigne lawes hath effectually written againſt Popery, and *Vorſtianiſme.* *Conſtantine* tooke away the liberty of the meetings of Heretickes: King *Iames* hath by wholeſome lawes inhibited the aſſemblies of Papiſts and ſchiſmatickes. *Conſtantine* ſate in the middeſt of Biſhops, as if hee had beene one of them. King *Iames* beſides his ſolemne conferences, vouchſafes (not ſeldome) to ſpend his meales in diſcourſe with his Biſhops, and other worthy Diuines. *Conſtantine* charged his ſonnes, *(vt planè & ſine fuco Chriſtiani eſſent)* that they ſhould be Chriſtians in earneſt. King *Iames* hath done the like in learned and diuine precepts, which ſhall liue till time bee no more. Yea, in their very coynes is a reſemblance. *Conſtantine* had his picture ſtampt vpon his mettals, praying. King *Iames* hath his picture with prayer about it; *O Lord, protect the kingdomes which thou haſt vnited.* Laſtly, *Conſtantine* built Churches; one in Ieruſalem, another in Nicomedia. King *Iames* hath founded one Colledge, which ſhall helpe to build and confirme the whole Church of God vpon earth. Yee wealthy Citizens that loue Ieruſalem, caſt in your ſtore after this royall example, into the Sanctuary of God: and whiles you make the Church of God happy, make your ſelues ſo. Brethren, if wee haue any reliſh of Chriſt, any ſenſe of heauen, let vs bleſſe God for the life of our ſoule, *the Goſpell*; and for the ſpirit of this life, *his Anointed.*

Lib. 3. 61. 62.

Lib. 3. 63.

Lib. 1. *c.* 37. *In media iſtorum frequentia ac congreſſu adeſſe & vna conſidere non dedignatus. Baſil. dor.*

Lib. 4. 15.

Lib. 3. 43. & 24.

But where had beene our peace, or this freedome of the Goſpell, without our deliuerance? and where had our deliuerance beene without him? As it was reported of the Oake of Mamre, that all religions rendred their yeerely worſhip there. The Iewes, becauſe of *Abraham* their Patriarch; the Gentile becauſe of the Angels that appeared there to *Abraham*; The Chriſtians becauſe of Chriſt that was there ſeene of *Abraham,* with the Angels: So was there to King *Iames* in his firſt beginnings, a confluence of all ſects, with papers in their hands, and (as it was beſt for them) with a *Rogamus Domine, non pugnamus,* like the ſubiects of *Theodoſius.* But our cozens of Samaria, when they ſaw that *Salomons* yoke would not bee lightned, ſoone flew off in a rage. *What portion haue wee in Dauid?* And now thoſe, which had ſo oft lookt vp to Heauen in vaine, reſolue to dig downe to Hell for aid. Satan himſelfe met them, and offered (for ſauing of their labour) to bring Hell vp to them. What a world of ſulphur had hee prouided againſt that day? What a brewing of death was tunned vp in thoſe veſſels? The murderous Pioners laught at the cloſe felicity of their proiect; and now before-hand ſeemed in conceit to haue heard the cracke of this helliſh thunder, and to ſee the mangled carcaſſes of the Heretickes flying vp ſo ſuddenly, that their ſoules muſt needs goe vpward towards their perdition; their ſtreets ſtrewed with legges and armes; and the ſtones braining as many in their fall, as they blew vp in their riſe. *Remember the Children of Edom, O Lord, in the day of Ieruſalem, which ſaid, Downe with it, downe with it, euen to the ground. O daughter of Babel, worthy to bee deſtroyed, bleſſed ſhall hee bee that ſerueth thee, as thou wouldeſt haue ſerued vs.* But hee that ſits in Heauen laught as faſt at them; to ſee their preſumption that would bee ſending vp bodies to heauen before the reſurrection, and preferring companions to *Elias* in a fiery Chariot; and ſaid *(vt quid fremuerunt?) Conſider now how great things the Lord hath done for vs;* The ſnare is broken, and wee are deliuered. But how? As that learned Biſhop well applied *Salomon* to this purpoſe, *Diuinatio in labijs Regis.* If there had not beene a diuination in the lips of the King, wee had beene all in iawes of death. Vnder his ſhadow wee are preſerued aliue, as *Ieremie* ſpeaketh. It is true, God could haue done it by other meanes; but hee would doe it by this, that wee might owe the being of our liues to him, of whom wee held our well-being before. Oh praiſed be the God of heauen for our deliuerance! Praiſed bee God for his anointed, by whom wee are deliuered. Yea how ſhould wee call to our fellow creatures? the Angels, Saints, heauens, elements, meteors, mountaines, beaſts, trees, to helpe vs praiſe the Lord for this

3.

Socr. l. 2. *c.* 3.

Ribera in prophet. min. ex Ioſeph. Antiq. lib. 9. *vlt. Samaritani Iudæos cognatos appellari ſoliti quamdiu illis bene erat. At vbi contra, &c.*

1 King. 12. *Flectere ſi nequeo, &c.*

Pſal. 117. 7.

Pro. 16. 10. *B. Barlow. p.* 350

θεηλάσην ἀπαντων τῶν ὑπ' ἐκ Κάισαρος ὀνομάζ. *Suet.*

mercy. And (as the oath of the Romane ſouldiers ranne) how deare and precious ſhould the life of *Cæſar* bee to vs, aboue all earthly things? how ſhould wee hate the baſe vnthankfulneſſe of thoſe men, which can ſay of him, as one ſaid of his Saint *Martin*, *Martinus bonus in auxilio, charus in negotio*; who whiles they owe him all, grudge him any thing. Away with the mention of outward things: all the bloud in our bodies is due to him: all the prayers and well-wiſhes of our ſoules are due to him. How ſolemnly feſtiuall ſhould this day be to vs and to our poſterities for euer? How cheerefully for our peace, our religion, our deliuerance, ſhould wee take vp that acclamation with the people of *Rome* vſed in the Coronation of *Charles* the great, *Carolo Iacobo à Deo coronata, magno & pacifico Britannorum Imperatori, vita & victoria.* To *Charles Iames* crowned of God, the great and peaceable Emperor of *Britaine*, Life and victory, and let God and his people ſay, *Amen.*

Addit, neque me liberoſq; meos cariores habebo quàm Caium & eius ſorores. Clodoneus.
Otho Friſ. l. 4. c. 32.
Clodoucus Otho Friſ. 4. c. 31.

Friſ. l. 5. c. 31.

Theſe were great things indeed, that God did for *Iſrael*; great that he hath done for vs; great for the preſent, not certaine for the future. They had not, no more haue we, the bleſſings of God by entaile, or by leaſe. Only at the good will of the Lord; and that is, during our good behauiour. Sin is a forfeiture of all fauours. *If you doe wickedly, you ſhall periſh.* It was not for nothing, that the ſame word in the originall ſignifies both ſin and puniſhment. Theſe two are inſeparable. There is nothing but a little priority in time betweene them. The Angels did wickedly, they periſht by their fall from heauen. The old world did wickedly, they periſht by waters from heauen. The Sodomites did wickedly, they periſht by fire from heauen. *Corah* and his company did wickedly, they periſht by the earth. The Egyptians did wickedly, they periſht by the Sea. The Canaanites did wickedly, they periſht by the ſword of Iſrael. The Iſraelites did wickedly, they periſht by peſtilence, ſerpents, Philiſtims. What, ſhould I run my ſelfe out of breath in this endleſſe courſe of examples? There was neuer ſin, but it had a puniſhment, either in the actor, or in the Redeemer. There was neuer puniſhment, but was for ſinne. Heauen ſhould haue no quarrell againſt vs, Hell could haue no power ouer vs, but for our ſinnes. Thoſe are they that haue plagued vs: Thoſe are they that threaten vs.

But what ſhall be the iudgement? Periſhing. To whom? To you and your King. He doth not ſay, If your King doe wickedly, you ſhall periſh, as ſometimes he hath done: nor, If your King doe wickedly, he ſhall periſh, although Kings are neither priueleged from ſinnes, nor from iudgements: nor if you doe wickedly, you only ſhall periſh; but, *If ye doe wickedly, ye and your King ſhall periſh.* So neere a relation is there betwixt the King and Subiect; the ſin of the one reacheth to the iudgment of the other; and the iudgment of the one is the ſmart of both. The King is the Head, the Commons the ſtomacke: if the head be ſick, the ſtomacke is affected. *Dauid* ſins, the people die. If the ſtomacke be ſicke, the head complaines. For the tranſgreſſion of the people are many Princes. What could haue ſnatcht from our head that ſweet Prince, of freſh & bleeding memory, (that might iuſtly haue challenged *Othoes* name, *Mirabilia mundi*) now in the prime of all the worlds expectation, but our traiterous wickedneſſes? His Chriſtian modeſty vpon his deathbed could charge himſelfe, (no, no, I haue ſins enow of my own to do this.) But this very accuſation did cleere him, & burden vs. O glorious Prince, they are our ſins, that are guilty of thy death, & our loſſe. We haue done wickedly, thou periſhedſt. A harſh word for thy glorified condition. But ſuch a periſhing, as is incident to Saints: (for there is a *Perire de medio*, as well as a *Perire à facie*) a periſhing from the earth, as wel as a periſhing frõ God. It was a ioiful periſhing to thee: our ſins haue aduãtaged thy ſoule, which is partly therefore happy, becauſe we were vnworthy of thee; but they haue robbed vs of our happines in thee. Oh our treacherous ſins, that haue offered this violence to that ſweet hopeful ſacred perſon! And doe they not yet ſtill conſpire againſt him, that is yet dearer to vs, the root of theſe godly branches, the breath of our noſtrils, the anointed of God? Brethren let me ſpeak it cõfidently: As euery ſin is a traitor to a mans owne ſoule, ſo euery wicked man is a traitor to his King: yea, euery of his crying ſins is a falſe-harted rebel, that hides powder & pocket dags for the precious life of his Soueraign. Any ſtates-man may learn this euen of *Machiauel* himſelfe: which I confeſſe when I read, I thought of the Deuill

Otho 3. Friſ. 6. 26.

confeſſing

confeſſing Chriſt. That the giuing of God his due, is the cauſe of the greatneſſe of any State; and contrarily, the neglect of his ſeruice, the cauſe of ruine: and if any prophane *Zoſimus* ſhall doubt of this point, I would but turne him to *Euagrius* his diſcourſe to this purpoſe, where he ſhall finde inſtances of enow particulars. What-euer politicke Philoſophers haue diſtinguiſht, betwixt *bonus vir*, and *ciuis*, I ſay, that as a good man cannot be an ill ſubiect, ſo a lewd man can no more be a good ſubiect, than euill can be good. Let him ſooth, and ſweare what he will, his ſinnes are ſo many treaſons againſt the Prince and State: for, Ruine is from iniquitie, ſaith *Ezechiel*. Alas, what ſafetie can we be in, when ſuch miſcreants lurke in our houſes, ſet in our ſtreets; when the Country, City, Court, is ſo full of theſe ſpirituall conſpiracies? Ye that are Magiſtrates, not for Gods ſake only, but for your Kings ſake, whoſe Deputies ye are, as he is Gods; not for religion only, but for very policie, as you tender the deare life of our gratious Soueraigne; as you regard the ſweet peace of this State, and Kingdome; the welfare of this Church; yea, as you loue your owne life, peace, welfare; rouze vp your ſpirits, awaken your Chriſtian courage, and ſet your ſelues heartily againſt the traitorly ſinnes of theſe times, which threaten the bane of all theſe. Cleanſe ye theſe *Augean* ſtables of our drunken Tauernes, of our prophane Stages, and of thoſe blinde Vaults of profeſſed filthineſſe, *Whoſe ſteps goe downe to the chambers of death, yea, to the deepe of hell.* And ye, my holy brethren, the meſſengers of God, if there be any ſonnes of Thunder amongſt you, if euer you ratled from heauen the terrible iudgements of God againſt ſinners, now doe it; for (contrary to the naturall) the deepe winter of iniquitie is moſt ſeaſonable for this ſpirituall thunder. Be heard aboue, be ſeene beneath. Out-face ſin, out-preach it, out-liue it. Wee are ſtarres in the right hand of God: let vs be like any ſtarres ſaue the Moone, that hath blots in her face; or the ſtarre Worme-wood, whoſe fall made bitter waters; or Saint *Iudes* planets, that wander in irregularities. Let the light of our liues ſhine in the faces of the world, and dazle them whom it ſhall not guide. Then ſhall we with authoritie ſpeake what we doe, when we doe that which we ſpeake. We can neuer better teſtifie our thankfull and loyall reſpects to ſo good a King, in whoſe fauour is our life, and by whoſe grace we are vpheld againſt the vnworthy affronts of this ſacrilegious Age, than by crying downe, by liuing downe thoſe ſinnes which threaten our happineſſe in him. And ye, beloued Chriſtians, whoſe faces ſeeme worthily to congratulate the ioy of this day, if ye would approue your ſelues good ſubiects to our King, labour to be good ſubiects to His King, the King of Heauen. Away with thoſe rebellious wickednesſes which may be preiudiciall to our peace. In vain ſhall we teſtifie our loyalty by theſe outward ceremonies of reioycing, if we be faulty in the ſubſtance. To what purpoſe ſhall we ring our bels, if in the meane time we hold faſt *Salomons (funes peccatorum) cords of ſin*; yea, the prophets cart-ropes of iniquity; and thereby pull downe iudgement vpon our heads? To what purpoſe ſhall we kindle Bonefires in our ſtreets, if we kindle the flame of Gods diſpleaſure againſt vs by our ſinnes? To what purpoſe ſhall ye feaſt one another in your houſes, if you ſhall feaſt the fiends of hell with your wilfull ſinnes? *Dæmonum cibus ebrietas*; *Hierome* ſaith well, Drunkennes, luxurie, fornication, and euery ſinne is the very diet and dainties of the deuill. For Gods ſake therefore, for your Kings ſake, for your owne ſoules ſake, be good, that you may be loyall. Oh my brethren, let vs not with old *Toby* ſuffer our eyes to bee blinded with the ſwallowes dung of this world. Let vs not dare to make a willing ſhipwracke of conſcience, for the venture of a little ballaſt of gaine. Away with our pride, vſury, oppreſſion, falſe weights, falſe oathes, falſe faces; *Doe no more wickedly, that we periſh not.*

They are our ſins, which as they threaten to loſe vs our beſt friend aboue, (the God of our ſaluation) ſo they hearten our aduerſaries againſt vs on earth. Their hopes, their deſignes, their wickedneſſe to vs, hath beene profeſt to bee built vpon ours to God. If they did not ſee we did euill, they durſt not hope we could periſh. Authority hath wiſely and ſeaſonably taken order for diſarming of wilfull Recuſants. What ſhould weapons doe in the hand of diſloyalty? Oh that it could take order to ſtrip vs of our ſinnes, which will elſe arme God and his creatures againſt vs! The gates of *Rome*, the gates of hell,

Oſſeruanza del culto diuino e cagione della grandezza delle coſe il diſpregio diqua, &c. Diſcor. li. c. 11. Euagr. li. 3. c. 41.

Ezech. 7. 19.

Pro. 27. 7. 9. 18.

Reu. 8. 11.

Iude 13.

Cum imperio docetur quod prius agitur quam dicatur. Greg. 23. in Iob.

Pro. 5. 22.

Hier. de filio prodigo. Dæmonum cibus ebrietas, luxuria, fornicatio, & vniuerſa vitia.

hell, could not hurt vs, if we did not hurt our ſelues. Oh that we could ſo loue our ſelues, as to part with all our plauſible and gainfull euils; that we would this day renue our holy couenants with God, and keepe them for euer! How would he ſtill feed vs with the fineſt of the wheat? How would he, that (as this day) when we feared a tempeſt, gaue vs an happy calme, preuent a tempeſt in our calme when we feare not? How ſafely ſhould our children play, and we feaſt in our ſtreets? How memorable a patterne of mercy ſhould this Iſland be to all poſterities? What famous Trophees of victorie would he erect ouer all Antichriſtianiſme amongſt vs? How freely and loud ſhould the Goſpel of God ring euery where in the eare of the generations yet vnborne? How ſure ſhould we be, long and long to enioy ſo gratious and deare a Soueraigne, ſo comfortable a peace, ſo happy a gouernment? euen till this Eue of the *Annuntiation* of the firſt comming of Chriſt, ouertake the day of the *Annuntiation* of the ſecond comming, for our redemption. Which God for his mercies ſake, for his Chriſts ſake, vouchſafe to grant vs. *Amen.*

Dum non timet in ſereno patitur tempeſtatem. Hier. dial. aduerſ. Pelag.

FINIS.

A SERMON PREACHED BEFORE HIS MAIESTIE AT his Court of *Thebalds*, on Sunday, *Sept.* 15. 1622.

In the ordinary course of attendance.

By Ios. Hall.

LONDON,
Printed for THOMAS PAVIER, MILES FLESHER, and *John Haviland*. 1624.

SERMON

PREACHED BEFORE

HIS MAJESTIES AT

His Court of Theobalds, on Sunday

In the ordinary course of events

A SERMON PREACHED BEFORE HIS MAIESTIE, AT his Court at THEBALDS, on Sunday the 15. of SEPTEMBER 1622.

IOHN 7. 24.

Iudge not according to the appearance, but iudge righteous iudgement.

AS in the ciuill bodie, ſo in the naturall; the head as it is the higheſt, ſo the chiefe part: according to the place is the dignitie: Of the head, the higheſt Region is chiefeſt, ſeruing only for the vſe of intellectuall powers; whereas the lower part of it is only imployed for bodily nutrition: Now, as the reaſonable part of the Soule is *Vertex animæ*, being contradiſtinguiſhed to the ſenſitiue; So, if yee diſtinguiſh the reaſonable into Iudgement and Deliberation, *Naturale Iudicatorium dicetur eſſe vertex*, ſaith *Aquinas*; Iudgement is the top of our Soule, and therefore cals for the top of our care: If the higheſt Wheele goe right, the inferiour hardly erre. Heare then the golden rule of the Author, of the Iudge of our iudgement, *Iudge not according to the appearance, but iudge righteous iudgement.* The negatiue part is firſt, *Iudge not*; then, *Iudge*: Where the minde is free and cleere, it is good to begin with the poſitiue documents of right, which is the rule to it ſelfe and the wrong; but where the heart is foreſtalled with miſ-opinion, ablatiue directions are firſt needfull to vnteach error, ere wee can learne truth. Iudge not therefore according to the appearance: κατ' ὄψιν is (as the Vulgar rightly) *ſecundùm faciem*, according to the face, becauſe the face onely appeares, the reſt is hid: Euery thing, not man only, hath both a face and an heart; a face which is peruious to euery eye, an heart to which none eye can pierce but the wiſe. This face, as of man, ſo of things, is a falſe rule of iudgement; *Frons, oculi, &c.* The forehead, eyes, countenance tell many a lye. Iudge not therefore according to appearance: it is no meaſuring by a crooked line: There is nothing more vncertaine than appearance; ſome things appeare that are not, and ſome things are that appeare not; and that (beſides naturall occurrences) in morally both good and euill: Some things appeare good that are not, and therefore miſ-lead the heart both to an vniuſt proſecution, and to a falſe applauſe; ſome things appeare euill that are not, and therefore miſ-lead vs to an iniurious cenſure, and vndeſerued abomination: Againe, ſome things are

are good that appeare not, and therefore loſe both our allowance and purſuit; ſome things are euill that appeare not, and therefore inſinuate themſelues into our acquaintance and loue, to our coſt: Many a Snake lies hid vnder the Strawberry leaues, and ſtings vs ere we be aware. *Vitia virtutes mentiuntur*, ſaith *Gregory*, Vice too oft makes a maske of the skin of Vertue, and lookes louely: Vertue as often comes forth (like a Martyr in the Inquiſition) with a San-benit vpon her backe, and a cap painted with Deuils vpon her head, to make her vgly to the beholders; *Iudge not therefore according to the appearance*.

The appearance or face, is of things, as of men: We ſee it at once with one caſt of the eye, yet there are angles, and hils and dales, which vpon more earneſt view the eye ſees cauſe to dwell in: ſo it is with this appearance or face of things, which how-euer it ſeemes wholly to appeare to vs at the firſt glance, yet vpon further ſearch will deſcry much matter of our inquiry: For euery thing from the skin incluſiuely to the heart, is the face; euery thing beſides true being, is appearance. All the falſe κεντρια that vſe to beguile the iudgement of man, hide themſelues vnder this appearance: Theſe reduce themſelues to three heads; Preſumptions, falſe Formes, Euents: Preſumptions muſt be diſtinguiſhed; for whereas there are three degrees of them, firſt *(levia Probabilia)* light Probabilities, then faire Probabilities, and thirdly ſtrong Probabilities, which are called, *Indicia iuris*, the two firſt are allowed by very Inquiſitors, but as ſufficient to cauſe ſuſpicion, to take information, to attache the ſuſpected, not enough whereon to ground the Libell, or the torture, much leſſe a finall Iudgement: Thus *Elie* ſees *Annaes* lips goe, therefore ſhe is drunke: The Phariſes ſee Chriſt ſit with ſinners, he is a friend to their ſins.

Falſe formes are preſented either to the eye or to the eare. In the former, beſides ſupernaturall deluſions, there is a deceit of the ſight, whether through the indiſpoſition of the Organ, or the diſtance of the Obiect, or the miſ-diſpoſition of the medium: So as, if we ſhould iudge according to appearance, the Sunne ſhould double it ſelfe by the firſt, through the croſſeneſſe of the eye, it ſhould diminiſh it ſelfe by the ſecond, and ſeeme as big as a large Siue, or no large Cart wheele at the moſt; It ſhould dance in the riſing, and moue irregularly by the third. To the eare are miſ-reports, and falſe ſuggeſtions, whether concerning the perſon or the cauſe. In the former, the calumniating tongue of the Detractor is the Iugler that makes any mans honeſtie or worth appeare ſuch as his malice liſteth: In the latter, the ſmooth tongue of the ſubtile Rhetorician is the Impoſtor, which makes cauſes appeare to the vnſetled iudgement, ſuch as his wit or fauour pleaſeth: Euents, which are oft-times as much againſt the intention, and aboue the remedie of the Agent, as beſides the nature of the Act: There is ſometimes a good euent of euill, as *Iaſons* aduerſary cured him in ſtabbing him; the Iſraelites thriue by oppreſſion, the Field of the Church yeelds moſt when it is manured with bloud: There is ſometimes an ill euent of good; *Ahimelec* giues *Dauid* the Shew-bread, and the Sword, hee and his family dies for it: *Sapientis eſt præſtare culpam*; It is enough for a wiſe man to weild the Act, the iſſue he cannot; Wiſdome makes demonſtratiue Syllogiſmes, *à priori*, from the cauſes; folly Paralogiſmes, *à poſteriori*, from the ſucceſſe. *Careat ſucceſſibus opto quiſquis ab euentu, &c.* was of old the word of the Heathen Poet. If therefore either vpon ſleight probabilities, or falſe formes, or ſubſequent euents wee paſſe our verdict, wee doe what is here forbidden, Iudge according to appearance.

Had the charge beene onely *Iudge not*, and gone no further, it had beene very vſefull, and no other than our Sauiour gaue in the Mount: wee are all on our way; Euery man makes himſelfe a Iuſtice Itinerant, and paſſeth ſentence of all that comes before him, yea (beyond all commiſſion) of all aboue him; and that many times, not without groſſe miſ-conſtruction, as in the caſe of our late directions: Our very Iudges are at our barre; Secrets of Court, of Counſell, of State eſcape vs not, yea not thoſe of the moſt reſerued Cabinet of Heauen: *Quis te conſtituit Iudicem?* Who made thee a Iudge? as the Iſraelite (vniuſtly) to *Moſes*: Theſe are ſawcy vſurpers of forbidden Chaires; and therefore it is iuſt with God, that (according to the Pſalmiſt) ſuch Iudges ſhould be caſt downe in ſtony places, yea, as it is in the Originall (נשמטו בורי סלע) that they ſhould be left in the

the hands of the rocke *(allidantur Petræ)* that they ſhould be daſht againſt the rocks, that will be ſailing without Card or compaſſe in the vaſt Ocean of Gods Counſels, or his Anointeds.

But now here our Sauiour ſeales our Commiſſion, ſets vs vpon the Bench; allowes vs the act, but takes order for the manner; we may iudge, we may not iudge according to the appearance; wee may bee Iudges (whether κρίται, or δικασταί) the one to condemne, the other to abſolue; wee may not bee (κρίται διαλογισμῶν πονηρῶν) Iudges of euill thoughts; and we ſhall be euill-thoughted Iudges, if we ſhall iudge according to the appearance. Not only Fortune and Loue, but euen Iuſtice alſo is wont to be painted blindfold; to import that it may not regard faces. God ſayes to euery Iudge as he did to *Samuel*, concerning *Eliab*, ***Looke not on his countenance, nor the height of his ſtature.*** Is an outragious rape committed? Is bloud ſhed? Looke not whether it be a Courtiers or a Peſants, whether by a Courtier or a Peſant; either of them cries equally loud to heauen: Iuſtice cannot be too Lyncean to the being of things, nor too blinde to the appearance.

The beſt things appeare not, the worſt appeare moſt; God, the Angels, ſoules both glorified and encaged in our boſomes, grace, ſupernaturall truths, theſe are moſtwhat the obiects of our faith, and faith is the euidence of things not ſeeene; Like as in bodily obiects, the more pure and ſimple ought is (as aire and ethereall fire) the more it flyeth the ſight; the more groſſe and compacted (as water and earth) the more it fils the eye, ***Iudge not therefore according to appearance.***

It is an vſefull and excellent rule for the auoiding of errour in our iudgement of all matters whether Naturall, Ciuill, or Diuine.

Naturall; what is the appearance of a perſon, but the colour, ſhape, ſtature? The colour is oft-times bought or borrowed, the ſhape forced by Art, the ſtature raiſed (to contradict Chriſt) a cubit high; ***Iudge not therfore according to appearance.*** What are the colluſions of Iuglers and Mountebanks, the weepings and motions of Images, the noyſes of miraculous cures and diſpoſſeſſions, but appearances? ***Fit aliquando in Eccleſiâ maxima deceptio populi in miraculis fictis à ſacerdotibus***; There is much cozenage of the poore people by cogged miracles, ſaith Cardinall *Lyranus*; theſe holy frauds could not gull men, if they did not iudge according to appearance. Should appearance bee the rule, our harueſt had beene rich; there was not more ſhew of plenty in our fields, than now of ſcarcity in our ſtreets. This dearth (to ſay truth) is not in the graine, but in the heart; If the hearts of men were not more blaſted with couetouſneſſe and cruell ſelfe-loue, than their graine with diſtemper of aire, this needed not; The Barnes and Granaries are full, the Markets empty; Authority knowes how to remedy this euill, how to preuent a dearth in abundance, that men may not affamiſh whom God hath fed; and that when God hath giuen vs the ſtaffe of bread, it may not bee either hid, or broken, ſhortly, that our ſtore may not be iudged by the appearance.

Ciuill; Wiſemen and ſtateſmen eſpecially may not alwaies looke the ſame way they would goe; like skilfull Sea-men, they ſometimes lauere, and (as the wind may ſtand) fetch compaſſes of lawfull policies to their wiſhed point. That of *Tiberius* was fearefull; of whom *Xiphiline*, (ὃν ἔλεγεν οὐδὲν εἰδέναι) That he ſayled euer againſt the wind of his words: But ſometimes a good *Conſtantius*, or *Anaſtaſius*, will wiſely pretend what hee intends not: As our Sauiour made as if hee went further, when hee meant to turne into *Emaus*: The hearts of Kings are as deepe waters; wee may not thinke to draine them in the hollow of our hand: Secret things to them of whom God hath ſaid, *Dixi Dij eſtis*; things reuealed to vs and our children. Euen we meane ones would be loth to haue alwayes our hearts read in our faces; ***Iudge not therefore according to the appearance.***

Diuine; In theſe our ſpeech muſt dwell; If we ſhould iudge according to the appearance, we ſhould thinke baſely of the Sauiour of the world; Who that had ſeene him ſprawling and wringing in the Cratch, flitting to *Ægypt*, chopping of chips at *Nazareth*,

Nazareth, famiſhing in the Deſert, tranſported by Satan, attended by Fiſhermen, perſecuted by his Kinred, betraied by one Seruant, abiured by another, forſaken of all, apprehended, arraigned, condemned, buffeted, ſpat vpon, ſcourged to bloud, ſceptred with the reede, crowned with thornes, nailed to the Croſſe, hanging naked betwixt two Theeues, ſcorned of the beholders, ſealed vp in a borrowed graue, could ſay other, than, Hee hath no forme nor beauty, when wee ſhall ſee him there is nothing that wee ſhould deſire him? Who that ſhould haue ſeene his skinne all dewed with pearles of bloudy ſweat, his backe bleeding, his face blubbered and beſmeared, his forehead harrowed, his hands and feet pierced, his ſide guſhing out, his head bowed downe in death, and ſhould withall haue heard his dying lips ſay, *My God, my God, why haſt thou forſaken mee?* would not haue ſaid, *Hee is deſpiſed and reiected of men*, yea (in appearance) of God himſelfe. Yet euen this while to the cutting of the ſinewes of thoſe ſtiffe-necked Iewes, the Angels owned him for their Lord, the Sages adored him, the Starre deſigned him, the Prophets foreſhewed him, the Deuils confeſt him, his Miracles euinced him, the earth ſhooke, the Rocks rent, the Dead lookt out, the Sunne lookt in, aſtoniſhed at the ſufferings of the God of nature; Euen whiles he was deſpiſed of men, he commanded the Deuils to their chaines: whiles baſe men ſhot out their tongues at him, Principalities and Powers bowed their knees to him; whiles he hanged deſpicably vpon the tree of ſhame, the powers of hell were dragged captiue after the triumphant chariot of his Croſſe; the appearance was not ſo contemptible, as the truth of his eſtate glorious. *Iudge not therefore according to the appearance.*

Should appearance bee the rule, how ſcornfully would the carnall eye ouer-looke the poore ordinances of God? What would it finde here but fooliſhneſſe of preaching; homelineſſe of Sacraments, an inky Letter, a Prieſts lips, a ſauorleſſe meſſage, a morſell of Bread, a mouth full of Wine, an handfull of Water, a ſlander-beaten Croſſe, a crucified Sauiour, a militant Church, a deſpiſed profeſſion. When yet this fooliſhneſſe of preaching is the power of God to ſaluation; theſe mute Letters the liuely Oracles of God; theſe vile Lips the Cabinets of heauen to preſerue knowledge; this vnplauſible Meſſage, *Magnalia Dei*; this Water, the Water of Life in the midſt of the Paradiſe of God: (ἀεσὶν μὲϛ ὕδωρ) this Bread the Manna of Angels, this Wine heauenly Nectar, this Church the Kings Daughter, all glorious within, this dying Sacrifice the Lord of life, this Croſſe the Banner of Victory, this Profeſſion Heauen vpon earth. *Iudge not therefore according to appearance.*

Should appearance be the rule, woe were Gods children, happy were his enemies. Who that had ſeene *Cain* ſtanding maſterly ouer the bleeding carkaſſe of *Abel*, *Ioſeph* in his bonds, his Miſtreſſe in her dreſſe, *Moſes* in the Flags, *Pharaoh* in the Palace, *Dauid* ſculking in the Wilderneſſe, *Saul* commanding in the Court, *Elias* fainting vnder his Iuniper tree, *Iezebel* painting in her cloſet, *Michaiah* in the priſon, *Zidkijah* in the preſence, *Ieremy* in the dungeon, *Zedekiah* in the throne, *Daniel* trembling among the Lions, the Median Princes feaſting in their Bowers, *Iohns* head bleeding in the Platter, *Herods* ſmiling at the Reuels, Chriſt at the Barre, *Pilate* on the Bench, the Diſciples ſcourged, the Scribes and Elders inſulting, would not haue ſaid; O happy *Caine*, *Potiphars* wife, *Pharaoh*, *Saul*, *Iezebel*, *Zidkijah*, *Zedekiah*, Median Princes, *Pilate*, *Herod*, *Elders*; miſerable *Abel*, *Ioſeph*, *Moſes*, *Dauid*, *Eliah*, *Michaiah*, *Ieremy*, *Daniel*, *Iohn*, *Chriſt*, the *Diſciples*: Yet wee know *Caines* victory was as wofull, as *Abels* martyrdome glorious; *Ioſephs* irons were more precious, than the golden tires of his Miſtreſſe; *Moſes* Reedes were more ſure than *Pharaohs* Cedars; *Dauids* Caue in the Deſart more ſafe than the Towers of *Saul*; *Eliahs* Rauen a more comfortable purueyor than all the Officers of *Iezebel*: *Michaiahs* priſon was the gard-chamber of Angels, when *Ahabs* preſence was the counſell-chamber of euill ſpirits; *Ieremies* Dungeon had more true light of comfort than the ſhining ſtate of *Zedekiah*; *Daniel* was better garded with the Lions, than *Darius* and the Median Princes with their Ianiſaries; *Iohns* head was more rich with the Crowne of his martyrdome, than *Herods* with the Diadem of his Tetrarchate; *Chriſt* at the Barre gaue life and being to *Pilate* on the Bench;

Bench, gaue motion to those hands that strucke him, to that tongue that condemned him, and in the meane while, gaue sentence on his Iudge; The *Disciples* were better pleased with their stripes and wales than the Iewish Elders with their proud Phylacteries. After this, who that had seene the primitiue Christians, some broyled on Gridirons, others boyled in Lead, some roasted, others frozen to death, some fleaed, others torne with horses, some crashed in peeces by the teeth of Lions, others cast downe from the rocks to the stakes, some smiling on the wheele, others in the flame, al wearying their tormentors and shaming their Tyrants with their patience, would not haue said; *Of all things I would not be a Christian?* Yet, euen this while were these poore torturing-stocks higher (as *Marcus Arethusius* bragged) than their persecutors; dying Victors, yea Victors of death; neuer so glorious as when they began not to be; in gasping crowned, in yeelding the ghost more than Conquerours; *Iudge not therefore according to appearance.*

When thou lookest about, and seest on the one hand, a poore conscionable Christian drouping vnder the remorse for his sinne, austerely checking his wanton appetite and curbing his rebellious desires, wearing out his daies in a rough penitentiall seuerity, cooling his infrequent pleasures with sighs, and sawcing them with teares; on the other hand ruffling Gallants made all of pleasure and Iouiall delights, bathing themselues in a sea of all sensuall satieties, denying their pampered nature nothing vnder heauen, not wine in bowles, not strange flesh, and beastly dalliance, not vnnaturall titillations, not violent filthinesse; that feast without feare, and drinke without measure, and sweare without feeling, and liue without God; their bodies are vigorous, their coffers full, their state prosperous, their hearts cheerefull: O how thou blessest such men: Lo these (thou saist) these are the dearlings of heauen and earth; *Sic. ô fic iuvat viuere:* Whiles those other sullen mopish creatures are the (περικαθαρματα) off-scouring and recrements of the world; Thou foole, giue me thy hand, let mee lead thee with *Dauid* into the sanctuary of God: Now what seest thou? The end, the end of these men is not peace. Surely ô God thou hast set them in slippery places, and castest them downe into desolation: how suddenly are they perished, and horribly consumed! Woe is mee, they doe but dance a Galliard ouer the mouth of hell, that seemes now couered ouer with the greene sods of pleasure; The higher they leape, the more desperate is their lighting: Oh wofull, wofull condition of those godlesse men, yea those Epicurean Porkets, whose belly is their God, whose heauen is their pleasure, whose cursed iollity is but a feeding vp to an eternall slaughter: the day is comming, wherein euery minute of their sinfull vnsatisfying ioyes shall be answered with a thousand thousand millions of yeeres frying in that vnquenchable fire; And when those damned Ghosts shall forth of their incessant flames see the glorious remuneration of the penitent and pensiue soules which they haue despised, they shall then gnash and yell out that late recantation; Wee fooles thought their life madnesse, and their end without honour; now they are counted among the children of God, and their portion is among the Saints, ours amongst Deuils: *Iudge not therefore according to appearance.*

Should we iudge according to appearance, all would be Gold that glistereth, all drosse that glistereth not: Hypocrites haue neuer shewed more faire, than some Saints foule. *Saul* weepes, *Abab* walkes softly: *Tobias* and *Sanballat* will bee building Gods walles; *Herod* heares *Iohn* gladly; *Balaam* propheſies Christ, *Iudas* preaches him, Satan confesses him; When euen an *Abraham* dissembles, a *Dauid* clokes adultery with murder, a *Salomon* giues (at least) a toleration to idolatry; a *Peter* forsweares his Master; briefly, the prime disciple is a Satan; Satan an Angell of light. For you: How gladly are we deceiued in thinking you all such as you seeme; None but the Court of Heauen hath a fairer face. Prayers, Sermons, Sacraments, geniculation, silence, attention, reuerence, applause, knees, eyes, eares, mouthes full of God; Oh that ye were thus alwaies! Oh that this were your worst side! But if wee follow you from the Church, and finde cursing and bitternesse vnder your tongues; licentious disorder in your liues, bribery and oppression in your hands; If God looke into the windowes of your hearts, and finde there be (*intus rapina*) we cannot iudge you by the appearance;

os, if we could, What comfort were it to you to haue deceiued our charity with the appearance of Saints, when the righteous Iudge shall giue you your portion with Hypocrites; What euer wee dot, he will be sure not to iudge according to the appearance.

If appearance should bee the rule, false religion should be true, true false. *Quædam falsa probabiliora quibusdam veris*, is the old word; Some falshoods are more likely than some truths: Native beauty scornes Art: Truth is as a matron, Error a curtizan: The matron cares onely to concile loue by a graue and gracefull modesty, the curtizan with philtres and farding. Wee haue no hierarchy mounted aboue Kings, no pompous ostentation of magnificence, no garish processions, no gaudy altars, no fine images clad with Taffates in summer, with velvets in winter, no flourishes of vniuersality, no rumors of miracles, no sumptuous canonizations, wee haue nothing but (ἁπλᾶ ἀλήθεια) the sincerity of Scriptures, simplicity of Sacraments, decency of rare ceremonies, Christ crucified. We are gone if yee goe by appearance: Gone? alas, who can but blush and weepe, and bleed to see that Christian soules should (after such beames of knowledge) suffer themselues to bee thus palpably cozened with the gilded slips of error, that after so many yeeres pious gouernment of such an incomparable succession of religious Princes, authority should haue cause to complaine of our defection?

Deare Christians (I must be sharpe) are we children or fooles, that wee should bee better pleased with the glittering tinsel of a painted baby from a Pedlers shop, than with the secretly-rich and inualuable Iewell of diuine Truth? Haue we thus learned Christ? Is this the fruit of so cleere a Gospell? of so blessed scepters? *For Gods sake bee wise and honest, and yee cannot be Apostates.*

Shortly, for it were easie to bee endlesse: If appearance might bee the rule, good should bee euill, euill good; there is no vertue that cannot bee counterfetted, no vice that cannot bee blanched; wee should haue no such friend as our enemy, a flatterer; no such enemie as our friend that reproues vs. It were a wonder if yee great ones should not haue some such burs hanging vpon your sleeues; As soone shall corne grow without chaffe, as greatnesse shall bee free from adulation: These seruile spirits shall sooth vp all your purposes, and magnifie all your actions, and applaud your words, and adore your persons: Sin what yee will, they will not checke you; Project what you will, they will not thwart you; say what ye will, they will not faile to second you; bee what yee will, they will not faile to admire you; Oh how these men are all for you, all yours, all you; They loue you as the Rauens doe your eyes. How deare was *Sisera* to *Iael*, when she smoothed him vp, and gaue him milke in a lordly dish; *Samson* to *Dalilah*, when she lulled him in her lap; *Christ* to *Iudas*, when he kissed him; See how he loued him, would some foole haue said, that had iudged by appearance.

In the meane time an honest plaine dealing friend is like those sauces which a man praises with teares in his eyes: like a chesnut, which pricks the fingers, but pleases our taste; or like some wholsome medicinall potion, than distastes and purges vs (perhaps makes vs sicke) that it may heale vs. Oh let the righteous smite mee, for that is a benefit, let him reproue mee, and it shall bee a precious oyle that shall not breake my head; Breake it? no, it shall heale it, when it is mortally wounded by my owne sinne, by others assentation: Oh how happy were it, if we could loue them that loue our soules, and hate them that loue our sinnes. They are these rough hands that must bring vs sauory dishes, and carry away a blessing; truth is for them now, thankes shall be for them hereafter, but in the meane time they may not be iudged by the appearance.

Lastly, if we shall iudge friendship by complement, salubrity by sweetnesse, seruice by the eye, fidelity by oathes, valour by brags, a Saint by his face, a deuill by his feet, we shall be sure to be deceiued: *Iudge not therefore according to appearance.*

But (that yee mistake not) though we may not iudge onely by the appearance, yet appearance may not bee neglected in our iudgement. Some things according to the Philosopher (δοκοῦντά ἐστι ὄντα) seeme and are, are as they seeme: Semblances

are

are not alwaies ſeuered from truth; Our ſenſes are ſafe guides to our vnderſtandings. Wee iuſtly laugh at that Scepticke in *Laertius*, who becauſe his ſeruant robbed his Cup-bord, doubted whether hee left his victuals there: What doe wee with eyes if wee may not beleeue their intelligence? That world is paſt, wherein the gloſſe *Clericus amplectens fœminam præſumitur benedicendi cauſâ feciſſe*; The wanton imbracements of another mans wife muſt paſſe with a Clarke for a ghoſtly benediction; Men are now more wiſe, leſſe charitable: Words and probable ſhewes are appearances, actions are not; and yet euen our words alſo ſhall iudge vs; If they bee filthy, if blaſphemous, if but idle, wee ſhall account for them, wee ſhall bee iudged by them: *Ex ore tuo*; A foule tongue ſhewes euer a rotten heart; *By their fruits yee ſhall know them*, is our Sauiours rule; I may ſafely ſay, No body deſires to borrow colours of euill: if you doe ill, thinke not that we will make dainty to thinke you ſo; When the God of loue can ſay by the Diſciple of loue, *Qui facit peccatum ex diabolo eſt*; Hee that committeth ſinne is of the deuill: Euen the righteous Iudge of the world iudgeth (*ſecundum opera*) according to our works; we cannot erre whiles wee tread in his ſteps. If wee doe euill, ſinne lies at the doore; but it is on the ſtreet ſide; Euery Paſſenger ſees it, cenſures it; How much more he that ſees in ſecret? Tribulation and anguiſh vpon euery ſoule that doth euill: Euery ſoule; here is no exemption by greatneſſe, no buying off with bribes, no bleering of the eyes with pretences, no ſhrouding our ſelues in the night of ſecrecy; but, if it be a ſoule that doth euill, Tribulation and anguiſh is for it; Contrarily, If we doe well, ſhall we not be accepted? If we be charitable in our almes, iuſt in our awards, faithfull in our performances, ſober in our carriages, deuout in our religious ſeruices, conſcionable in our actions; *Glory, and honour, and peace to euery man that worketh good*; we ſhall haue peace with our ſelues, honour with men, glory with God and his Angels: *Yea that peace of God which paſſeth all vnderſtanding*; ſuch honour as haue all his Saints, the incomprehenſible glory of the God of peace, the God of Saints and Angels, to the participation whereof, that good God that hath ordained vs, as mercifully bring vs for the ſake of his deare Sonne Ieſus Chriſt the iuſt: To whom with thee O Father, and thy good Spirit, one infinite God, our God, be giuen all praiſe, honour and glory now and for euer. *Amen.*

THE GREAT IMPOSTOR, LAID OPEN IN A SERMON AT GRAYES INNE, Febr. 2. 1623.

By Ios. HALL.

LONDON,
Printed for NATHANIEL BVTTER.
1624.

TO THE
MOST NOBLE,
AND WORTHILY
HONOVRED SOCIETIE
OF
GRAYES INNE:
AT WHOSE BARRE
THIS *IMPOSTOR* WAS
openly arraigned:

I. H.

HVMBLY DEDICATES
THIS PVBLIKE LIFE OF
HIS WEAKE AND VNWOR-
THIE LABOVR.

THE GREAT IMPOSTOR,

LAID OPEN, OVT OF IER. 17.9.

The heart is deceitfull aboue all things.

I Know where I am; in one of the famous Phrontisteries of Law, and Iustice: wherefore serues Law and Iustice, but for the preuention or punishment of fraud and wickednesse? Giue me leaue therefore to bring before you, Students, Masters, Fathers, Oracles of Law and Iustice, the greatest Cheator and Malefactor in the world, our owne Heart. It is a great word that I haue said, in promising to bring him before you; for this is one of the greatest aduantages of his fraud, that hee cannot bee seene: That as that old Iugler *Apollonius Thyanæus*, when he was brought before the Iudge, vanished out of sight; so this great Impostor, in his very presenting before you, dispeareth and is gone; yea so cunningly, that he doth it with our owne consent, and we would be loth that he could be seene: Therefore as an Epiphonema to this iust complaint of deceitfulnesse, is added *Who can know it?* It is easie to know that it is deceitfull, and in what it deceiues, though the deceits themselues cannot bee knowne, till too late; As wee may see the ship, and the sea, and the ship going on the sea, yet the way of a ship in the sea (as *Salomon* obserues) wee know not: God askes, and God shall answer; What hee askes by *Ieremie*, he shall answer by *S. Paul*, *Who knowes the heart of man? Euen the spirit of man that is in him.* If then the heart haue but eyes enow to see it selfe by the reflection of thoughts, it is enough: Ye shall easily see & heare enough (out of the analogie and resemblance of hearts) to make you both astonished and ashamed. 1 Cor. 2. 11.

The heart of man lies in a narrow roome, yet all the world cannot fill it; but that which may be said of the heart, would more than fill a world: Here is a double stile giuen it; of deceitfulnesse; of wickednesse; either of which knowes no end, whether of being, or of discourse. I spend my houre, and might doe my life, in treating of the first.

See then, I beseech you, the *Impostor*, and the *Imposture*; The Impostor himselfe, *The heart of man*; The Imposture, *Deceitfull aboue all things.*

As

As deceitfull persons are wont euer to goe vnder many names, and ambiguous, and must be expresst with an [*alias*] so doth the heart of man; Neither man himselfe, nor any part of man hath so many names, as the heart alone; For euery facultie that it hath, and euery action it doth, it hath a seuerall name: Neither is there more multiplicitie, than doubt in this name; Not so many termes are vsed to signifie the heart, as the heart signifies many things.

When ye heare of the heart, ye thinke straight of that fleshie part in the center of the body which liues first, and dies last; and whose beatings you finde to keepe time all the body ouer; That is not it which is so cunning; Alas, that is a poore harmelesse peece; meerely passiue; and if it doe any thing, as the submiuistration of Vitall spirits, to the maintenance of the whole frame, it is but good; no, it is the spirituall part that lurkes in this flesh, which is guilty of such deceit. We must learne of witty Idolatry to distinguish betwixt the stocke and and the inuisible powers that dwell in it. It is not for me to be a stickler betwixt the Hebrewes, and the Greeke Philosophers, and Physitians, in a question of naturall learning, concerning the seat of the soule; nor to insist vpon the reasons why the spirit of God rather places all the spirituall powers in the heart, than in the braine; Doubtlesse in respect of the affections there resident, whereby all those speculatiue abilities are drawne to practise; It shall suffice vs to take things as wee finde them, and to hold it for granted, that this Monosyllable (for so it is in many languages) comprises all that intellectiue and affectiue world which concerneth man; and in plaine termes to say, that when God saies *The heart is deceitfull*, he meanes, the vnderstanding, will, affections are deceitfull.

The vnderstanding is doubly deceitfull; It makes vs beleeue it knowes those things which it doth not; and that it knowes not those things which it doth: As some foolish Mountebanke, that holds it a great glory to seeme to know all things; or some presuming Physitian, that thinkes it a shame not to professe skill in any state of the body, or disease; so doth our vaine vnderstanding; therein framing it selfe according to the spirits it meets withall; if they bee proud and curious, it perswades them, they know euery thing; if careleese, that they know enough.

In the first kinde; What hath not the fond heart of man dared to arrogate to it selfe? It knowes all the starres by their names; Tush, that is nothing; It knowes what the stars meane by their verie lookes, what the birds meane by their chirping, as *Apollonius* did; What the heart meanes, by the features of the face; it knowes the euents of life by the lines of the hand: the secrets of Art, the secrets of Nature, the secrets of State, the secrets of others hearts, yea the secrets of God in the closet of heauen; Yea, not onely what God hath done, but what he will doe: This is (*Sapiens stultitia*) a wise folly, as *Irenæus* said of his *Valentinians*; All Figure-casters, Palmesters, Physiognomers, Fortune-tellers, Alchymists, fantasticke proiectors, and all the rabble of professors of those Acts 19.19. περίεργα, not so much curious as idle Arts, haue their word giuen them by the Apostle, Deceiuing and deceiued; neither can these men make any worse fooles, than their hearts haue made themselues; and well may that Alexandrian tax bee set vpon them in both names, whether of actiue, or passiue folly: And (as it commonly fals out, that superfluous things rob the heart of necessary) in the meane while, those things which the heart may and should know, it lightly mis-knowes: As our senses are deceiued by distance, or interpositions, to thinke the stars beamie and sparkling, the Moone horned, the Planets equally remote, the Sunne sometimes red, pale other some: so doth also our vnderstanding erre, in misopinion of diuine things; It thinkes it knowes God, when it is but an Idoll of fancy, as *Sauls* messengers, when they came into the roome, thought they had the true *Dauid*, when it was but a Wispe; it knowes the will of God, when it is nothing but grosse mis-construction: so as the common knowledge of men, though they thinke it a Torch, is but an *Ignis Fatuus* to leade them to a ditch: How many thousand Assyrians thinke they are in the way to the Prophet, when they are in the midst of *Samaria*? How many millions thinke they walke fairely on to heauen, when indeed they are in the broad way that leads to destruction? Oh poore blinde

βλακον γόμον.

Pagans,

Pagans, halfe-sighted Turkes, bleare-eied Iewes, blind-folded Papists, Squint-eied Schismaticks, purblind ignorants, how well doe they finde themselues pleased with their deuotion, and thinke God should bee so too; when it is nothing but a mixture of mespriſon; superstition, conceitednesse; and (according to the seldome-reuerently-vsed prouerbe) whiles they thinke they haue God by the finger, they hold a deuill by the toe; and all this, becauſe their heart deceiues them. If careleſſe, and loth to bee at the paines of knowing more, it perſwades them they know enough; that they cry out of more, as he did on the ointment, (*Vt quid perditio hæc?*) What needs all this waſte? and makes them as conſcionable for knowledge, as *Eſau* was for cattle, *I haue enough, my brother, keepe that thou haſt to thy ſelfe*; or as contentedly-reſolute, as the *Epicure* in the Goſpell: *Soule take thy eaſe, thou haſt knowledge enough laid vp for many yeeres.*

From whence it is, that too many reſt ſimply (yea wilfully) in their owne meaſure, not ſo much as wiſhing more skill in Soule-matters; applauding their owne ſafe mediocritie; like the credulous blinde man that thought he now ſaw a ſhimmering of the Sunne-beames, when indeed his backe was towards it: Hence it is that they ſcoffe at the fooliſhneſſe of preaching, ſcorne the forward bookiſhneſſe of others, fearing nothing but a ſurfet of Manna, and hating to know more, than their neighbours, than their fore-fathers; and thus are led on muffled vp in an vnfelt ignorance, to their graue, yea, (without the mercy of God) to their hell.

And as in theſe things there is a preſumption of knowing what we doe not; ſo contrarily, a diſſimulation and concealement of the knowledge of what we doe vnderſtand. The heart of man is a great lier to it ſelfe this way; Saint *Paul* laies that of Pagans, which I may boldly ſay of Chriſtians, they haue the effect of the law written in their hearts; yet many of them will not bee acknowne of one letter ingrauen there by the finger of God: Certaine common principles there are (together with this law) interlinearily written in the Tables of the heart, as that we muſt doe as we would be done to; That there is a God; That this God is infinite in iuſtice and truth, and muſt bee ſerued like himſelfe; theſe they either blot out, or lay their finger on, that they may not bee ſeene, purpoſely, that they may ſinne freely; and faine would perſwade themſelues they neuer had any ſuch euidence from God: ſo putting off the checks of conſcience with bold denials; like the harlot of *Iericho*, (but worſe than ſhe) that hath hid the Spies, and now out-faces their entertainment: Wherein the heart doth to it ſelfe, that which *Nahaſh* the Ammonite would haue done to Iſrael, put out his owne right eie, that it may not ſee that law whereby it might be conuinced, and finde it ſelfe miſerable. Thus the vnderſtanding of man is euery way deceitfull in ouerknowing, miſ-knowing, diſſembling; in all which it is like an euill and vnfaithfull eye, that either will be ſeeing by a falſe glaſſe, or a falſe light, or with diſtortion; or elſe wilfully cloſes the lids that it may not ſee at all; and in all this deceiues vs.

The will is no leſſe cunning; which though it make faire pretences of a generall inclination to good, yet (*hic & nunc*) in particulars, hangs towards a pleaſing euill; Yea though the Vnderſtanding haue ſufficiently informed it of the worthineſſe of good, and the turpitude of euill, yet being ouercome with the falſe delectableneſſe of ſinne, it yeelds to a miſſe-aſſent; Reaſon being (as *Aquinas* ſpeakes) either ſwallowed vp by ſome paſſion, or held downe by ſome vicious habit: It is true, ſtill the Will followes the Reaſon, neither can doe otherwiſe; but therefore, if Reaſon miſ-led be contrary to Reaſon, and a ſchiſme ariſe in the ſoule, it muſt follow that the Will muſt needs bee contrary to Will and Reaſon; Wherein it is like a Planet, which though it be carried about perpetually by the firſt mouer, yet ſlily creepes on his owne way, contrary to that ſtrong circumuolution: And though the minde be ſufficiently conuinced of the neceſſitie, or profit of a good act, yet for the tediouſneſſe annexed to it, in a dangerous ſpirituall acedie, it inſenſibly ſlips away from it, and is content to let it fall; As ſome idle, or fearefull Merchant, that could be glad to haue gold, if it would come with eaſe, but will not either take the paines, or hazard the aduenture to fetch it: Thus commonly the

Will

Will (in both respects) Water-man-like lookes forward, and rowes backward; and vnder good pretences doth nothing but deceiue.

The affections are as deceitfull as either; whether in misse-placing, measure, or manner.

Mis-placing: They are fiery where they should be coole; and where they should burne, freeze; Our heart makes vs beleeue it loues God, and giues him pledges of affection; whiles it secretly doats vpon the world; like some false strumpet, that entertaines her husband with her eyes, and in the meane time treads vpon the toe of an Adulterer vnder the board: That it loues iustice, when it is but reuenge; That it grieues for the missing of Christ, when indeed it is but for the loaues and fishes; That it feares God, when indeed it is but afraid of our owne torment; That it hates the sin, when it is the person; That it hates the world, when it thrusts God out of doores to lodge it.

Measure: That we loue God enough, and the world but enough, when as indeed the one loue is but as the cold fit of an ague, the other an hot; we chill in the one, no lesse than we glow in the other; when wee make God onely a stale to draw on the world; That we doe enough hate our corruptions, when (at our sharpest) we doe but gently sneape them, as *Hely* did his sonnes; or as some indulgent parent doth an vnthriftie darling; whom he chides, and yet feeds with the fewell of his excesse; That we haue grieued enough for our sinnes, when they haue not cost vs so much as one teare, nothing but a little fashionable winde, that neuer came further than the roots of our tongue; That we doe enough compassionate the afflictions of *Ioseph*, when we drinke wine in bowles; That we feare God more than men, when we are ashamed to doe that in presence of a childe, which we care not to doe in the face of God.

Manner. That our heart loues, and hates, and feares, and ioyes, and grieues truly, when is an hypocrite in all; That it delights constantly in God, and holy things, when it is but an *Ephraims* morning dew; That our anger is zealous, when it is but a flash of personall malice, or a superstitious furie; That we feare as sonnes, when it is as cowards, or slaues; That we grieue as Gods patients, when we fret, and repine, and struggle like franticks against the hand of our Maker. Thus (to summe vp all) the heart of man is wholly set vpon cozenage; the vnderstanding ouer-knowing, mis-knowing, dissembling; The will pretending, and inclining contrarily; The affections mocking vs in the obiect, measure, manner; and in all of them the heart of man is deceitfull.

Ye haue seene the face of this Cheator; looke now at his hand; and now ye see who this Deceiuer is, see also the sleights of his deceit; and therein, the fashion, the subiect, the sequell of it; from whence we will descend to our Demeanure towards so dangerous an Impostor.

The fashion of his deceit is the same with our ordinary Iuglers; either cunning conueyance, or false semblance. Cunning conueyance, whether into vs, in vs, from vs.

The heart admits sinne, as Paradise did the Serpent; There it is, but by what chinkes or cranies it entered, we know not; so as we may say of sinne as the Master of the feast in the Gospell said to his slouenly guest, *Quomodo intrasti? How camest thou in hither?* Corruption doth not eat into the heart as our first Parents did into the apple, so as the print of their teeth might be seene, but as the worme eats into the core, insensibly; Neither is there lesse closenesse when it is entred; I would it were as vntrue a word, as it is an harsh one, that many a professedly-Christian heart, lodges a deuill in the blinde roomes of it, and either knowes it not, or will not bee acknowne of it; euery one that harbours a willing sinne in his breast, doth so: The malicious man hath a furious deuill; the wanton an vncleane deuill, a *Beelpheger*, or a *Tammuz*; the proud man a *Lucifer*, the couetous a *Mammon*; Certainly, these foule spirits are not more truly in hell, than in a wicked heart; there they are, but so closely, that I know not if the heart it selfe know it; it being verified of this citadell of the heart, which was said of that vast *Ninive*, that the enemie had taken some parts of it, long ere the other knew it: What should I speake of the most common, and yet most dangerous guest, that lodges in this Inne of

the

the heart, Infidelity? Call at the doore, and aske if such a one host not there; They within make strange of it, deny it, forsweare it; Call the officers, make priuy search, you shall hardly finde him: Like some Iesuite in a Popish dames chamber, he is so closely contriued into false floores, and double wals, that his presence is not more easily knowne, than hardly conuinced, confessed. How easie is it to say, that if infidelitie did not lurke in the hearts of men, they durst not doe as they doe; they could not but doe, what they doe not? Durst they sinne if they were perswaded of an hell? durst they buy a minute of pleasure with euerlasting torments? Could they so sleight heauen if they beleeued it? Could they be so loth to possesse it? Could they thinke much of a little painfull goodnesse to purchase an eternity of happinesse? No, no, men, fathers, and brethren; if the heart were not Infidell, whiles the face is Christian, this could not be. Neither doth the heart of man more cunningly conuey sinne into, and in it selfe, than from it; The sin that ye saw euen now openly in the hands, is so swiftly past vnder the board, that it is now vanished; Looke for it in his fore-head, there it is not; looke for it vnder his tongue, there is none; looke for it in his conscience, ye finde nothing; and all this by the *legier-de-maine* of the heart: Thus *Achan* hath hid his wedge, and now he dares stand out to a lot; Thus *Salomons* Harlot hath wip't her mouth, and it was not she: Thus *Saul* will lie-out his sacrilege, vntill the very beasts out-bleat, and out-bellow him; Thus the swearer sweares, and when hee hath done, sweares that he swore not; Thus the vncleane fornicator bribes off his sinne, and his shame, and now makes challenges to the world of his honesty. It cannot be spoken how peeuishly witty the heart of man is this way; neither doubt I but this wilinesse is some of the poyson that the subtile serpent infected vs with in that fatall morsell: They were three cunning shifts which the Scripture recordeth of three women (as that sex hath beene euer noted for more sudden pregnancie of wit) *Rachel*, *Rahab*, and the good wife of *Bahurim*; The first hiding the Teraphim with a modest seat, the second, the spies with flaxe-stalkes, and the third *Dauids* scouts with corne spred ouer the Well; but these are nothing to the deuices that nature hath wont to vse for the cloaking of sinne; *God made man vpright*, saith *Salomon*, *but he sought many inuentions*: Is *Adam* challenged for sinne? Behold all on the sudden it is passed from his hand, to Gods; *The woman that thou gauest me*: Is *Saul* challenged for a couetous and disobedient remissenesse? the sinne is straight passed from the field to the Altar; *I saued the fattest for a Sacrifice to the Lord thy God*; So the one begins his sin in God, and the other ends it in him: Is *Dauid* bewitched with lust to abuse the Wife? the Husband must be sent home drunke to hide it, or if not that, to his long home, in a pretended fauour of his valour: Is a griping Vsurer disposed to put his money together to breed a monster? he hath a thousand quirks to cozen both law and conscience: Is a Simoniacall Patron disposed to make a good match of his peoples soules? it shall be no bargaine, but a gift: he hath a liuing to giue, but an horse to sell. And sure I thinke in this wise age of the world, Vsurers and Simonists striue who shall finde the wittiest way to hell: What should I speake of the secret frauds in contracts, booties in matches, subornation of instruments, hiring of oathes, feeing of officers, equiuocations of answers, and ten thousand other tricks that the heart of man hath deuised for the conueiances of sin; in all which it too well approues it selfe incomparably deceitfull.

The false semblance of the heart is yet worse; for the former is most-what for the smothering of euill; this is for the iustifying of euill, or the disgrace of good; In these two doth this act of falshood chiefly consist; in making euill good, or good euill. For the first; The naturall man knowes well how filthy all his brood is, and therefore will not let them come forth, but disguised with the colours and dresses of good; so as now euery one of natures birds is a Swan; Pride is handsomnesse, desperate fury, valour; lauishnesse is noble munificence, drunkennesse ciuility, flattery complement, murderous reuenge, iustice; the Curtizan is *bona fœmina*, the Sorcerer a wise man, the oppressor a good husband; *Absolom* will goe pay his vowes; *Herod* will worship the Babe.

For the second; such is the enuy of nature, that where shee sees a better face than her owne, shee is ready to scratch it, or cast dirt in it; and therefore knowing that all vertue hath a natiue beauty in it, she labours to deforme it by the foulest imputations. Would the Israelites be deuout? they are idle; Doth *Dauid* daunce for ioy before the Arke? he is a foole in a Morris: Doth Saint *Paul* discourse of his heauenly Vision? too much learning hath made him mad. Doe the Disciples miraculously speake all the tongues of Babel? They are ful of new wine: Doe they preach Christs kingdome? they are seditious; The resurrection? they are bablers. Is a man conscionable? he is an Hypocrite: Is he conformable? he is vnconscionable: Is he plaine dealing? hee is rudely vnciuill: Is he wisely insinuatiue? he is a flatterer: In short, such is the wicked craft of the heart, that it would let vs see nothing in it owne forme; but faine would shew vs euill faire, that we might be inamored of it, and vertue vgly, that we might abhorre it; and as it doth for the way, so doth it for the end; hiding from vs the glory of heauen, that is laid vp for ouer-commers, and shewing vs nothing but the pleasant closure of wickednesse; making vs beleeue that hell is a palace, and heauen a dungeon, that so we might be in loue with death; and thus both in cunning conueyance, and false semblance, *The heart of man is deceitfull aboue all things.*

Ye haue seene the fashion of this deceit; cast now your eies vpon the subiect: And whom doth it then deceiue? It doth deceiue others, it can deceiue it selfe, it would deceiue Satan, yea God himselfe. Others, first: How many doe we take for honest and sound Christians, who yet are but errant hypocrites? These Apes of Satan haue learned to transforme themselues into Angels of light; The heart bids the eies looke vpward to heauen, when they are full of adultery; It bids the hands to raise vp themselues towards their Maker, when they are full of bloud; It bids the tongue wagge holily, when there is nothing in the bosome but Atheous profanenesse; It bids the knee to bow like a Camell, when the heart is stiffe as an Elephant; yea if need be it can bid a teare fall from the eie, or an almes or iust action fall from the hand, and all to gull the world with a good opinion; In all which, false chapmen and horse-coursers doe not more ordinarily deceiue their buyers in shops and faires, than we doe one another in our conuersation: Yea, so crafty is the heart, that it can deceiue it selfe; By ouer-weening his owne powers, as the proud man; by vnder-valuing his graces, as the modest; by mis-taking his estate, as the ignorant; How many hearts doe thus grossely beguile themselues? The first thinkes hee is rich, and fine, when hee is beggerly and naked; so did the Angell of Laodicea: The second is poore in his owne spirit, when hee is rich of Gods spirit: The third thinkes that he is a great fauourite of heauen, when he is rather branded for an out-cast; that hee is truly noble, when he is a slaue to that, which is baser than the worst of Gods creatures, sinne: Let the proud and ignorant worldling therefore know, that though others may mocke him with applauses, yet that all the world cannot make him so much a foole as his owne heart.

Yea, so cunning is the heart, that it thinkes to goe beyond the deuill himselfe: I can (thinks it) swallow his bait, and yet auoid his hooke; I can sinne, and liue; I can repent of sinning, and defeat my punishment by repenting; I can runne vpon the score, and take vp the sweet and rich commodities of sinfull pleasure; and when I haue done, I can put my selfe vnder the protection of a Sauiour, and escape the arrest: Oh the world of soules that perish by this fraud, fondly beguiling themselues, whiles they would beguile the Tempter.

Yet higher: Lastly, as Satan went about to deceiue the Sonne of God; so this foolish consort and client of his goes about to deceiue God himselfe: The first paire of hearts that euer was, were thus credulous, to thinke they should now meet with a meanes of knowledge and Deifying, which God either knew not of, or grudged them, and therefore they would bee stealing it out of the side of the apple, without God, yea against him: Tush, none eye shall see vs; *Is there knowledge in the most high*, saith the sottish Atheist? *Lord haue not wee heard thee preach in our streets?*

streets? haue not we cast out Deuils in thy Name? sayes the smoothing hypocrite; as if hee could fetch God ouer for an admission into heauen. *Thou hast not lied to man, but to God,* saith *S. Peter* to *Ananias.* And pettish *Ionas,* after hee had beene cooled in the belly of the Whale, and the Sea, yet will be bearing God downe in an argument to the iustifying of his idle choler, *I doe well to be angry to the death.* But as the greatest Politicians are oft ouertaken with the grossest follies (God owes proud wits a shame) the heart of man could not possibly deuise how so much to befoole it selfe, as by this wicked presumption: *Oh yee fooles, when will ye vnderstand? He that formed the eye, shall he not see? Hee that teacheth man knowledge, shall not hee vnderstand? The Lord knoweth the thoughts of man, that they are vanitie. A rod for the backe of fooles,* yea a rod of iron for such presumptuous fooles, to *crush them in peeces like a Potters vessell.* Psal.94.10,11.

Ye haue seene the fashion and the subiect of this deceit: the sequell, or effect followes; euery way lamentable; For hence it comes to passe that many a one hath had his heart in keeping fortie, fiftie, threescore yeeres, and more, and yet is not acquainted with it; and all becausse this craft hath kept it at the Priscillianists locke, *Tu omnes, te nemo*; It affects to be a searcher of all men, no man is allowed to come aboard of it; And if a man whether out of curiositie, or conscience, bee desirous to inquire into it (as it is a shame for a man to be a stranger at home; *Know ye not your owne heart,* saith the Apostle;) it casts it selfe, *Proteus*-like, into so many formes, that it is very hard to apprehend it. One while the man hath no heart, (לא לב) saith *Salomon*; Then hee hath (לב-ולב) an heart, and an heart, saith *Dauid*; and one of his hearts contradicts another; and then how knowes he whether to beleeue? And what certainty, what safety can it bee for a man to liue vnacquainted with himselfe? Of this vnacquaintance, secondly, arises a dangerous mesprison of a mans selfe, in the nature and quantity of his sinne, in the quality of his repentance, in his peace and intireness with God, in his right to heauen, and (in a word) in his whole spirituall estate. Of this mes-prison, thirdly, arises a fearefull disappointment of all his hopes, and a plunging into vnauoidable torments: Wherein it is miserable to see, how cunningly the traiterous hearts of many men beare them in hand all their liues long; soothing them in all their courses, promising them successe in all their waies, securing them from feare of euills, assuring them of the fauour of God, and possession of heauen (as some fond Bigot would bragge of his *Bull,* or *Medall,* or *Agnus Dei*; or as those Priests that *Gerson* * taxes, who made the people beleeue that the Masse was good for the eye-sight, for the mawe, for bodily health, and preseruation) till they come to their death-beds; But then when they come to call forth the comforts they must trust to, they finde them like to some vnfaithfull Captaine, that hath all the while in Garrison filled his purse with dead paies, and made vp the number of his companies with borrowed men; and in time of ease shewed faire; but when hee is called forth by a sudden alarum, bewraies his shame and weakenesse, and failes his Generall when hee hath most need of him; right thus doe the perfidious hearts of many, after all the glorious bragges of their security, on the bed of their last reckoning, finde nothing but a cold despaire, and a wofull horror of conscience; and therefore too iustly may their hearts say to them, as the heart of *Appollodorus* the Tyrant seemed to say vnto him; who dreamed one night that hee was fleaed by the Scythians, and boyled in a Caldron; and that his heart spake to him out of the kettle (ἐγὼ σοι τυπῶ αἰτία) It is I that haue drawne thee to all this. Certainly neuer man was, or shall bee frying in hell, but cries out of his owne heart, and accuses that deceitfull peece as guilty of all his torment: For let Satan be neuer so malicious, and all the world neuer so parasiticall, yet if his owne heart had beene true to him, none of these could haue hurt him. Let the rest of our enemies doe their worst, onely from the euill of our owne hearts, good Lord deliuer vs. Pſal.12.

* *Qui publicè volunt dogmatizare seu prædicare populo, quod si quis audit missam in illo die non erit cæcus, nec morietur morte subitanea, nec carebit sufficienti sustentatione, &c.*

It were now time for our thoughts to dwell a little vpon the meditation, and deploration of our owne danger and misery, who are euery way so inuironed with subtlety. If we looke at Satan, his old title is, *that old Serpent*; who must needs therefore now, by so long time and experience, bee both more old and more Serpent. If we looke at sin,

it is as crafty as he; *Lest any of you be hardened through the deceitfulnesse of sinne:* If at our owne hearts, wee heare (that which wee may feele) *that the heart is deceitfull aboue all things.* Oh wretched men that we are, how are wee beset with Impostors on all hands; If it were more seasonable for vs to bewaile our estate, than to seeke the redresse of it; But since it is not so much worth our labour to know how deepe the pit is, into which wee are fallen, as how to come out of it, heare rather (I beseech you) for a conclusion, how wee may auoid the danger of the deceit of our false heart; euen iust so as wee would preuent the nimble feats of some cheating Iugler; Search him, watch him, Trust him not.

Looke well into his hands, pockets, boxes, sleeues, yea, vnder his very tongue it selfe; There is no fraud so secret, but may be descried; were our hearts as crafty as the deuill himselfe, they may be found out; Wee are not ignorant (saith Saint *Paul*) of Satans deuices; much more then may we know our owne; Were the hearts of men (as *Salomon* speakes of Kings) like vnto deepe waters, they haue a bottome, and may bee fathomed; Were they as darke as hell it selfe, and neuer so full of windings, and blinde waies, and obscure turnings, doe but take the lanthorne of Gods law in your hand, and you shall easily finde all the false and foule corners of them; As *Dauid* saith of the Sun, *nothing is hid from the light thereof*; *Proue your selues*, saith the Apostle; It is hard if falshood be so constant to it selfe that by many questions it bee not tripped: Where this duty is slackned, it is no wonder if the heart bee ouer-run with spirituall fraud; Often priuy searches scarre away vagrant and disorderly persons; where no inquiry is made, is a fit harbour for them; If yee would not haue your hearts, therefore, become the lawlesse Ordinaries of vncleane spirits, search them oft; Leaue not a straw vnshaken to finde out these Labanish Teraphim that are stollen, and hid within vs; And, when we haue searched our best, if we feare there are yet some vnknowne euills lurking within vs (as the man after Gods owne heart prayes against secret sinnes) let vs call him in that cannot be deceiued; and say to God with the Psalmist, *Search thou me, ô Lord, and trie mee*; Oh let vs yeeld our selues ouer to bee ransackt by that all-seeing eye, and effectuall hand of the Almighty. All our daubing, and cogging, and packing, and shuffling lies open before him, and he onely can make the heart ashamed of it selfe.

νοήματα αὐτοῦ.

And when our hearts are once stript naked, and carefully searcht, let our eyes be euer fixedly bent vpon their conueyances, and inclinations; If we search and watch not, we may be safe for the present, long we cannot; for our eye is no sooner off, than the heart is busie in some practise of falshood; It is well if it forbeare whiles we looke on, for *The thoughts of mans heart are only euill continually*; and many a heart is like some bold and cunning theefe, that lookes a man in the face, and cuts his purse: But surely, if there be any guardian of the soule, it is the eye; *The wise mans eye* (saith *Solomon*) *is in his head*; doubtlesse, on purpose to looke into his heart: *My sonne, aboue all keepings keepe thy heart*, saith he; If we doe not dogge our hearts then in all our wayes, but suffer our selues to lose the sight of them, they run wilde, and we shall not recouer them till after many slippery tricks on their parts, and much repentance on ours. Alas, how little is this regarded in the world? wherein the most take no keepe of their soules, but suffer themselues to run after the wayes of their owne hearts, without obseruation, without controlement; What should I say of these men, but that they would faine be deceiued, and perish? For after this loose licentiousnesse (without the great mercy of God) they neuer set eye more vpon their hearts, till they see them either fearfully intoyled in the present iudgements of God, or fast chained in the pit of hell, in the torments of finall condemnation.

Thirdly, If our searches and watches should faile vs, we are sure our distrust cannot; It is not possible our heart should deceiue vs, if we trust it not; Wee carry a remedie within vs of others fraud; and why not of our owne? The Italians not vnwisely pray God (in their knowne prouerbe) to deliuer them from whom they trust; for wee are obnoxious to those we relie vpon, but nothing can leese that which it had not; Distrust therefore can neuer be disappointed: If our hearts then shall promise vs ought (as it hath

hath learned to profer largely, of him that ſaid, *All theſe will I giue thee*) although with vowes and oathes, aske for his aſſurances; if he cannot fetch them from the euidences of God, truſt him not: If he ſhall report ought to vs, aske for his witneſſes; if hee cannot produce them from the records of God, truſt him not: If he ſhall aduiſe vs ought, aske for his warrant; if he cannot fetch it from the Oracles of God, truſt him not; And in all things ſo beare our ſelues to our heart, as thoſe that thinke they liue amongſt theeues and cozeners; euer iealouſly and ſuſpiciouſly; taking nothing of their word, ſcarce daring to truſt our owne ſenſes; making ſure worke in all matters of their tranſactions. I know I ſpeake to wiſe men, whoſe counſell is wont to be asked, and followed, in matter of the aſſurances of eſtates; whoſe wiſdome is frequently imployed in the triall, euiction, dooming of malefactors: Alas, what ſhall it auaile you that you can aduiſe for the preuention of others fraud, if in the meane time you ſuffer your ſelues to be cozened at home? What comfort can you finde in publike ſeruice to the ſtate againſt offenders, if you ſhould carry a fraudulent and wicked heart in your owne boſomes? There is one aboue whom we may truſt, whoſe word is more firme than heauen; When heauen ſhall paſſe, that ſhall ſtand; It is no truſting ought beſides, any further than he giues his word for it. Mans Epithet is, *Homo mendax*, and his beſt part, the hearts, *deceitfull*. Alas, what ſhall we thinke, or ſay of the condition of thoſe men, which neuer follow any other aduice than what they take of their owne heart? Such are the moſt; that make not Gods Law of their counſell; As *Eſay* ſaid of Iſrael, *Abijt vagus in via cordis ſui:* Surely they are not more ſure they haue an heart, than that they ſhall be deceiued with it, and betraied vnto death; Of them may I ſay, as *Salomon* doth of the wanton foole, that followes an harlot; *Thus with her great craft ſhe cauſed him to yeeld, and with her flattering lips ſhe intiſed him: And he followed her ſtraight wayes, as an Oxe that goes to the ſlaughter, or as a foole to the ſtocks for correction.* Oh then, deare Chriſtians, as euer yee deſire to auoid that direfull ſlaughter-houſe of hell, thoſe wailings, and gnaſhings, and gnawings, and euerlaſting burnings, looke carefully to your owne hearts; and what euer ſuggeſtions they ſhall make vnto you, truſt them not, till you haue tried them by that vnfaileable rule of righteouſneſſe, the royall law of your Maker, which can no more deceiue you than your hearts can free you from deceit.

Eſa. 57. 17.

Pro. 7. 21.

Laſtly, that wee may auoid not onely the euents, but the very enterpriſes of this deceit, let vs countermine the ſubtill workings of the heart. Our Sauiour hath bidden vs be wiſe as Serpents; What ſhould be wiſe but the heart? And can the heart be wiſer than it ſelfe? Can the wiſdome of the heart remedie the craft of the heart? Certainly it may. There are two men in euery regenerate breſt, the old and the new; And of theſe (as they are euer plotting againſt each other) wee muſt take the better ſide, and labour that the new man, by being more wiſe in God, may out-ſtrip the old: And how ſhall that be done? If we would diſpoſſeſſe the ſtrong man that keepes the houſe, our Sauiour bids vs bring in a ſtronger than hee; and if we would ouer-reach the ſubtiltie of the old man, yea, the old Serpent, bring in a wiſer than he, euen the Spirit of God, the God of wiſdome; If we would haue *Achitophels* wicked counſels croſſed, ſet vp an *Huſhai* within vs: The fooliſhneſſe of God is wiſer than the wiſdome of men. Could we but ſettle God within vs, our craftie hearts would be out of countenance, and durſt not offer to play any of their deluding tricks before him from whom nothing is hid; and if they could be ſo impudently preſumptuous, yet they ſhould be ſo ſoone controlled in their firſt motions, that there would be more danger of their confuſion, than of our deceit. As ye loue your ſelues therefore, and your owne ſafetie, and would be free from the perill of this ſecret broaker of Satan, your owne hearts, render them obediently into the hands of God; giue him the keyes of theſe cloſets, of his owne making; beſeech him that he will vouchſafe to dwell and reigne in them; ſo ſhall we be ſure that neither Satan ſhall deceiue them, nor they deceiue vs; but both we and they ſhall be kept ſafe and inuiolable, and preſented glorious to the appearance of our Lord Ieſus Chriſt: To whom with the Father, and the holy Ghoſt, be all honour and glory, for euer and euer. *Amen.*

FINIS.

The Best Bargaine.

A SERMON PREACHED TO THE COVRT AT *THEOBALDS*, on Sunday, Sept. 21. 1623.

By Ios. Hall.

LONDON,
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TO THE RIGHT HONOVRABLE WILLIAM EARLE OF PEMBROKE, LORD high *Chamberlaine*; CHANCELLOR of the Vniuersity of *Oxford*; One of his MAIESTIES most Honourable Priuy Counsell.

RIGHT HONOVRABLE,

LEt it please you to receiue from the Presse what you vouchsafed to require from my pen: Vnworthy I confesse either of the publike light, or the beames of your Honours iudicious eies; yet such as (besides the motiue of common importunity) I easily apprehended might bee not a little vsefull for the times; which, if euer, require quickning: Neither is it to no purpose that the world should see in what stile we speake to the Court, not without acceptation. This, and what euer seruice I may bee capable of, are iustly deuoted to your Lordship, whom all good hearts follow with true Honour, as the great Patron of learning, the sincere friend of Religion, and rich purchaser of Truth. The God of Heauen adde to the number of such Peeres, and to the measure of your Lo: graces and happinesse.

Your Honours in all humble

and faithfull obseruance,

IOS: HALL.

THE BEST BARGAINE.

PROV. 23. 23.

Buy the Truth, and ſell it not.

THE ſubiect of my Text is a *Bargaine*, and *Sale*. A bargaine enioyned, a ſale forbidden: and the ſubiect of both bargaine and ſale, is *Truth*; A bargaine able to make vs all rich; a ſale able to make any of vs miſerable; *Buy the Truth, and ſell it not*; A ſentence of ſhort ſound, but large extent; the words are but ſeuen ſyllables, an eaſie load for our memories; the matter is a world of worke; a long taske for our liues. And firſt, let mee call you to this Mart, which holds both now, and euer; If yee loue your ſelues, bee yee cuſtomers at this ſhop of heauen; *Buy the Truth.*

In euery bargaine there is *merx*, and *mercatura*; the commoditie, and the match; The commoditie to be bought is the Truth; The match made for this commodity, is *Buying*, *Buy the Truth.* An ill Iudge may put a good Interrogatory; yet it was a queſtion too good for the mouth of a Pilate, *What is Truth?* The ſchooles haue wearied themſelues in the ſolution; To what purpoſe ſhould I reade a Metaphyſicall Lecture to Courtiers? Truth is as Time, one in all; yet, as Time, though but one, is diſtinguiſhed into paſt, preſent, future, and euery thing hath a Time of it owne; ſo is Truth variouſly diſtinguiſhed, according to the ſubiects wherein it is; This is *Anſelmes*, cited by *Aquinas*; I had rather ſay, Truth is as light: (*Send forth thy Truth, and thy light*, ſaith the Pſalmiſt) which (though but one in all) yet there is one light of the Sunne, another of the Moone, another of the Starres, another of this lower aire: There is an eſſentiall, and cauſall Truth in the Diuine vnderſtanding, which the ſchooles call *Primo-primum*; This will not bee ſold, cannot be bought; God will not part with it, the world is not worth it; This Truth is as the Light in the body of the Sunne. There is an intrinſecall or formall truth in things truly exiſting; For, *Being* and *True* are conuertible; and Saint *Auſten* rightly defines, *Verum eſt illud quod eſt*; All this created Truth in things, is deriued exemplarily, and cauſally, from that increated Truth of God; this the ſchooles call *Secundo-primum*; and it is as the light of the Sun-beames, caſt vpon the Moone, and Starres. There is an extrinſecall, or ſecondary truth of propoſitions following vpon, and conformable to the truth of the things expreſſed: thus, *Verum* is no other than *Eſſe declaratiuum*, as *Hilarie*; And this Truth, being the thing it ſelfe ſubiectiuely,

iectiuely, in words expreſſiuely, in the minde of man terminatiuely, preſuppoſeth a double conformitie or adequation; Both of the vnderſtanding to the matter conceiued; and of the words to the vnderſtanding; ſo as Truth is when wee ſpeake as wee thinke, and thinke as it is; And this Truth is as the light diffuſed from thoſe heauenly bodies, to the Region of this lower aire; This is the Truth we are called to *Buy*: But this deriuatiue and relatiue Truth, whether in the minde, or in the mouth, hath much multiplicitie, according to the matter either conceiued, or vttered; There is a Theologicall Truth, there is a naturall, there is a morall, there is a ciuill; all theſe muſt bee deare bought; but the beſt at the higheſt rate, which is Theologicall, or diuine; whether in the principles, or neceſſary concluſions; The principles of diuine Truth are *Scriptura veritatis, Dan.* 10. The Law of Truth, *Mal.* 2. The Word of Truth, 2 *Cor.* 6. The neceſſary concluſions are they, which vpon irrefragable inferences are deduced from thoſe holy grounds: Shortly then, euery parcell of Diuine Truth, whether laid downe in Scripture, or drawne neceſſarily from Scripture, is this *Mercimonium ſacrum*, which we are bidden to *Buy*; *Buy the Truth.*

This is the commoditie; The match is, *Buy*; that is, Beat the price, and pay it. Buy it; Of whom? For what? Of whom, but of the owner, of the Maker?

The owner; It is *Veritas Domini*, Gods Truth, Pſal. 117. His ſtile is the *Lord God of Truth*, Pſal 31. The Maker; *The works of his hands are truth, and iudgement*, Pſal. 111. And if any vſurping ſpirit of error ſhall haue made a free-bootie of Truth, and ſhall with-hold it in vnrighteouſneſſe, we muſt redeeme it out of his hands with the higheſt ranſome.

What is the price? That is the maine thing in buying; For, Buying is no other than *pactio pretij*: Elſe-where God proclaimes; *Hoe, euery one that thirſteth, come, buy wine and milke without money, and without price, Eſay* 55. This is a Donation, in forme of ſale: But, here muſt be a price in the hand; God will giue mercy, and not ſell it; Hee will ſell Truth, and not giue it: For what will he ſell it? Firſt, for Labour; The Heathen Poet could ſay, his gods ſold learning for ſweat; The originall word here vſed is (קְנֵה) *Compara*; *Get it any way*, either *labore*, or *precio*; yea *labore, vt precio.* This great foreman of Gods ſhop tells vs we cannot haue it vnder, *Prou.* 2.4. Wee muſt ſeeke for her as ſiluer, and ſearch for her, as for hid Treaſures; The veine of Truth lies low, it muſt bee digged, and delued for to the very center. If Truth could be bought with eaſe and pleaſure, many a lazie Chriſtian would bid faire for it, who now reſolue rather vpon want, than toile. The ſlothfull worldling will rather take vp a falſhood for Truth, than beat his braine to diſcerne Truth from falſhood; an error of free-coſt is better than an high-rated Veritie; Labour for Truth is turn'd ouer for the taske of Church-men; no life ſauours to theſe flegmaticke Spirits, but that of the Lillies, *Neque laborant, neque nent*; They neither labour nor ſpin; This dull reſolution is vnworthy of a Chriſtian, yea of a reaſonable ſoule; and if we ſhould take vp no other for the body, we ſhould be fed with hunger, and cloathed with nakedneſſe; the earth ſhould bee our fether-bed, and the skie our Canopie; wee ſhould abound with want, liue ſauagely, and die miſerably. It was the iuſt Canon of the Apoſtle, *He that labours not, let him not eat*; Certainly, he can neuer eat of the heauenly Manna of Truth, that will not ſtep forth to gather it: Heare this yee delicate Courtiers, that would heare a Sermon if yee could riſe out of your beds; that would lend God an houre, if yee could ſpare it from your pleaſures; the God of heauen ſcornes to haue his precious Truth ſo baſely vnder-valued; if yee bid God leſſe than labour for Truth, I can giue you no comfort, but that ye may goe to hell with eaſe.

The markets of Truth, as of all other commodities, varie: It is the rule of Caſuiſts; *Iuſtitia pretij non conſiſtit in indiuiduo*; The Iuſtice of the Price doth not pitch euer vpon a point; Sometimes the price of Truth hath riſen, it would not be bought but for danger; ſometimes, not vnder loſſe, not vnder diſgrace, not vnder impriſonment, not vnder exile; ſometimes yet dearer, not vnder paine; yea ſometimes it hath not gone for leſſe than bloud. It did coſt *Elias* danger, *Michaiah* diſgrace, *Ieremie* impriſonment, the

Diſciples

Disciples losse, *Iohn* and *Athanasius* exile, the holy Confessors paine, the holy Martyrs death; Euen the highest of these is *pretium legitimum*, if God call for it, how euer nature may tax it as rigorous, yea such as the franke hearts of faithfull Christians haue bidden at the first word for Truth; *What doe yee weeping, and breaking my heart; For I am ready not to be bound only, but to die for the name of the Lord Iesus*, saith *S. Paul*, Act. 21. *Skin for skin, yea all that a man hath will he giue for his life*, saith Satan; but skin, and life, and all, must a man giue for Truth, and not thinke it an hard penny-worth; *Neither count I my life deare vnto me that I may finish my course with ioy*; saith the chosen vessell, to his Ephesians. Oh the heroicall spirits of our blessed fore-fathers, that stucke not to giue their deerest heart-bloud for but some corollaries of sacred Truth; whose burning zeale to Truth consumed them before those fires of Martyrdome, and sent vp their pure and glorious soules, like *Manoahs* Angell, to heauen, in the flame. Blessed be God; Blessed be his Anointed, vnder whose gracious Scepter we haue enioyed daies as much more happy than theirs, as their hearts were more feruent than ours: We may now buy Truth at a better hand; stake but our labour, we carrie it with thanks; I feare there want not those that would be glad to marre the market; It can be onely knowne to heauen what treacheries the malice of hell may be a brewing. Had but that Powder once taken, nothing had beene abated of the highest price of our Predecessors; we had paid for euery dram of Truth, as many ounces of bloud, as euer it cost the frankest Martyr; should the Deuill haue beene suffered to doe his worst, we might not haue grudged at this price of Truth, *Non est delicata in Deum, & secura confessio; qui in me credit, debet suum sanguinem fundere*, saith *Ierome*. Christian profession is no secure or delicate matter, he that beleeues must be no niggard of his bloud. But why thus deare? Not without good reason: Monopolies vse to enhance the price: Ye can buy Truth at no shop but one, *In cælo præparata est Veritas tua*, Psal. 89. 2. Thy truth is prepared in heauen. And it is a iust Rule of Law, *Quisque in rebus suis est moderator, & arbiter*; Euery man may rate his owne: Neither is this only the sole commoditie of God, but besides, deare to the owner. *Dilexisti veritatem*; Thou hast loued Truth, saith the Psalmist. And it is a true rule in the Cases of Commerce, *Affectus æstimari potest*, Our loue may be valued in the price. Yea, O God, thy loue to Truth cannot be valued; It is thy selfe, thou that art Truth it selfe hast said so, *I am the Way, the Truth, and the Life*; We cannot therefore know how much thou loueſt thy Truth, because as thy selfe is infinite, so is thy loue to thy selfe: What should we hunt for comparisons? If all the earth were gold, what were it? when euen very heauen it selfe is trash to thee in respect of Truth: No marruell if thou set it at an high rate; It is not more precious to thee, than beneficiall to vs. It frees vs, *Iohn* 8. 32. It renues vs, *Iames* 1. 18. It confirmes vs, *Prou.* 12. 19. It sanctifies vs, *Iohn* 17. 17. It defends vs, *Psal.* 91. 4. Shortly, it doth all for vs that God doth; for God workes by his Almighty word, and his *Word is Truth*, *Iohn* 17. Therefore *buy the Truth*. And if truth be thus precious, thus beneficiall; how comes it to passe that it is neglected, contemned? Some passe by it, and doe not so much as cheapen it; Others cheapen it, but bid nothing; Others bid something, but vnder foot; Others bid well, but stake it not; Others lastly stake downe, but reuoke it. The first that passe by and cheapen it not, are careleſſe vnbeleeuers; The next that cheapen it, and bid nothing, are formall Christians; The third that bid something but not enough, are worldly semi-Christians; The fourth that bid well and stake it not, are glorious hypocrites; The last that stake downe and reuoke it, are damnable Apostats. Take all these out of the societie of men; and how many customers hath God that care to buy the Truth? If Truth were some rich chattell, it would be bought; If Truth were some goodly Lordship, or the reuersion of some good Office, it would be bought; If Truth were some Benefice, or spirituall promotion; (Oh time!) it would be bought; Yea, how deare are we content to pay for our filthie lusts; we will needs purchase them (too oft) with shame, beggerie, disease, damnation; only the sauing Truth of God will not off hand. What is the reason of this? First of all; It is but bare, simple, plaine, honest, homely Truth, without welt, without guard,

It will abide none but natiue colours, it ſcorneth to wooe fauour with farding, and licking, and counterfeiſance; it hates either bought, or borrowed beauty; and therefore like ſome natiue face among the painted, lookes courſe, and ruſty. There are two ſhops that get away all the cuſtome from Truth, The ſhop of Vanity, the ſhop of Error; The one ſels knacks and gew-gawes, the other falſe wares, and adulterate; both of their commodities are ſo gilded, and gaudy, and glittering, that all fooles throng thither, and complaine to want elbow-roome, and ſtriue who ſhall be firſt ſeru'd; Whereas the ſecret worke of artleſſe, and vnpoliſht Truth can winne no eie to view it, no tongue to aske ſo much, as, *What will it coſt me? Oh yee ſonnes of men, how long will ye loue vanitie, and ſeeke after lies?*

Secondly, though Truth in it ſelfe be alwaies excellent, yet the iſſue of it is not ſeldome diſtaſtefull; *Veritas odium:* There is one *Michaiah* whom I hate: *Am I become your enemie, becauſe I tell you the truth?* And this is the cauſe that Frier *Menot* alleages, why Truth in his Time was ſo vnwelcome to the court. But if truth be the mother of Hatred, ſhee is the daughter of Time, and Truth hath learn't this of Time, to deuoure her owne brood; So that in Time, Truth ſhall conſume hatred; and at the laſt, a galling Truth ſhall haue more thanks, than a ſmoothing ſupparaſitation. In the meane time, *Veritas nihil erubeſcit præterquã abſcõdi*; Truth bluſheth at nothing but ſecrecy, as *Tertull.*

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true Defender of the Faith; there should not want some soules that should trucke for the truth of God, as if it were some Cheapside, or some Smithfield-Commoditie? *Commutauerunt veritatem Dei*; They haue changed the Truth of God into a lie, *Rom.* 1. 25. And all their care is, that they may be deceiued good cheape. Whose heart cannot bleed to see so many well-rigg'd and hopefull Barkes of our yong Gentry, laden with the most precious merchandises of Nature and Grace, hall'd in euery day to these deceitfull Ports of Error, the owners partly cheated, partly robbed of Truth, despoiled of their rich fraight, and at last turn'd ouer-boord into a sea of Desperation? *Oh foolish Galatians, who hath bewitched you, that yee should not obey, that ye should not hold fast the Truth*; Where shall I lay the fault of this miscariage? Me thinkes I could aske the Disciples question, *Nunquid ego Domine*, Is it we Lord? Are there of vs that preach our selues and not Christ? Are there that preach Christ, and liue him not? Woe to the world because of offences. It must needs bee that offences should come, but woe to the man by whom the offence commeth: God forbid that we should be so bad that the seuen hils should not iustifie vs; But what euer we be, the Truth is still, & euer it selfe, neither the better for our innocence, nor worse for our guilt. If men be faultie, what hath Truth offended? Except the sacred word of the Euer-liuing God can mis-guide you, we haue set you right. We are but Dust and Ashes, yet, O God, giue vs thine humble vassals leaue in an awfull confidence so far to contest with thee, the Lord of heauen and earth, as to say, *If we be deceiued, thou hast deceiued vs.* It is thou that hast spoken by vs to thy people; Let God be True, and euery man a Lier; Whither should we goe from thee? Thou hast the words of eternall life. Deare Christians, our fore-fathers transmitted to vs the intire inheritance of the glorious Gospell of Iesus Christ, repurchased by the bloud of their martyrdome; Oh let not our ill husbandry impaire it; Let not posterity once say, they might haue beene happy, but for the vnthriftinesse of vs their progenitors; Let it not be said, that the coldnesse of vs the Teachers, and professors of Truth, hath dealt with Religion as *Rehoboham* did with his shields, which he found of Gold, but left of Brasse. If Truth had no friends, we should plead for it; but now that we haue before our eyes so powerfull an ὑπερασπισμὸς of Christian faith, that with his verie pen hath so laid error vpon the backe, that all the world cannot raise it; what a shame were it to be wanting to him, to Truth, to our selues? But perhaps now, I know some of your thoughts; you would buy Truth (ye thinke) you would hold it, if ye could be sure to know it; There are many slips amongst the true coyne; Either of the mothers pleaded the liuing childe to be hers, with equall protestations, oathes, teares. True, yet a *Salomons* sword can diuide Truth from falshood; and there is a test, and fire that can discerne true metals from adulterate; In spight of all counterfeiting there are certaine infallible marks, to know Truth from Error; Take but a few of many; whether in the originals, in the natures, in the ends of both. In the first, Truth is diuine, Error is humane; what is grounded vpon the diuine word must needs be irrefragably true; that which vpon humane Traditions, either must, or may be erroneous. In the second, Truth is one conforme euer to it selfe, ἀλήθεια ξυναληθεύει as one said; *Omne verum omni vero consonat*, All Truth accords with euery Truth, as *Gerson*; and as it is pure, so peaceable; Error is full of dissonance, of cruelty: No particulars of ours dissent from the written verity of God; We teach no man to equiuocate; Our practise is not bloudy with treasons, and massacres. In the third, Truth, as it came from God, so is referd to him; neither hath any other end than the glory of the God of Truth; Error hath euer some selfe-respects; either ἀφελείαν, or κενοδοξίαν, filthy lucre, or vaine-glory; profit, or pride; We doe not pranke vp nature; we aime not, either to fill the cofers, or feed the ambition of men; Let your Wisdomes apply and inferre, and now (if ye can) shut your eyes, that you should not see the Truth; and, if ye care not for your soules, when ye see it, sell it: Let no false tongue perswade you there is no danger in this sale: How charitably so euer we thinke of poore blinded soules, that liue in the forced, and inuincible darknesse of error, certainly Apostasie is deadly; How euer those speed that are robbed of Truth, you cannot sell Truth, and be saued. Haue mercy therefore on your own soules, for their sakes, for the sake of him that bought them, with the deare ransome of his precious bloud; And as God hath blessed you with the inualuable treasure of Truth, so hoard it vp in your hearts, and menage it in your liues; Oh let vs be *Gens iusta custodiens veritatem*, *Esa.* 26. A iust nation keeping fast the Truth; So whiles ye keepe the Truth, the Truth shall keepe you, both in Life, in Death, in Iudgment; In life vnto death, in death and iudgement vnto the consummation of that endlesse and incomprehensible glory which the God of Truth hath prepared for them that ouercome.

To the happy possession whereof he that hath ordained, in his good time as mercifully bring vs; and that for the sake of the Son of his Loue, Iesus Christ the Righteous; To whom with thee, O Father, and thy blessed Spirit, one infinite God, be giuen all praise, honour, and glory, now and for euer. *Amen.*

A SERMON PREACHED AT THE RECONCILEMENT OF THE HAPPILY-RESTORED,

and reedified Chapell of the Right Honou-
rable, the Earle of EXCETER, in his
House of S. IOHNS.

ON SAINT STEPHENS DAY. 1623.

By Ios. HALL.

LONDON,
Printed for GEORGE WINDER, and are to be sold
at his shop in Saint DVNSTONS Church-yard. 1624.

TO THE RIGHT HONOVRABLE, MY SINGVLAR GOOD Lady, the Lady ELIZABETH Counteſſe of *Exceter.*

RIght Honourable : this poore Sermon both preached and penned at your motion (that is to mee your command) now preſents it ſelfe to your hand, and craueth a place (though vnworthy) in your Cabinet, yea, in your heart. That holy zeale which deſired it, will alſo improue it. The God, whom your Ladiſhip hath thus honoured in the care and coſt of his Houſe, will not faile to honour you in yours.

For me, your Honour may iuſtly challenge mee on both ſides; both by the Druryes, *in the right of the firſt Patronage; and by the* Cecils, *in the right of my ſucceeding deuotions. In either, and both, that little I haue, or am, is ſincerely at your Ladiſhips ſeruice, as whom you haue merited to be*

Your Honours in all true

obſeruance and duty,

IOS. HALL.

A SERMON PREACHED AT THE REEDIFIED CHAPEL OF THE RIGHT HONOVRA-ble Earle of Exceter, in his Houſe of Saint *Iohns*.

HAGGAI 2. 9.

The glory of the latter houſe, ſhall be greater than of the former, ſaith the Lord of Hoſts; and in this place will I giue peace, ſaith the Lord of Hoſts.

AS we haue houſes of our owne, ſo God hath his; yea, as great men haue more houſes than one, ſo hath the great God of Heauen much more; more, both in ſucceſſion (as here, the latter houſe, and the firſt) and in varietie: He hath an houſe of fleſh (*Ye are the Temples of the liuing God*;) An houſe of ſtone; (Salomon *ſhall build me an houſe*;) An houſe immateriall in the Heauens, 2 *Cor.* 5. 1. Wherfore then hath God an houſe? Wherefore haue we ours; but to dwell in? But doth not he himſelfe tell *Dauid*, and ſo doth *Stephen* the Protomartyr (vpon whoſe day we are ſalne) tell the Iewes, that *He dwels not in Temples made with hands?* True; He dwels not in his Houſe, as we in ours, by way of comprehenſion; he dwels in it by teſtification of preſence. So doe we dwell in our houſes, that our houſes containe vs, that we are only within them, and they without vs. So doth he dwel in his, that yet he is elſewhere, yea euery where, that his houſe is within him. Shortly, God dwels where he witneſſes his gracious preſence, that, becauſe he doth both in the Empyreall heauen, amongſt his Angels and Saints, and in his Church vpon earth; therefore his dwelling is both in the higheſt Heauen in perfect glory; and on Earth, in the hearts and aſſembly of his children. As of the former, our Sauiour ſaith; *In domo Patris mei, In my Fathers houſe are many Manſions.* So alſo may we ſay of the latter, There is much variety and choice in it; There was the Church of the Iewes, the Church of the Gentiles; There is a materiall, and a ſpirituall houſe. In the one, *Salomons, Zorobabels*, ſuch piles as this: In the other; ſo much multiplicity, as there are Nations, yea, Congregations that profeſſe the Name of Chriſt. One of theſe was a figure of the other, the Materiall, vnder the Law, of the Spirituall, vnder the Goſpell. Yee ſee now the firſt houſe, and the latter, the ſubiect of our Text and diſcourſe. The latter, commended to vs comparatiuely, poſitiuely. Comparatiuely with the former, *Maior gloria*. Poſitiuely,

tiuely, in it ſelfe, *In this place will I giue peace.* Both, ſet out by the ſtile of the promiſer, and a vower; *ſaith the Lord of Hoſts.* All which challenge your Chriſtian attention.

As the firſt houſe (which was materiall) was a figure of the ſecond, which is ſpirituall: ſo the glory of that materiall, was a figure of the glory of this ſpirituall. Now becauſe all the life and glory of the ſpirituall, ſtands in Chriſt the Meſſias, the Prophet lookes through the type of the materiall, at him which ſhall beautifie, yea, glorifie the ſpirituall, of whoſe exhibition the Prophet ſpeakes, *Adhuc modicum, yet a little while, and I will ſhake the Heauens.* This *Modicum* was but ſome 500. and odde yeeres; much to men, but a *modicum* to the Ancient of dayes, with whom 1000. yeres are but one day. It is in and by him, that this latter houſe vnder the Goſpell, ſhall in glory ſurpaſſe that firſt vnder the Law. The Prophets had ſpoken gloriouſly of the Temple that ſhould be; and now, leſt when the people ſhould ſee the homely and cottage-like reedification of *Zerubbabel*, they ſhould bee diſ-heartned and offended, the Prophet deſires to draw their eyes from the ſtone and timber, to the ſpirituall inſide of the Euangelicall Church, ſhewing the glory of this latter Houſe, to exceed the former.

Some groſſe Interpreters haue lookt with Iewiſh eyes vpon the outward fabricke, which was threefold: *Sālomons, Zorobabels, Herods. Salomons*, ſumptuous and magnificent: *Zorobabels*, meane and homely; *Herods*, rich and maieſticall, *immodico ſumptu, incredibili ſplendore*, as one ſayes. *Salomons* was before defaced. Now becauſe *Zorobabels* was ſo farre from making his Word good, that the people wept, when they ſaw the difference (which *Caluin* well obſerues, was not without a ſpeciall prouidence of the alwiſe God; elſe the Iewes would ſo haue fixed their eyes vpon the outward ſplendor, that they would neuer haue looked for the ſpirituall and inward Grace of the Houſe of God:) therefore they haue taken it of *Herods* temple; the wals and lining whereof were indeed anſwerable to this Propheſie, more glorious. But this conceit, as it is too carnall, ſo is quite diſſonant from the context, both in regard of the precedents, and ſubſequents. Of the precedents: For, how did the deſire of all nations come to that Pile of *Herods?* Of the ſubſequents: For, what peace was vnder the Herodian Temple? Firſt, the builder of it, was the chiefe oppreſſor of the Iewiſh liberty: and then, ſecondly, it gaue occaſion to the perpetuall miſery of that people. *Pilate* would expilate the Treaſures of it for *aquæ ductæ*, which denied, coſt the Iewes much bloud. Vnder *Claudius*, twenty thouſand ſlaine in a Feaſt of vnleauened bread. *Ionathas* the Prieſt ſlaine by theeues ſuborned by *Fælix*, in the very Temple; and euer after, it was the harbour and ſpoile of Villaines. What hils of Carcaſſes? What ſtreames of bloud was in't at the laſt vaſtation? Enough to amaze any Reader: ſo as in that 79. yeeres wherein it ſtood (longer it did not,) it was no better than a ſtage of Tragedies, a ſhambles of crueltie. Of that therefore God could not ſay, *Dabo pacem*; it was *Templum adulterinum*, as one cals it iuſtly, and had neither command nor promiſe: It was the Spirituall Temple, the Euangelicall Church, whoſe glory ſhall be greater than the Iewiſh, which ſhall bee bleſſed with the deſire of the Nations, with the aſſurance of Peace. But why then doth the holy Ghoſt ſpeake of Gold and Siluer, the coſtly materials of an outward ſtructure? Euen theſe very metals are figuratiue: not that God cares ſo much for them, but becauſe we doe; becauſe our eyes vſe to bee dazled with this beſt parcell of Earth; therefore when hee would deſcribe a glorious Church, hee borrowes the reſemblance of Gold, Siluer, precious Stones, *Eſay* 60. and euen by theſe doth he ſet forth his new and Heauenly Ieruſalem, *Reuelat.* 21. Wherein then is the glory of Gods Euangelicall Houſe greater, than of the Legall? Yea, wherein is it not greater? Whether ye looke to the efficient, the matter, the duration, the extent, the ſeruice. The efficient, that was built by man, tho directed by God: In this, God himſelfe is the Architect, not onely giuing the modell, but the frame. The matter, whether of ſtructure, or ornament. The ſtructure of the one was of ſtone and wood: of the other, is of liuing ſtones. The ornament of the one was Gold and Siluer: of the other, diuine Graces of Faith, Charity, Hope, Sanctity, Truth, Piety, and all other vertues, to which, Gold it ſelfe were but traſh.

The

The duration of the one (euen that longſt-liued Temple of *Salomon*, though called (*Beth olam*) *domus ſeculi*) was but 430. yeeres. Of the other, beyond time to eternitie. The extent of the one to be meaſured by a few poles, yea, (though ye take in the Courts, and all) by a few Acres: Of the other, vniuerſall, ſo far as the King of Heauen hath any Land. The ſeruice in the one performed by a few men, mortall, ſinfull, the bloud of beaſts ſhed vpon the Altar: In the other, performed by our eternall High-Prieſt, after that higher order of *Melchiſedech*; offring vp his owne moſt precious bloud for our redemption. In that, Chriſt Ieſus was obſcurely figured: In this, really exhibited, borne, liuing, dying, riſing, aſcending, preached, beleeued, liued; Euery way therefore both in efficient, matter, duration, extent, ſeruice, *Maior gloria*.

Let no man tell me now of that iuſt wonder of the world, the Iewiſh Temple; white Marble without, lined with Gold within, Brazen pillars, Golden veſſels, coſtly vayles, an High-Prieſthood ſet forth with precious Stones, rich Robes, exquiſite Perfumes, curious Muſicke, and what-euer that ancient goodly inſtitution had rare and admirable; I ſay, the clay of the Goſpell, is more worth than the Marble of the Law; Euangelicall Braſſe, more worth than legall Gold; the ragges of the Euangelicall Prieſthood, more excellent than the robes of the Leuiticall. In ſhort; the beſt of the Law is not comparable to the baſeſt of the Goſpell.

Iohn Baptiſt was the *Ianus* of both Teſtaments; he was to the Churches, as *Noah* was to the Worlds; he ſaw both the firſt, and the latter. It is a great word that our Sauiour ſaith of him, that amongſt thoſe which were borne, or rather (as ours reade it better) begotten of women, there did not a greater than he ariſe: but it is a greater word that he ſpeakes of the Children of the new Teſtament, that the leaſt in the Kingdome of Heauen is greater than he. I ſtand not vpon examining the compariſon, whether it be *ratione ſanctitatis*, or *officij*; it makes either way for my purpoſe, therefore was *Iohn* ſo great, becauſe he was the laſt of the law, and the firſt of the Goſpell: and the old rule is *minimum maximi maius eſt maximo minimi*; therefore is the leaſt in this Kingdome of Grace greater than hee, becauſe he is all, what *Iohn* was halfe; wholly vnder that *Euangelium Regni*, which is able to aduance him to a greater perfection, than that Harbinger of Chriſt. What a fauour then is it (Right Honourable and beloued) that God hath reſerued vs to theſe better dayes of his Goſpell, wherein the helpes of ſaluation are more cleare, obuious, effectuall; wherein, as the glory of the latter Houſe exceeded the former; ſo the meanes of that incomprehenſible glory of the houſe not made with hands, eternall in the Heauens, lie more open vnto vs? What ſhould we doe, but both *vti*, and *frui*, gladly vſe, and ſweetly enioy this vnſpeakable bleſſing, which God hath kept in ſtore for vs, and walke worthy of ſo incomparable a mercy. The old Iewes liued in the dawning of the day, wherein they had but a glimmering of that Sunne, which would riſe. We liue after the high noone of that happy day. If we walke not anſwerable to ſo great a light, what can we looke for, but vtter darkneſſe?

The leaſt of the greateſt is more, than the greateſt of the leaſt. Goſpell of the Kingdome.

Ye ſhall now giue me leaue (Right Honourable) to carry theſe words in a meet analogie to the preſent occaſion. The Temples vnder the Law, were both a figure, and a patterne of the Churches vnder the Goſpell. Within this roofe, vnder which we now ſtand here, was both the former, and the latter houſe; and euen in theſe wals doth God make his Word good, That the glory of this latter Houſe ſhall be greater, than of the former. The firſt foundation of it was, no doubt, both pious and rich. I ſhall not need to fetch the Pedegrees of it from Saint *Iohn Baptiſt* in Ieruſalem, nor to diſcourſe of either the deuotion, or wealth of that religiouſly-military Order, for whom theſe ſtones were firſt laid. Imagine the Altar neuer ſo gay, the Imagery neuer ſo curious, the Veſtments neuer ſo rich, the Pillars, Wals, Windowes, Pauement, neuer ſo exquiſite; yet I dare boldly ſay, this preſent glory of this Houſe in this comely whiteneſſe, and well-contriued coarctation, is greater than the former. What care I? Nay, What doth God care for the worke of a Lapidary, or Painter, or Maſon? One zealous Prayer, one Orthodox Sermon is a more glorious furniture, than all the precious rarities of Mechanique excellencies. I doe moſt willingly (as what good heart

Conſecrated by Heraclius, Patriarch of Ieruſalem.

heart doth not?) honour the vertuous actions, and godly intentions of our worthie forefathers; which (no doubt) it hath pleased God in mercy to accept and crowne, but withall it must be yeelded, that they liued vnder the tyrannous iniurie and vsurpation of those Phariſes, who kept the keyes of knowledge at their owne girdles, and would neither draw for them, nor ſuffer them to draw for themſelues. Bleſſed be God for better conditions; the Well of life lies open to vs; neither are we only allowed, but inuited to thoſe heauenly liquors, *Inebriamini O Chariſſimi*, Drinke, yea, drinke abundantly, O beloued, Cant. 5. 1. This happy libertie of the ſauing Goſpell of Ieſus Chriſt, daily and ſincerely preached to vs (Noble and beloued Chriſtians) is worthy to be more worth vnto vs, than all the treaſures, ornaments, priuileges, of this tranſitory World; and this, ſince through the ineſtimable goodneſſe of God, ye doe, and may finde in this latter Houſe. Well hath God verified this word in your eies and eares; *The glory of the latter Houſe ſhall be greater, than of the former.*

Hitherto the comparatiue praiſe of the latter Houſe; the poſitiue followes in the promiſe of a gracious effect; *In this place will I giue peace:* wherein I know not whether the bleſſing doth more grace the place, or the place the bleſſing; both grace each other, and both bleſſe Gods people; *In this place will I giue peace.* If ye looke at the bleſſing it ſelfe, it is incomparable, *Peace*; that whereby the Hebrewes had wont to expreſſe all welfare in their ſalutations, and wel-wiſhes; the Apoſtolicall benediction dichotomizes all good things into Grace and Peace, wherein, at the narroweſt, by Grace, all ſpirituall fauours were ſignified; temporall by Peace. The ſweet Singer of Iſrael could not wiſh better to Gods Church, than *Peace be within her walls:* and behold, this is it which God will giue, *Dabo pacem:* yea, our eies ſhould ſtoope too low, if they ſhould fix here. The ſweet Quiriſters of Heauen, when they ſung that diuine Caroll, to the honour of the firſt Chriſtmas, next to *Gloria in excelſis Deo*, ſaid, *In terris pax:* Yet higher; the great Sauiour of the World, when he would leaue the moſt precious Legacie to his deare ones on earth, that they were capable of, he ſaies, *My peace I giue you.* And what he there giues, he here promiſes, *Dabo pacem, I will giue it.* But where? Whence? *In this place.* Not any where; not euery where; but in his owne houſe, in his latter houſe, his Euangelicall Houſe; as if this bleſſing were confined to his holy walls, he ſaith, *In this place will I giue peace.* This flower is not for euery ſoyle; it growes not wilde, but is only to be found in the Garden of Sion. It is very pregnant which the Pſalmiſt hath, Pſal. 128. 5. and 134. 3. *The Lord that made Heauen and Earth, bleſſe thee out of Sion.* He doth not ſay, The Lord that made the Earth, bleſſe thee out of Heauen; nor, The Lord that made Heauen, bleſſe thee out of heauen; but, *bleſſe thee out of Sion.* As if he would teach vs, that all bleſſings come, as immediatly and primarily from heauen, ſo mediatly & ſecondarily from Sion, where this Temple ſtood. Some Philoſophers haue held the Moone to be the receptacle of all the influences of the heauenly bodies, and the conueyances of them to this inferiour World, ſo as all the vertue of the vpper Orbes and Starres are deriued by her, to this elementary Spheare. Such doth both *Dauid* and *Haggai* repute the houſe of God; whither, as to *Ioſephs* Store-houſe, doth God conuey the bleſſings of peace, that they may be thence tranſmitted to the ſonnes of men. How, and why then doth God giue peace in this his Houſe? Becauſe here (as *Bernard* well) *Deus & audit, & auditur*, God hearcs, and is heard here: *audit orantes, & auditur audientes*; he hearcs his ſuppliants, and teacheth his hearers. As this place hath two vſes, it is both *Oratorium* and *Auditorium*: ſo in reſpect of both, doth it bleſſe vs with peace: our mouth procures it in the one, our eare in the other; God workes in our hearts by both. In the firſt, God ſayes, as our Sauiour cites it, *Domus mea domus orationis*; *My Houſe ſhall be called the Houſe of prayer.* And what bleſſing is it, euen the beſt of Peace, that our prayers cannot inſeoffe vs in? *Salomon* when he would conſecrate the Church he had built, ſolemnly ſues to God, that hee would inueſt it with this priuilege of an vniuerſally-gracious audience; and numbring the occaſions of diſtreſſed Suppliants, makes it euer the foot of his requeſt; *(Then hearken to the prayer that thy ſeruant ſhall make towards this place; Heare thou in heauen thy dwelling place, and when thou heareſt, haue mercy.)* If euer therefore

I will giue peace.

Glory to God in the highest heauens; in earth, peace, &c.

we

we would haue peace outward, inward, priuate, publike, ſecular, ſpirituall: If we would haue peace in our eſtate, peace in our Land, peace in our Church, peace in our ſoules, pray for it. And if euer wee will pray for it, pray here, in Gods houſe, *for in this place will I giue peace.* In vaine ſhall we looke for it elſewhere, if we aske it not here. It is true, we are bidden euery where to lift vp pure hands to God: but they cannot bee pure, that are profane; and they cannot bee but profane, that contemne the holy ordinances of God. He ſaid well, *In templo vis orare, in te ora*; for (*Know you not, that your bodies are the Temples of the liuing God?*) but let me as truly returne it; *In te vis orare, in templo ora?* Wouldſt thou pray with effect at home? Pray at Church; elſe thy deuotion is but the ſacrifice of fooles; for he hath ſaid it, who hath good reaſon to appoint the circumſtances of his owne beneficence, *In this place will I giue peace.*

Will yee then ſee the reaſon why there is ſo much emptie Caske in the Celler of God? Therefore are men void of grace, becauſe they are voyd of deuotion. They ſeeke not God where he may be found; and therefore it is iuſt with God not to be found of them, where they pretend to ſeeke him: for, *In hoc loco*; *In this place will I giue peace.*

Gerſon diſtinguiſhes well in his Sermon *de Angelis*, that there is *Duplex Cœlum*, A double Heauen; *Gloriæ, & Eccleſiæ*; of Glory aboue, of the Church below; the Church is the Heauen on earth; where God is ſeene, heard, ſpoken vnto: where are his Saints (whoſe Aſſemblies are here;) where are his Angels: (*Let the woman haue power on her head, becauſe of the Angels*, 1 Cor. 11.) As the Iewes then, whileſt the Church of God was Nationall, were wont (according to command) to looke towards the Temple, if they could not come to it, in their deuotions: So now that the Church is Catholike, or vniuerſall, and euery of our Churches is equally Gods houſe, (κατ' ἐκκλησίας) we ſhall gladly with *Peter* and *Iohn*, goe vp to this Temple to pray; How can we looke for a better incouragement, than God giues vs here, *In this place will I giue peace?*

In the latter, as it is *Auditorium*, ſo I create the fruit of the lips to be peace (ſaith God.) Naturally we are all (euen thoſe that applaud themſelues in the beſt opinion of their harmeles, and faire diſpoſition) enemies to God: Enemies both actiuely and paſſiuely. Actiuely, θεοστυγεῖς, God-haters, Rom. 1. Paſſiuely, *Filij iræ*, The ſons of diſpleaſure. We fell out in *Adam*, through our owne wilfull apoſtaſie and diſobedience; and we ſtill ſtand out in the maintenance of our inward corruption. There is no way to peace, but by reconciliation; there is no way to reconciliation, but by the Goſpel of Ieſus Chriſt, which is *Euangelium pacis*; there is no proper element for the Goſpell of God, but the Houſe of God; *Locus iſte, In this place will I giue peace.* It is not (I know) for euery heart to apprehend, either the want of this peace, or the miſery of this want. This is one of thoſe happineſſes which is moſt brag'd of, where it is leaſt had. The ſenſual Securitan pleaſes himſelfe in the conceit of his owne peace. All is well at home; hee quarrels not with himſelfe, for he denies himſelfe nothing: God quarrels not with him; here are no checks of a chiding conſcience; no frownes of an angry Iudge; nothing but *Pulchritudo pacis* (as the Prophet ſpeakes.) Alas, my beloued, call not this peace, call it ſtupidity; euen Hell it ſelfe is not a Kingdome diuided in it ſelfe. There is no bleſſing, which is not alſo counterfeited, *Pacem veram dabo*, is the ſtile of the Prophets, Ier. 14. 13. This were a needleſſe Epithet, if there were not a falſe peace; ſuch is this of carnall hearts. That Word of eternall Truth muſt ſtand: *There is no peace, ſaith my God, to the wicked.* Haue you ſeene a ſore ſuddenly fild vp with vnſound fleſh, and fairely skinned ouer, without all offence to the eie, which ere long will breake out againe, and bewray a ſecret, and ſo much-more-hardly-cured corruption? Such is a wicked mans peace. Haue you ſeene a ſlaue ſit quietly in the Gally, not ſtruggling with his chaine, not repining at his Oare (*neceſſitas fortiter, conſuetudo facile?*) Haue you heard a dying man profeſſe, that he felt no paine? Such is a wicked mans peace, of which he ſhall once ſay, though now all ſeeme ſmooth, and plauſible; *In pace amaritudo mea amariſſima*; *In peace I had great bitterneſſe*, Eſay 38. 17. Nether is the want of this peace leſſe perceiued, than the miſery of this want. Men ſee no difference in the face of Heauen, whatſoeuer they doe; their blaſphemies and prayers finde the ſame intertainement: therefore the careleſſe

The Goſpell of peace.

The beauty of peace. I will giue true peace.

Neceſſitie hath taught him to beare it ſtrongly, cuſtome eaſily.

careleſſe man reſolues, I ſhall haue peace, though I follow the wayes of mine owne heart. Oh the miſerable ſottiſhneſſe of wilfull ſinners! Sinne lyes (like a ſleeping Bandog) at the doore of their heart; they looke vpon him, as if hee would neuer wake; or, as if though hee ſhould, yet hee were ſo clogged, and chained, and muzled, that there can bee no danger of his hurt. Let God but rowze him vp a little, he ſhall bay them to deſpaire; he ſhall flie vpon them, and pull out their throats: Then ſhall their troubled heart proiect terrible things, and they ſhall feele what it is to liue in the anger of a God. They ſhall ſee the Almighty putting himſelfe into the feareſull formes of vengeance; Who can ſtand before his indignation? And who can abide in the fierceneſſe of his anger? His furie is powred out like fire, and the rocks are throwne downe before him, Nahum, 1.6. And if his very loue haue drawne bloud of his deare ones: (*Terrores Domini militant contra me*, ſaith holy *Iob*: The terrors of the Lord are ſet in aray againſt me, Iob 6.4:) and he that bore the chaſtiſements of our peace, the Sonne of his loue, could ſay (*My God, my God, why haſt thou forſaken me?*) Oh, what ſhall bee the Iudgements of his wrath? If this bee the rod of children, Oh, what ſhall be the Scorpions for his enemies? They ſhall ſee that gulfe of fire ready to receiue them into euerlaſting burnings. They ſhall ſee the Deuils their inceſſant tormentors, ready to ſeize vpon their guilty ſoules. Then, O then, ſhall they know, too late, what an happineſſe it is, that God here promiſes, *Dabo pacem*. Would wee then auoyde the vnſpeakeable horror of this wofull condition? Would we finde the bed of our ſickneſſe and death, comforted with the ſweete teſtimony of an heauenly peace betwixt God and our ſoules? See whence we muſt fetch it; *In this place will I giue peace*. If euer we haue it, we muſt haue it from the bleſſed ordinances of God, his Word and Sacraments, which this place can afford vs. In vaine ſhall yee ſeeke for this (deare Chriſtians) in a licentious Tauerne, in a rich Counting-houſe, in Chambers of dalliance, in full Tables, in Pompous Courts; no, not in thrones of earthly Maieſty. Alas, many of theſe are the make-bates betwixt Heauen and vs, moſt of them can marre, none of them can make our peace. It is onely the deſpiſed Miniſtery of the Goſpell; the Word of reconciliation, (as it is called, 2 Cor.5.19.) which ſounds in Gods Houſe, that can doe it. As yee loue your ſoules therefore, as you would finde peace at the laſt, and would looke with a comfortable aſſurance in the face of death and iudgement; as yee would ſee a gracious Mercy-ſeate in the dreadfull Tribunall of God, at the day of our laſt appearance, frequent the Houſe of God; attend reuerently and conſcionably vpon the ſacred Inſtitutions of God, yeeld your ſelues ouer to be wrought vpon by the powerfull Goſpell of Ieſus Chriſt. Oh, be not you wanting vnto God, he will not bee wanting vnto you, but will make good this promiſe of his vnfaileable grace, *In this place will I giue peace*.

It is a great word that is heere ſpoken, *Dabo pacem*; and therefore it is vndertaken by an omnipotent Agent, *I will giue peace*. If all the Angels of Heauen ſhould haue ſaid ſo, wee ſhould ſoone haue replied, as *Korah* and his company did to *Moſes* and *Aaron*; Yee tooke too much vpon you, Numbers 16.3. This worke is not for any finite power; the ſtile of peace, is the peace of God; the ſtile of God, the Mediator betwixt God and man, is, *The Prince of Peace*. He is the true *Salomon*, the other was but typicall. It is hee onely, that when the Diſciples were toſſed with contrary winds and threatning billowes, could command the windes and waues to a calme. It is hee onely, that when his Church is toſſed with the winds and waues of raging and impetuous enmitie, can giue outward peace. It is he onely, that when the diſtreſſed ſoule is toſſed with the winds and waues of ſtrong temptation, of weake diſſidence, can giue inward peace. Iuſtly therefore doth he challenge this act as his owne, *I will giue peace*. We vſe to ſay, It is beſt treating of peace with a Sword in our hand. Thoſe who haue the aduantage of the warre, may command peace: vnderlings muſt ſtoope to ſuch conditions, as the victor will yeeld. To ſhew vs therefore how eaſily he can giue peace, God ſtiles himſelfe the God of Hoſts; a title wherein he takes no ſmall delight, referring not to the being of the creature, but to their marſhaling; not to their naturall eſtate, but their militarie; neither would God be lookt at in it, as a Creator,

but

but as a Generall. In but two of the Prophets, *Esay* and *Ieremy*, no lesse than an hundred and thirty times hath hee this stile giuen him. Euery thing, as it hath an existence from the Maker, so an order from the Gouernour; and that order is no other than warlike, wherein it doth *(militare Deo)* serue vnder the colours of the Almighty. All creatures are both mustred and trained, and placed in Garrison, and brought forth into the field, in the seruice of their Creator; they are all *exercitus pugnatorum.* If yee looke into Heauen, there is a company of heauenly Souldiers, *Luke* 2. Neither was there onely the construction of Idolaters, *vniuersa militia cœli*, to which they burnt incense; but of *Moses* himselfe; *Thus the Heauen and the Earth were finished, and all the Host of them, Gen.* 2. 1. If yee looke to the Earth, not men only, whom reason hath fitted for such designes, but euen the brute, yea, the baseſt and indocibleſt of the brute creatures are ranged into arrayes: euen the very Locusts, though they haue no leader, yet *Egrediuntur per turmas*, They goe foorth by bands, *Prou.* 30. 27. And if ye looke into Egypt (where for the time was *Sedes belli,)* you shall finde a band of Frogs, that were appointed to march into the very bed-chamber, the bed, the ouens, the dishes of *Pharaoh*; you shall finde an host of Lice, of Flies, of Caterpillers, sent against those Egyptian Tyrants. Else-where, ye shall finde troupes of Palmerwormes, of Locusts, of Cankerwormes, of Caterpillers to set vpon Israel, *Ioel* 1. 4. Shortly, where he meanes to preserue, the fiery Charets and Horsemen of Heauen shall compasse Dothan. Where hee meanes to destroy, the most despicable of his creatures shall be armed, to the ruine of the proudest. Doth *Goliah* stalke forth to the defiance of the God of Israel? A Pibble out of the brooke shall strew him on the ground. Doth an *Herod* heare his flatterers gladly say, *Nec vox hominem sonat?* Stay but a while, God sets his vermine vpon him; all the Kings guard cannot master those Lice. Hee hath Hornets for the Hiuites and Canaanites, *Exod* 23. Mice for the Philistims, 1. *Sam.* 6. Rats for the couetous Prelate: A Flie for Pope *Adrian:* A world of creatures for either defensiue or offensiue seruices. *Quare fremuerunt gentes? Why doe the Heathen rage, and the people imagine a vaine thing? The Kings of the Earth set themselues, and the Rulers take counsell together against the Lord, and against his Annointed.* Presumptuous dust and ashes, that dare rise vp against the God of hosts! If a silly Ant out of a Mole-hill should march forth, and proffer to wrestle a fall with a Gyant, there were some proportion in this challenge; there is none of a finite power to an infinite. Should all the powers of Hell band themselues with those on earth, *Quis restitit?* What power haue they of being, of motion, but from him whom they oppose? How easily can he blow vpon their enterprises? How easily can he command these to the dust, those to their Chaines? Bee confounded therefore, O vaine men, whose breath is in your nostrils (and that not your owne neither) when ye thinke of the power and Maiesty of the God of Hosts. *Who hath resisted his will?*

And why are we dismaid with the rumors, or feares of the strongest oppositions? *Gebal* and *Ammon*, and *Amelec*, the Philistims, with them that dwell at Tyre? *Asshur* also is ioyned to the incestuous children of *Lot: (ἐλιγόπιστε)* O thou of little faith, why feareſt thou? The Lord of hosts is with vs, the God of *Iacob* is our refuge, *Psa.* 46. Come, all ye Bands of wickednesse, and conspire against the Scepter of the Kingdome (that is, the Gospell) of Iesus Christ. He hath his *Armageddon*, He hath a feast for the fowles of the aire, and the beasts of the field, whom he hath inuited to the flesh of Captaines, and the flesh of Kings, *Reuel.* 19. 8. I will not be afraid of ten thousands of people that haue set themselues against me round about; *Dominus suscepit*; The Lord hath sustained me, and he is the Lord of Hosts.

Yea, why are we apalled, when we see the measures of the sonnes of *Anak*; the spirituall wickednesses in heauenly places? If we looke at their number, they are Legions. If to their strength, they are Principalities and Powers. If to their nature, they are spirits that rule in the aire. We are men, flesh and bloud, single, weake, sinfull. What euer we are, our God is in heauen, and doth whatsoeuer he will; he is the Lord of Hosts; though Cowards in our selues, yet in him we are more than Conquerors; he who is more than all power, than All truth, hath said it; The Gates of Hell shall not preuaile

againſt his Church. Thanks be to God, which giueth vs victory, through our Lord Ieſus Chriſt.

Laſtly, he is the Lord of hoſts; his vndertakings are infallible: Hath he ſaid, that the glory of the Euangelicall Church ſhall exceed the Legall? Hath he ſaid, that, *In this place he will giue peace?* How can the Church faile of glory, or the ſoule of peace? His word can be no more defectiue, than himſelfe impotent. Truſt God with his owne cauſes; truſt him with thy ſelfe; doe that he bids; expect what he promiſes; haunt this Houſe of his, wait on his ordinances. The Lord of Hoſts ſhall giue thee that peace, which paſſeth all vnderſtanding; and with peace, glory, in that vpper Houſe of his not made with hands, eternall in the Heauens.

To the poſſeſſion whereof, that God, who hath ordained vs, in his good time mercifully bring vs.

And now, O Lord God of Hoſts, make good thy promiſes to this Houſe of thine. Whenſoeuer any Suppliant ſhall in this place offer vp his praiers vnto thee, heare thou in Heauen, thy dwelling place; and when thou heareſt, haue mercy. What Word ſoeuer of thine ſhall out ſound of this place, let it be the ſauour of life vnto life to euery hearer. What Sacrament ſoeuer of thine in this place ſhall be adminiſtred, let it be effectuall to the ſaluation of euery receiuer.

Thou that art the God of glory, and peace, giue peace and glory to thy Seruants, for thy mercies ſake, for thy Sonnes ſake, euen the Sonne of thy loue, Ieſus Chriſt the iuſt. To whom with thee, and the holy Ghoſt, one infinite God, be giuen all praiſe, honour, and thankſgiuing now and for euer.

TO THE WORSHIPFVLL AND REVEREND, Mr. Dr. HALL, DEANE OF WORCESTER, my worthie and much respected Friend, all happinesse, with my loue in CHRIST IESVS.

REuerend Sir; this Sermon, I know, is at the Presse before you expected: But I thought (as this glorious Chapell occasioned it, so) it might minister occasion of perpetuall remembrance of the Chapell, by remaining its first Monument. And altho both these were confined to the priuate; the Chapell for the Family of my Right Honorable Lord the Earle of Exceter, who hath giuen the materiall thereof sufficient luster: and the Copie of the Sermon to the Cabinet of my truly Noble, and vertuous Lady, his Countesse; yet both these are much and oft required to the publike; the Sermon to be an instruction, and so it is; the Chapell, to be an example, and so it may be. The Sermon to teach all, to be all glorious in their soules. The Chapell to teach some, who build houses for their owne habitation, to set vp another for Gods Religion. The Sermon was craued at the hands of my Honourable Ladie, that it might come to the Presse; who, of her owne pious disposition, gaue forth the Copie, and for her Noble esteeme of your selfe, and of the worth of your sermon, was willing and desirous to giue it way to the Printer. And this I thought good to impart vnto you, and to the courteous Reader, that you may be satisfied of the meanes how, and the cause why it comes in publike. And so praying for you, and desiring your prayers for me, I remaine

Your truly louing Friend,

H. BAGVLEY.

THE TRVE Peace-Maker: LAID FORTH IN A SERMON BEFORE HIS MAIESTY AT THEOBALDS *September* 19. 1624.

By Ios. Hall.

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THE TRVE Peace-Maker.

Esay 32. 17.

Opus Iuſtitiæ pax.

The worke of Iuſtice (or righteouſneſſe*) ſhall be peace.*

MY Text (you heare) is of Iuſtice and peace, two royall graces; and ſuch as flow from ſoueraigne Maieſty: There is a double Iuſtice, Diuine and humane; there is a double peace, outward in the ſtate, inward in the ſoule: Accordingly, there is a double ſenſe of my Text; a ſpirituall, a ciuill ſenſe: The ſpirituall concerning Theologicall Iuſtice, and inward peace; The ciuill concerning humane iuſtice and outward peace. The ſpirituall thus; The Meſſias ſhall cauſe the fruit of his perfect iuſtice to be our inward peace with God, and our ſelues. The ciuill thus; The Magiſtrate ſhall cauſe the worke of ciuill Iuſtice in his adminiſtration, to be our outward peace with one another: In both, or either (as *Muſculus* well) there is an alluſion in the Hebrew word to a field; the ſoile is the heart or the State, the ſeed is Iuſtice, the fruit peace: That which was waſte ground is now a Carmell, a fruitfull field; and the fruit of this field of Iuſtice is peace. As there is good reaſon, we will beginne with the ſpirituall *Iuſtice* and *Peace.*

The great King of Heauen will diſforeſt that peece of the world, which hee calls his Church, and put it to tillage; it ſhall be ſowne with righteouſneſſe, and ſhall yeeld a ſweet crop of peace: in this onely, not in the barren heaths of the prophane world, ſhall true peace grow.

At firſt, God and man were good friends: How ſhould there bee other than good termes betwixt Heauen and Paradiſe? God made man iuſt; and iuſt man (whiles he was ſo) could not chuſe but loue the iuſt God that made him; ſin ſet them at odds; in one act and inſtant did man leeſe both his iuſtice and peace; now the world is changed; now the ſtile of God is *Fortis vltor*, God the auenger, *Ier.* 51. 56. and the ſtile of men, *Filij iræ*, ſons of wrath, *Epheſ.* 2. 3. There is no poſſible peace to be made betwixt God & man, but by the perfect Iuſtice of him that was both God & man: I would there were a peace in the Church about this Iuſtice; It is pitie & ſhame there is not; but there muſt be hereſies: As there are two parts of Diuinity, the Law and the Goſpell; ſo each of theſe haue their

God the auenger. The ſonnes of wrath.

their Iuſtice; there is a Iuſtice of the Law, and an Euangelicall Iuſtice. The Iuſtice of the Law when a meere morall man is iuſtified (out of his owne powers) by the works of the Law; very Papiſts will giue ſo much way to S. *Paul*, ſo much affront to *Pelagius*, as to renounce this; freely anathematizing that man who by the ſtrength of humane nature, or the doctrine of the Law, ſhal challenge iuſtification; Vnleſſe perhaps ſome *Andradius* haue priuiledge to teach, that this *Ethica Iuſtitia*, was enough to iuſtifie and ſaue the old Philoſophers.

Morall righteouſneſſe.

The Euangelicall Iuſtice is not without the interuention of a Sauiour; To which claime is laid in two kindes, either as imputatiue, or as inherent; The inherent wrought in vs: the imputed wrought for vs. How eaſie were it to leade you through a thicket of diſtinctions into a large field of controuerſie, concerning the nature, meanes, manner of our Iuſtification? No head in all Diuinity yeelds either more, or more important Problems; In ſo much as Cardinall *De Monte*, Vice-Preſident for the time of the Councell of Trent, in an Oration made by him in the eleuenth ſeſſion, profeſſes, that when they meant to diſpatch their Decree concerning Iuſtification in fifteene daies, it coſt them ſeuen moneths to finiſh, without one daies intermiſſion; and when all is done, they haue left the world, which was before (as *Pighius* ingenuouſly) intricated by the thorny queſtions of Schoolemen, rather more vnſatisfied and perplexed than they found it. It is the maine care of our liues, and deaths, what ſhall giue vs peace and acceptation before the dreadfull Tribunall of God: What, but righteouſneſſe? What righteouſneſſe, or whoſe? Ours, or Chriſts? Ours, in the inherent graces wrought in vs, in the holy works wrought by vs; or Chriſts, in his moſt perfect obedience, and meritorious ſatisfaction wrought for vs, applied to vs? The Tridentine faction is for the former; wee are for the latter; God is as direct on our ſide as his Word can make him; Euery where blazoning the defects of our owne righteouſneſſe, the imperfections of our beſt Graces, the deadly nature of our leaſt ſinnes, the radicall ſinfulneſſe of our habituall concupiſcence, the pollution of our beſt works: Euery where extolling the perfect obedience of our Redeemer, the gracious application of that obedience, the ſweet comfort of that application, the aſſurance and vnfailableneſſe of that comfort: and laſtly, our happy reſt in that aſſurance. I inſtance not; open the Booke, ſee where your eies can looke beſide theſe. *Satis apertè* (ſaith their *Caſſander*) The Scripture is cleare ours; So is all antiquity, if they beleeue that learned Arbiter; So are their more ingenuous Doctors of the laſt age; So would they all be, if they had grace to know God, themſelues, grace, ſinne, heauen, hell; God perfectly iuſt, themſelues miſerably weake, Grace ſenſibly imperfect, ſinne vnmeaſurably ſinfull; Laſtly, if they knew that heauen is for none but the pure, that hell is for the preſumptuous. O Sauiour, no man is iuſt through thee, but he that is ſanctified by thee; What is our inherent juſtice, but ſanctity? That we aſpire towards, wee attaine not to; Woe were vs if we were not more iuſt in thee, than ſanctified in our ſelues; wee are ſanctified, in part, according to the weakneſſe of our receit; we are iuſtified thorowly, according to the perfection of thine acceptation; were we fully ſanctified here, we ſhould be more than men; were we not thorowly iuſtified, we ſhould be no more than ſinners before thee; whiles wee ſtand before thee as ſinners, we can haue no peace; Let others truſt in the Charets and Horſes of their owne ſtrength, wee will remember the Name of the Lord our God; *The worke of thy Iuſtice ſhall bee our peace.*

Peace is a ſweet word; Euery body would be glad of it; eſpecially Peace at the laſt, as the *Pſalmiſt* ſpeakes: How haue the politickly religious held out twigs for the drowning ſoule to catch at? Due ſatisfactions, vndue ſupererogations, patronages of Saints, bargaines of Indulgences, woolward pilgrimages, and at laſt (after whips and haire-clothes) leaue the dying ſoule to a feare of Hell, doubt of Heauen, aſſurance of Purgatory flames; How truly may it now ſay to theſe Doctors, as *Iob* to his friends, *Miſerable comforters are yee all*; Hearken, O yee deare Chriſtians, to a better voice that ſounds from heauen; *Come to mee all yee that labour, and are heauy laden, and I will giue you reſt.*

Mat. 11, 28.

Is there any of you whoſe vnquiet breſt boiles continually with the conſcience of any foule

foule ſin? whoſe heart is daily tyr'd vpon by the vultur of his ſecret guiltineſſe? whoſe boſome is gnawed before-hand with that helliſh Worme, which can no more giue ouer than die? It bootes not to aske thee if thou wouldeſt haue peace. Peace? Rather than life; *Oh wherewithall ſhall I come before the Lord, and bow my ſelfe before the moſt high God? Shal I come before him with burnt offerings? Wil the Lord be pleaſed with thouſands of Rammes, or with tenne thouſand Riuers of Oyle? Shall I giue my firſt borne for my tranſgreſſion, the fruit of my body for the ſinne of my ſoule?* Heare, O thou diſtracted heart; what talkeſt thou of giuing to the owner? The world is his; thou art not thine owne; Yea, were theſe things thine, and not his, yet know, it is not giuing, but taking that muſt procure thy peace: An infinite Iuſtice is offended; an infinite Iuſtice hath ſatisfied, an infinite mercy hath applied it; Take thou hold by the hand of faith on that infinite mercy, and juſtice of thy Sauiour; The worke of his Iuſtice ſhall be thy peace. Micah 6.

Fly about whither thou wilt, O thou weary Doue, thorow all the wide Regions of the heauen, & waters, thou ſhalt no where finde reſt for the ſoles of thy feet, but in this Arke of Chriſts perfect righteouſneſſe: In vaine ſhalt thou ſeeke it in ſchooles of morality, in learned Libraries, in ſpacious fields and forreſts, in pleaſant gardens, in ſullen retiredneſſe, in witty conuerſation, in wanton Theaters, in drunken cellers, in tables of gluttony, in beds of luſt, cheſts of *Mammon*, whiffes and draughts of intoxication, ſongs of ribaldry, ſports of recreation; No, no, the more thou ſeekeſt it in moſt of theſe, the further it flies from thee, the furtlier thou art from finding it; and if theſe things may giue ſome poore truce to thy thoughts, it ſhall ſoone end in a more direfull warre. *There is no peace,* ſaith my God, *to the wicked:* Stray whither thou wilt, O thou wounded heart, thorow the Lawnds and Woods; alas, the ſhaft ſticks ſtill in thee, or if that bee ſhaken out, the head; None but the ſoueraigne Dittany of thy Sauiours righteouſnes can driue it out; and till it be out, thou canſt haue no peace. In plaine termes; wouldſt thou haue peace? None but Chriſt can giue it thee; He will giue it to none but the penitent, none but the faithfull; Oh ſpend thy ſelfe into the ſighes and teares of true repentance; and then raiſe thy humbled ſoule to a liuely confidence in thine all-ſufficient Redeemer; Set thy Lord Ieſus betwixt God and thy ſins; God cannot ſee thy debt, but through thine acquitance; By his ſtripes we are healed, by his wounds we are ſtanched, by his death we are quickned, by his righteouſneſſe we are diſcharged; The worke of his righteouſneſſe is our peace. Oh ſafe and bleſſed condition of beleeuers; Let ſinne, Satan, world, death, hel, doe their worſt; *Who ſhall lay any thing to the charge of Gods elect? It is God that iuſtifieth: who ſhall condemne? It is Chriſt that died, yea rather, that is riſen againe; who is alſo at the right hand of God, and maketh interceſſion for vs:* Our enemy is now our Father, our Iudge is our Sauiour, the offended our ſurety, that precious bloud our ranſome, that perfect righteouſneſſe our euerlaſting peace.

Thus much of our ſpirituall Iuſtice, and Peace. The Ciuill followes: I know theſe two are wide termes; Iuſtice compriſes all vertue, as Peace all bleſſings; For that is iuſt in all kinds, which hath a meete adequation to the rule; All vertue therefore conforming vs to the law of God, which is the rule of perfection, challengeth iuſtly to it ſelfe a ſtile of juſtice.

Narrower bounds will ſerue our turne: We ſpeake of Iuſtice firſt as a ſingle vertue. Habits are diſtinguiſhed by their acts; acts by their obiects. The obiect of all morall vertue is good, as of all intellectuall, is True. The obiect of this vertue of Iuſtice is the good of men in relation to each other; O her vertues order a man in regard to himſelfe; Iuſtice, in regard to another. This good being either common, or priuate; common of al, priuate of ſome; the acts & vertue of iuſtice muſt be ſutable; either, as man ſtands in an habitude to the whole body; or as he ſtands to ſpeciall limbs of the body: The former of theſe is that which Philoſophers & Caſuiſts cáll a legall & vniuerſal Iuſtice. The latter is that particular Iuſtice, which we vſe to diſtinguiſh by *Diſtributiõ*, & *Commutation*; the one conſiſting in matter of Commerce, the other in Reward, or Puniſhment; both of them according to a meet, though different, equality: An Arithmetical equality in Commutation; a Geometricall in diſtributiõ; the former regarding the value, or worth of the thing;

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the latter, regarding the proportionable difference of the person. The worke of all these three Iustices, is Peace.

First, the legall Iustice is the apparent mother and nurse of publique Peace: When Gouernors and subiects are carefull to giue each other their owne; when both conspire to command and obey for the common good; when men frame their liues to the wholsome lawes of their Soueraignes, not more out of feare than conscience; when respect to the community caries men from partiall reflections vpon themselues; As contrarily distractions, and priuate ends are the bane of any state. When the head and members vnite their thoughts and endeuours in the center of the common good: the head to deuise and command, the eies to see, the eare to heare, the palate to taste, the heart to moue, the bellowes of the lungs to blow, the liuer to sanguifie, the stomach to digest, the guts to export, the hands to execute, the tongue to talke for the good of this naturall Common-wealth of the body, all goes well and happily; but if any of these parts will bee gathering to themselues, and obstructions grow within; and mutinous distempers arise in the humors, ruine is threatned to the whole: If either the Superiors miscommand, or the inferiors disobey, it is an affront to Peace. I need not tell you that good lawes are the walls of the City, the sinewes of the politicke body, the rule of our life, the life of our state, without which men would turne brute, yea monstrous; the world were a Chaos, yea an hell. It is wisedome that makes lawes, it is Iustice that keeps them; Oh let this Iustice still blesse vs with a perpetuall peace; as those that doe not thinke the world made for vs, but our selues made for the world, let vs driue at an vniuersall good; let there be euer that sweet correspondence betwixt Soueraignty and subiection, that the one may bee happy in the other, both in peace.

Secondly, the distributiue Iustice is not lesse fruitfull of peace; when rewards of honors, and gracious respects are suited to the well-deseruing; when malefactors smart according to their crimes; This Iustice hath stocks for the vagrant, whips for harlots, brands for petty larzons, ropes for fellons, weights for the contumaciously silent, stakes for blasphemous hereticks, gibbets for murtherers, the hurdle, and the knife, and the pole for traitors; and vpon all these engines of Iustice hangs the garland of peace. It was not for nothing that *Maximilian* the First, passing by the gallowes, saluted it with *Salue Iustitia*. Ye neuer see Iustice painted without a sword; when that sword glitters with vse, it is well with the publique; woe be to the Nation where it rusts. There can be no more acceptable sacrifice than the bloud of the flagitious. Immediately after *Garnets* execution, *Father Dauid* at *Ypre*, in a publike Sermon declared the miracles showne thereat; Amongst the rest, that a spring of oyle brake forth suddenly in the place where that Saint was martyred; In stead of a lie, let it be a parable; The bloud of Traitors shed by the sword of Iustice, is a well of oyle to fatten, and refresh the Common-wealth.

I know well how mercy befits the mouths of Gods Ministers: The soft tongue of a Diuine is no meet whetstone for the edge of seuerity; but withall, I dare say, that Iustice is a noble worke of mercy; neither need we wish to bee more charitable, than the God of mercy that saies, *Thine eie shall not spare the murtherer*, Numb. 35. 31. *The Tempter to idolatry*, Deut. 13. 6. The very sonnes of *Leui* were appointed to win an euerlasting blessing, by consecrating their hands to God in Israelitish bloud: The vniust fauour, and plausibility of Romish Doctors, towards capitall offenders, hath made their Sanctuaries (euen literally) a denne of theeues, an harbour of villany. It is memorable of *Lewis* of *France*, (stiled the Saint) that he reuersed a pardon wrought from him to a malefactor; vpon reading that verse in the *Psalme*, *Beati qui faciunt iustitiam in omni tempore*; *Blessed are they that doe iustice at all times*: No maruell if one of those foure things which *Isabel* of *Spaine* was wont to say, she loued to see, were, *A Theefe vpon the ladder*: Euen through his halter might she see the prospect of peace. Woe bee to them that either for gaine or priuate interest ingage themselues in the suit of fauour to maliciously bloudy hands; that, by the dam of their bribes labour to stop the due course of punitiue Iustice;

Psal. 106. 3.

Iuſtice; theſe, theſe are the enemies of peace; theſe ſtaine the land with that Crimſon die, that cannot be waſhed out but by many woefull lauers of reuenge: Farre, farre be it from any of you, generous Chriſtians, to endeuour either to corrupt, or interrupt the wayes of iudgement, or for a priuate benefit to croſſe the publike Peace: Woe be to thoſe partiall Iudges, that iuſtifie the wicked, and condemne the innocent; the girdle of whoſe equity ſags downe on that ſide where the purſe hangs: Laſtly, woe to thoſe vnworthy ones that raiſe themſelues by fraud, bribes, ſymonie, ſacriledge; therefore are theſe enemies to the State, becauſe to Peace; and therefore enemies to Peace, becauſe violaters of iuſtice, *And the worke of iuſtice is Peace.*

Thirdly, that commutatiue Iuſtice workes Peace; needes no other proofe than that all the reall brables and ſuits amongſt men, ariſe from either true or pretended iniuſtice of contracts. Let me leade you in a terme morning to the ſpacious Hall of Iuſtice: What is the cauſe of all that concourſe? that Hiue-like murmure? that noiſe at the Bar, but iniurious bargaines, fraudulent conueyances, falſe titles, diſappointment of truſts, wrongfull detentions of money, goods, lands, coozenages, oppreſſions, extortions? Could the honeſty and priuate Iuſtice of men preuent theſe enormities, ſilence and ſolitude would dwell in that wide Palace of Iuſtice; neither would there be more Pleas than Cob-webs vnder that vaſt roofe. Euery way therefore it is cleare, that the worke of Iuſtice is peace; In ſo much as the Guardians of Peace are called Iuſticers.

This for the Common-wealth; If it pleaſe you to caſt your eyes vpon her Siſter the Church, you ſhall finde that the outward Peace thereof alſo muſt ariſe from Iuſtice. Alas; thence is our hopeleſneſſe: Neuer may they proſper that loue not, that wiſh not peace within thoſe ſacred wals; but what poſſibility of Peace in the peremptory repulſes of Iuſtice? What poſſibility of Iuſtice in the long vſurped tyranny of the ſucceſſor of *Romulus*? Could we hope to ſee Iuſtice once ſhine from thoſe ſeuen hils, we would make account of Peace; but, oh, the miſerable iniuſtice of that imperious Sea; Iniuſtice of claime, iniuſtice of practice. Of claime, ouer Kings, Church, Scriptures, Conſcience: Ouer Kings; there is *S. Pauls* ſuper-exalted (ὑπερυψωμένος;) His vſuall title is *Orbis Dominus*; *Dominus vniuerſorum* in the mouthes and pens of his flatterers: And leſt Princes ſhould ſeeme exempted; He is *Rex Regum*, as *Paulus* 4. ſaies of himſelfe; he is *ſuper Imperatores & reges*, ſaith their *Antoninus*, *Triumphus*, *Capiſtranus*, and who not? How much? you know the calculation of the magnitude of the two great lights: How ouer them? As the maſter ouer the ſeruant; they are the words of their Pope *Nicholas*; The Imperiall throne is *vnde niſi à nobis*, ſaith Pope *Adrian*: What ſhould I tell you of his bridle, ſtirrup, toe, cup, canopy? Let the booke of holy Ceremonies ſay the reſt; Theſe things are ſtale, The world hath long ſeene and bluſhed.

Lord of the world.

Ouer Emperors and Kings.

Whence but from vs?

Ouer the Church; There is challenged a proper head-ſhip, from whom all influences of life, ſenſe motion come; as their *Bozius*; why ſaid I ouer? He is vnder the Church: For he is the foundation of the Church ſaith *Bellarmine*; Ouer as the head, vnder as the foundation? What can Chriſt be more? Thence, where are generall councels but vnder him, as the ſtreame of Ieſuites; Who but he is, *regula fidei*, as their *Andradius*: he alone hath infallibility and indefectibility, whether in *decretis fidei*, or in *præceptis morum*, as *Bellarmine*. He hath power to make new Creeds, & to obtrude them to the Church; the deniall wherof was one of thoſe Articles which *Leo* the tenth condemned in *Luther*.

In decrees of faith or precepts of manners.

Ouer Scriptures. There is claimed a power to authorize them for ſuch; A power to interpret them *ſententialiter & Obligatorie*, being ſuch; A power to diſpenſe with them, *ex cauſa*, though ſuch. Ouer the conſciences of men; In diſpenſing with their oathes, in allowance of their ſins. It is one head of their Canon Law, *A Iuramento fidelitatis abſolvit. Decret. p. 2. Cauſ.* 15. *qu.* 6. And in euery oath is vnderſtood a reſeruation and exception of the Popes power, ſay his Paraſites.

He abſolues from the oath of Allegeance.

I am aſhamed to tell, and you would bluſh to heare of the diſpenſation reported to be granted by *Sixtus* 4. to the family of the Cardinall of *S. Lucie*; and by *Alexander* 6. to *Peter Mendoza* Cardinall of *Valentia*.

And as there is horrible iniuſtice in theſe claimes; ſo is there no leſſe in practiſe. Take

a taſte of all: What can be more vniuſt than to caſt out of the lap of the Church thoſe that oppoſe their nouelties, to condemne them to the ſtake, to hell for Heretikes? What more vniuſt than to falſifie the writings of ancient or moderne Authors, by ſecret expurgations, by wilfull miſ-editions? what more vniuſt than the withholding the remedy of generall Councels, and tranſacting all the affaires of the Church by a pack't conclaue? What more vniuſt than the ſuppreſſion of the Scriptures, and mutilation of the Sacrament to the Laity? What more vniuſt than allowance of equiuocation, than vpholding a faction by willing falſhood of rumors, than plotting the ſubuerſion of King and State by vnnaturall conſpiracies? Well may wee call heauen and earth to record againſt the iniuſtice of theſe claimes, of theſe practiſes. What then? Is it to hope for Peace, notwithſtanding the continuance of all theſe? So the worke of Iniuſtice ſhall be Peace: And an vniuſt and vnſound Peace muſt it needs be that ariſes from iniuſtice; Is it to hope they will abandon theſe things for Peace? Oh that the Church of God might once be ſo happy: That there were but any life in that poſſibility; In the meane time, let God and his holy Angels witneſſe betwixt vs, that on their part the Peace faileth; we are guiltleſſe: What haue we done? What haue we attempted? What haue we innouated? Only we haue ſtood vpon a iuſt and modeſt negatiue, and haue vniuſtly ſuffered. Oh that all the innocent bloud we haue ſhed could waſh their hands from Iniuſtice, from enmity to Peace.

That from them we may returne to our ſelues; For the publike, we enioy an happy Peace; Bleſſed be God for Iuſtice; and if in this common harmony of Peace, there be found ſome priuate iarres of diſcord, whence is it but from our owne Iniuſtice? The world is of another minde; whoſe wont is to cenſure him that puniſhes the fault, not him that makes it; Seuerity, not guiltineſſe in common opinion, breakes the Peace: Let the queſtion be who is the great make-bate of the world; begin with the family: Who troubles the houſe? Not vnruly, headſtrong, debaucht, children, that are ready to throw the houſe out of the windowes, but the auſtere father, that reproues, that corrects them; would he winke at their diſorders, all would be quiet. Not careleſſe, ſlothfull, falſe, lime-fingred ſeruants, but the ſtrict maſter, that obſerues and rates, and chaſtiſes them; would he hold his hands, and tongue, there would be peace.

The like diſcourſe to this ye ſhall finde in Conra. Schluſſelburgius *in his preface to his thirteenth booke* Catal. Hæret.

Not the peeuiſh and turbulent wife, who forgetting the rib, vſurps vpon the head, but the reſolute husband, that hates to leeſe his authority in his loue; remembring that though the rib be neare the heart, yet the head is aboue the ſhoulders; Would he fall from the termes of his honour, there would be peace.

In the Country, not the oppreſſing Gentleman, that tyrannizes ouer his cottagers, incroches vpon his neighbours inheritance, incloſes commons, depopulates villages, ſcruzes his Tenants to death, but the poore ſoules that when they are cruſhed, yeeld the iuyce of teares, exhibit bils of complaint, throw open the new thornes, maintaine the old mounds; would theſe men be content to be quietly racked and ſpoiled, there would be peace.

In the City; not the impure Sodomitiſh brothels, that ſell themſelues to worke wickedneſſe; not the abominable Pandars, not the iugling Cheater, not the Counterfeit Vagrant, but the Marſhall that drawes theſe to correction; Not the deceitfull Merchant that ſophiſticates his commodities, inhanceth prices, ſels euery inch of (what he cannot warrant) Time; Not the vnconſcionable and fraudulent Artiſan, but the Promoter and the Bench.

In the Common-wealth; not the cruell robber by ſea or land, that lies in the way, like a ſpider in a window, for a booty, for bloud: Not the bold night-walker that keepes ſauage houres fit for the guilty intentions of his burglaries, but the watch that takes him; Not the ranke adulterer that neighs after his neighbours wife, and thirſts after onely ſtolne waters, but the ſworne men that preſent him. Not the traiterous Coyner, that in euery ſtampe reades his own conuiction, whiles he ſtill renewes that face againſt which he offends, but the Sheriffe that attaches him.

Not the vnreformable drunkard, that makes a God of his liquor, a beaſt of himſelfe, and

and raues, and ſwaggers in his cups, but the Conſtable that puniſhes him; would theſe Officers conniue at all theſe villanies, there would be peace.

In the Church, not the chaffering Patron, or periured Chaplaine; not the ſeducing heretike, or ſeditious ſchiſmatike; not the ſcandalous Leuite, not the careleſſe Queſtman, not the corrupt Officiall, but the clamorous Preacher, or the rigorous High-Commiſſion. In the world; laſtly, Not the ambitious incrochers vpon others dominions, not violaters of leagues, not vſurpers of miſ-gotten titles and dignities, not ſuborners, or abettors of conſpiracies, and traitors, but the vnkinde patients that will not *recipere ferrum*: I wis the great Potentates of the world might ſee a ready way to peace.

Thus in family, countrey, city, common-wealth, Church, world, the greateſt part ſeeke a licencious peace in a diſordered lawleſneſſe; condemning true iuſtice of cruelty, ſtripping her of the honour of peace, branding her with the cenſure of troubleſome. Fooliſh men ſpeake fooliſh things: Oh noble and incomparable bleſſing of peace, how iniuriouſly art thou aſcribed to vniuſt neglect? Oh diuine vertue of iuſtice, how deſeruedly haue the Ancients giuen thee wings, and ſent thee vp to heauen in a deteſtation of theſe earthly indignities; whence thou comſt not downe at all, vnleſſe it pleaſe that eſſentiall and infinite Iuſtice to communicate thee to ſome choiſe fauourites. It is but a iuſt word, that this Iland hath beene long approued the darling of heauen; We haue enioyed peace, to the admiration, to the enuy of neighbourhood: Would we continue it? would we traduce it to ours? Iuſtice muſt doe it for vs. Both Iuſtice and Peace, are from the throne; Peace is the Kings Peace; and iuſtly deſcends from Soueraignty by cõmiſſion; let me haue leaue to ſay with the princely Prophet (a word that was too good for the frequent text of a Pope) *Diligite iuſtitiam qui iudicatis terram.* Still, ô God, giue thy Iudgment to the King, and thy Iuſtice to the Kings ſon. And if any ſhal offer wrong to the Lords anointed in his perſon, in his ſeed, the worke of that iniuſtice ſhall be war; yea *Bellum Domini*, the Lords war; (*2 Sam.* 25.28.) Then let him who is both the Lord of Hoſts, and the God of Peace, riſe vp mightily for his anointed, the true King of peace; that he who hath graciouſly ſaid all this while, *Da pacem, Domine, Giue peace in our time, O Lord*; may ſuperſcribe at the laſt his iuſt Trophees, with, *Bleſſed be the Lord which teacheth my hands to warre, and my fingers to fight.*

Ye haue heard of the ſpirituall Iuſtice and Peace; Ye haue heard of the Ciuill; may it pleaſe you to mix both of them together: My text alone doth it; if you doe but with our moſt accurate Tranſlation, reade Righteouſneſſe for Iuſtice; So ſhall you ſee the ſpirituall diſpoſition of Righteouſnes produce the ciuill effect of Peace. What is righteouſneſſe, but the ſincere vprightneſſe of the heart to God in all our wayes? He is perfect with God, that would be ſo.

What need I tell you that this is the way to true inward peace, *Nil conſcire*, A cleare heart will be a quiet one. There is no feaſt to a good conſcience; this is meat, muſicke, welcome; It ſeemes harder that true ſpirituall honeſty ſhould procure euen outward peace: Heare wiſe *Salomon*; *By the bleſſing of the vpright, the city is exalted*, Prou. 11. 11. When a mans wayes pleaſe the Lord, *he maketh euen his enemies to be at peace with him*, Pro. 16.7. *Righteouſnes exalteth a nation, but ſin is a reproach to any people*, Pro. 14.24. It followes then as a iuſt corollary, *That the honeſteſt, and conſcionableſt man is the beſt ſubiect*: He may perhaps be plaine, perhaps poore, perhaps weake, but the ſtate is more beholden to his integrity, than to the ableſt purſe, than to the ſtrongeſt arme; Whereas the graceles, & vicious perſon, let him be neuer ſo plauſible a talker, neuer ſo careful an officer, neuer ſo valiant a Leader, neuer ſo officious a Courtier, neuer ſo deepe in ſubſidies, neuer ſo forward in actions, is no other than an enemy to the ſtate, which he profeſſes to adore.

Not to be guilty of ill.

Let no Philoſopher tell me of, *malus vir bonus ciuis*; I ſay from better authority, that a lewd man can no more be a good ſubiect, than an ill ſubiect can be a good man: Heare this then (whereſoeuer ye are) ye ſecret oppreſſors, ye profane ſcoffers, ye foule mouth'd ſwearers, ye cloſe adulterers, ye kinde drunkards, and who euer come within this blacke liſt of wickedneſſe, how can ye be loiall, whiles you lodge traitors in your boſomes? Proteſt what ye will; your ſinnes breake the peace, and conſpire againſt the ſacred

An ill man a good ſubiect.

Crowne and dignity of your Soueraigne; What care we that you draw your ſword, and vow your bloud, and drinke your healths to your Gouenours, when in the meane while you prouoke God to anger, and ſet quarrels betwixt your Country and Heauen?

That I may winde vp this clew; It were folly to commend to you the worth of peace; we know that the excellency of Princes is expreſſed by *ſerenity*; what good hath the earth which God doth not couch vnder the name of Peace? Bleſſed be God, and his Annointed, we haue long and comfortably taſted the ſweetneſſe of this bleſſing; the Lillies and Lions of our *Salomon* haue beene iuſtly worded with *Beati pacifici:* Would we haue this happineſſe perpetuated to vs, to poſterity? Oh let Prince and people meet in the ambition to be *Gens iuſta*, a righteous nation, righteous euery way; Firſt, let God haue his owne; His owne dayes, his owne ſeruices; his feare, his loue, his all: Let Religion leade all our proiects, not follow them; let our liues be led in a conſcionable obedience to all the Lawes of our Maker: Farre be all blaſphemies, curſes, and obſcenities from our tongues, all outrages and violences from our hands; all preſumptuous & rebellious thoughts from our hearts. Let our hearts, hands, tongues, liues, bodies and ſoules be ſincerely deuoted to him. Then, for men: let vs giue *Cæſar* his owne: Tribute, feare, ſubiection, loyalty, and (if he need) our liues; Let the Nobility haue honour, obeiſance, obſeruation; Let the Clergy haue their dues, and our reuerence; Let the commons haue truth, loue, fidelity in all their tranſactions: Let there be *trutinæ iuſtæ, pondera iuſta*: Let there be no grinding of faces, no trampling on the poore (*Amos* 5. 11.) no ſwallowing of widdowes houſes, no force, no fraud, no periury, no perfidiouſneſſe.

Leu. 19. 36. *Iuſt balances, iuſt weights.*

Finally, for our ſelues; let euery man poſſeſſe his veſſell in holineſſe and honour; framing himſelfe to all Chriſtian and heauenly temper, in all wiſdome, ſobriety, chaſtity, meekneſſe, conſtancy, moderation, patience, and ſweet contentation: ſo ſhall the worke of our righteouſneſſe be peace of heart, peace of ſtate; priuate and publike peace; Peace with our ſelues, peace with the world, peace with God; temporal peace here, eternall peace and glory aboue; vnto the fruition wherof, he who hath ordained vs, mercifully bring vs, for the ſake of him, who is the Prince of Peace, Ieſus Chriſt the righteous.

A COMMON APOLOGIE OF THE CHVRCH OF ENGLAND,

AGAINST THE VNIVST CHALLENGES OF THE OVER-IVST SECT, COMMONLY called BROWNISTS.

WHEREIN THE GROVNDS, AND DEFENCES, OF THE SEPARATION are largely diſcuſſed.

Occaſioned, by a late Pamphlet, publiſhed vnder the name of AN ANSWER TO A CENSORIOVS EPISTLE: Which the Reader ſhall finde prefixed to the ſeuerall SECTIONS.

By Ios. HALL.

LONDON,
Printed for THOMAS PAVIER, MILES FLESHER, and *John Haviland.* 1624.

APOLOGIE

TO OVR GRATIOVS AND BLESSED MOTHER, THE Church of England;

THE MEANEST OF HER CHILDREN DEDICATES THIS HER APOLOGIE, AND WISHETH ALL PEACE AND HAPPINESSE.

NO leſſe than a yeere and a halfe is paſt (Reuerend, Deare, and Holy Mother) ſince I wrote a louing monitorie Letter to * two of thine vnworthy Sons; which (I heard) were fled from thee in perſon, in affection, and ſomewhat in opinion: Supposing them yet thine in the maine-ſubſtance, though in ſome circumſtances their owne. Since which, one of them hath waſht off thy Font-water as vncleane, and hath written deſperatly both againſt Thee and his owne fellowes: From the other, I receiued (not two moneths ſince) a ſtomack-full Pamphlet; beſides the priuate iniuries to the Monitor, caſting vpon thine honourable Name blaſphemous imputations of Apoſtaſie, Antichriſtianiſme, Whoredome, Rebellion: Mine owne wrongs

* Smith and Robinſon.

Meam iniuriam patienter tuli: impietatem contra Sponsam Christi ferre non potui, *Hieron. ad Vigilant.*

wrongs I could haue contemned in silence; but, For Sions sake, I cannot hold my peace: If I remember not thee, O Ierusalem, let my tongue cleaue to the roofe of my mouth. It were a shame and sinne for me, that my zeale should be lesse hot for thine innocencie, than theirs to thy false disgrace. How haue I hastened therefore to let the World see thy sincere Truth, and their peruerse slanders! Vnto thy sacred Name then (whereto I haue in all pietie deuoted my selfe) I humbly present this my speedie and dutifull labour: whereby I hope thy weake Sonnes may bee confirmed, the strong encouraged, the rebellious shamed: And if any shall still obstinatly accurse thee, I refer their reuenge vnto thy Glorious Head, who hath espoused thee to himselfe, in Truth and righteousnesse: Let him whose thou art, right thee: In the meane time, we thy true sonnes shall not only defend, but magnifie thee: Thou maist be blacke, but thou art comely: the Daughters haue seene thee, and counted thee blessed; euen the Queene, and the Concubines, and they haue praised thee: thou art thy Welbeloued, and his desire is towards thee. So let it be, and so let thine be towards him for euer; and mine towards you both, who am the least of all thy little Ones.

IOS: HALL.

A COMMON APOLOGIE AGAINST THE BROWNISTS.

SECTION I.

IF TRVTH and PEACE (*Zacharies* two Companions) had met in our loue, this Controuerſie had neuer bin; the ſeuering of theſe two hath cauſed this ſeparation: for while ſome vnquiet mindes haue ſought Truth without Peace, they haue at once loſt Truth, Peace, Loue, vs and themſelues. God knowes how vnwillingly I put my hand to this vnkinde quarrell: Nothing ſo much abates the courage of a Chriſtian, as to call his Brother Aduerſarie: We muſt doe it; woe be the men by whom this offence commeth: Yet by how much the inſultation of a brotherly enemie is more intolerable; and the griefe of our bleſſed Mother greater, for the wrong of her owne; So much more cauſe I ſee to breake this ſilence: If they will haue the laſt words, they may not haue all. For our carriage to them: They ſay, when Fire, the god of the Chaldees had deuoured all the other woodden Deities, that *Canopis* ſet vpon him a Caldron full of water, whoſe bottome was deuiſed with holes ſtopt with waxe; which no ſooner felt the flame, but gaue way to the quenching of that furious Idoll. If the fire of inordinate zeale, conceit, contention haue conſumed al other parts in the ſeparation, and caſt forth (more than *Nebuchadnezzars* Furnace) from their Amſterdam hither; it were well if the waters of our moderation and reaſon could vanquiſh, yea abate it. This little Hin of mine ſhall be ſpent that way: wee may try and wiſh, but not hope it: The ſpirits of theſe men are too well knowne, to admit any expectation of yeeldance. Since yet both for preuention and neceſſary defence, this taske muſt be vndertaken, I craue nothing of my Reader but patience and iuſtice: of God, victory to the Truth: as for fauour, I wiſh no more than an enemie would giue againſt himſelfe: With this confidence I enter into theſe liſts, and turne my pen to an Aduerſarie, God knowes whether more proud or weaker.

The Entrance into the worke. *Zach.8.19.*

Math.18.7.

Otho Friſing. ex Philon. Vr. Chaldæorum. Ruffin. Eccleſ. Hiſt. l.2. cap.26.

Dan.3.

Vid. Treatiſ. of certaine godly Miniſt. againſt Bar.

SECT.

IT is an hard thing euen for ſober-minded men in caſes of controuerſie, to vſe ſoberly the aduantages of the times: vpon which whileſt men are mounted on high, they vſe to bold

behold such as they oppose too ouerlie, and not without contempt; and so are oft-times emboldned to roule vpon them as from aloft very weake and weightlesse discourses, thinking any sleight and slender opposition sufficient to oppresse those vnderlings, whom they haue (as they suppose) at so great an aduantage. Vpon this very presumption it commeth to passe, that this Author vndertaketh thus solemnely and seuerely to censure a cause, whereof (as appeareth in the sequele of the discourse) he is vtterly ignorant: which had he been but halfe so carefull to haue vnderstood, as he hath been forward to censure, he would either haue beene (I doubt not) more equall towards it, or more weighty against it.

As this Epistle is come to mine hands, so I wish the answer of it may come to the hands of him that occasioned it: Intreating the Christian Reader, in the name of the Lord, vnpartially to behold without either preiudice of cause, or respect of person, what is written on both sides, and so from the Court of a sound Conscience to giue iust iudgement.

Section II.

The answerers Preamble, retorted, confuted.

IT is an hard thing euen for those that would seeme sober-minded men, in cases of Controuersie, to vse soberly the frownes and disaduantages of causes and times: whereby whiles men are deiected and troden downe, they vse to behold their opposites mounted on high, too repiningly, and not without desperate enuie: and so are oft-times moued to shoot vp at them, as from below, the bitter arrowes of spitefull and spleenish discourses; thinking any hatefull opposition sufficiently charitable, to oppugne those aduersaries, which haue them (as they feele) at so great an aduantage: vpon this impotent maliciousnesse, it commeth to passe, that this Answerer vndertaketh thus seuerely and peremptorily, to censure that charitable censure, of ignorance, which (as shall appeare in the sequell) he either simply or willingly vnderstood not: and to brand a deare Church of Christ with Apostasie, Rebellion, Antichristianisme: What can bee more easie than to returne accusations?

* *Hier. Marco. Presbyt. De cauernis cellularum damnamus orbē; in sacco & cinere volu:ati de Episcopis sententiam ferimus: Quid facit sub tunica pœnitentis regius animus Cypr. l. 3. ep. 9. Hæc sunt initia hæreticorum, vt sibi placeant, vt præpositum superbo tumore contemnant.* Harison once theirs, in Psal. 122. of Browns Antichristian pride and bitternes, *Bredw.* pref. *M. Brinsley* his pref. to the 2. part of the Watch. *Optat. Mil. de Donat. College non eritis si nolitis, fratres estis &c.* Disclaimed by themselues. Answer against *Broughton*, page. 21.

Your Preamble (with a graue-bitternesse) charges me with, First, Presumption vpon aduantages, Secondly, Weake and weightlesse discourse, Thirdly, Ignorance of the cause censured: It had beene madnesse in me to write, if I had not presumed vpon aduantages; but of the cause of the truth, not of the times: Though (blessed bee God) the times fauour the truth, and vs: if you scorne them and their fauours, complaine not to be an vnderling: thinke that the times are wiser than to bestow their fauours vpon wilfull aduersaries; but in spite of times, you are not more vnder vs in estate, than in conceit aboue vs: so wee say the Sunne is vnder a Cloud, wee know it is aboue it. *Would God ouerlinesse and contempt were not yours, euen to them which are mounted highest vpon best desert; and now you that haue not learned sobriety in iust disaduantages, taxe vs, not to vse soberly the aduantages of time: there was no gall in my pen, no insultation, I wrote to you as brethren, and wisht you companions: there was more danger of flatterie in my stile, than bitternesse: wherein vsed I not my aduantages soberly? Not in that I said too much, but not enough; Not in that I was too sharpe, but not weighty enough; My opposition was not too vehement, but too slight and slender: So, strong Champions blame their aduersarie for striking too easily: you might haue forborne this fault, it was my fauour that I did not my worst: you are worthy of more weight, that complaine of ease. The discourse that I roll'd downe vpon you, was weake and weightlesse: you shall well finde, this was my lenitie, not my impotence. The fault hereof is partly in your expectation, not in my letter: I meant but a short Epistle, you look't belike for a volume, or nothing; I meant onely a generall monition; you look't for a solide prosecution of particulars: It is not for you to giue taskes to others pens. By what Law, must we write nothing but large Scholasticall Discourses? Such Tomes as yours: May wee not touch your sore, vnlesse wee will launce and search it? I was not enough your enemie; forgiue me this error, and you shall smart more: But not onely my omissions were of ignorance, but my censures, though seuere and solemne: An easie imputation from so great a controuler: I pardon you, and take this as the common lot of enemies. I neuer yet could see any Scribler

so vnlearned, as that he durst not charge his opposite with ignorance. If Dr *Whitaker*, Mr *Perkins*, Mr *Gyfford*, and that Oracle of our present times, Dr *Andrewes*, went away content with this liuery from yours; how can I repine? If I haue censured what cause I knew not, let me be censured for more than ignorance; impudencie: but if you know not what I censured (let all my trust lye on this issue) take both ignorance, boldnesse, and malice to your selfe: Is your cause so mysticall, that you can feare any mans ignorance? What Cobler or Spinster hath not heard of the maine holds of Brownisme? Am I onely a stranger in Hierusalem? If I know not all your opinions, pardon me: your owne haue not receiued this illumination; I speake boldly, not your selfe; Euery day brings new conceits, and not one day teaches, but corrects another: you must be more constant to your selues, ere you can vpbraid ignorance or auoid it. But whether I knew your prime fancies, appeares sufficiently by a particular discourse, which aboue a yeere since was in the hands of some of your Clyents, and I wonder if not in yours: Shortly; am I ignorant? If I were obstinate too, you might hope (with the next gale) for me, your more equall aduersarie, at Amsterdam. As I am; my want of care and skill, shall (I hope) lose nothing of the truth by you, nor suffer any of your foule aspersions vpon the face of Gods Church and ours.

But whiles we striue; who shall be our Iudge? The Christian Readers: who are those? Presume not, yee more zealous and forward Countreymen, that you are admitted to this Bench: so farre are we meere English, from being allowed Iudges of them; that they haue already iudged vs to be no* Christians: We are Goates and Swine, no sheepe of God: since then none but your Parlour in the West, and Amsterdam, must bee our Iudges, who (I beseech you) shall be our Aduersaries? God be Iudge betwixt you and vs, and correct this your vnchristian vncharitablenesse.

Separat. scbis. M. Gyfford an ignorant Priest. Barr. p. 63. Confer. of D. And. & M. Hutchins. with Barrow.

M. Spr. Considerat. Iren. lib. 1. Per singulos dies nouum aliquod ad fectant, &c.

* Barr. confer. with Hutchins. fol. 1. Browne Estate of true Christians. Defence of true Christians against the D. D. of Oxford. Iohns. against Iacob. passim. Bar. against Gyfford.

Sep.

The crime here obiected is separation, a thing very odious in the eyes of all them from whom it is made: as euermore casting vpon them the imputation of euill, whereof all men are impatient: And hence it commeth to passe, that the Church of England *can better brooke the vilest persons continuing communion with it, than any whomsoeuer separating from it, though vpon neuer so iust and well grounded reasons.*

Section III.

I Wrote not to you alone: what is become of your partner, yea, your Guide? Woe is me, he hath renounced our Christendome with our Church: and hath washt off his former water, with new: and now condemnes you all, for not separating further, no lesse than wee condemne you for separating so farre. As if you could not bee enough out of Babylon, vnlesse you be out of your selues. Alas, miserable Countreymen, whither runne you? Religion hath but his height, beyond which is error and madnesse? hee tells you true, your station is vnsafe; either you must forward to him, or backe to vs.

The parties written to, and their crime. To *M. Smith*, and *M. Rob.* Ringle-leaders of the late separation at *Amsterdam*. Charact. of the Beast, written by *M. Smith*. Pref.

*I obiected separation to you: yet not so extreme as your answer bewrayes: a late separation; not the first; my charity hoped you lesse ill, than you will needs deserue: you grant it odious, because it casts imputation of euill vpon the forsaken: Of euill? Yea of the worst, an estate incurable & desperate. He is an il Physitian, that wil leaue his Patient vpon euery dispeper: his departure argues the disease helples; were we but faulty, as your Land-Lord Churches, your own rules would not abide your flight: *Vid.* Iohnson *Preface to his Inquirie*; *Esay* 5.20. Hence the Church of England iustly matches Separatists with the vilest persons. God himselfe doth so: who are more vile than Patrons of euill? yet no greater woe is to them that speake good of euill, than those that speake

Be it knowne therefore to all the separation, that we account them, in respect of their constitution, to be as very an Harlot, as either her Mother the Church of England, or her Grandmother Rome is, &c. *Herato baptizatus scienter, iterato Dominum crucifigit. De consecr. dist. 4. Quivis, &c.* *The crime of the separation how great, *M. Perry* in his Disc. of this subiect.

euill

euill of good: So wise Generals punish mutinous persons, worse than Robbers or Adulterers: So *Corah* and his company (a Story cunningly turned vpon vs by your Martyr) for their opposition to *Moses*, were more fearefully plagued, than the Idolatrous Israelites. These sinnes are more directly against common society, the other more personall: and if both haue like iniquity; yet the former haue both more offence, and more danger: And if not so, yet who cannot rather brooke a lewd seruant, than an vndutifull sonne, though pretending faire colours for his disobedience? At least, you thinke the Church of England thinks her selfe Gods Church, as well as your Saints of Amsterdam: You that so accurse Apostasie in others, could yee expect, shee should brooke it in you?

Num.16.31. Exod.32.30.

Prou.21.2.

But your reasons are iust and well grounded: euery way of a man is right in his own eyes; Said we not well, that thou ar a Samaritane, and hast a Deuill, say the Iewes? What Schisme euer did not thinke well of it selfe? For vs: we call Heauen and earth to record, your cause hath no more Iustice than your selues haue charity.

Sep.

And yet separation from the World, and so from the men of the World, and so from the Prince of the World that reigneth in them, and so from whatsoeuer is contrary to God, is the first step to our communion with God and Angels, and good men; as the first step to a ladder is to leaue the earth.

Section IIII.

The kinds of the Separation, and which is iust. ἐκκλησία.

YEt there is a commendable and happy separation from the World, from the Prince and men of the World, and whatsoeuer is contrary to God: who doubts it? There were no Heauen for vs without this, no Church; which hath her name giuen by her Father and Husband, of calling out from other. Out of the Ægypt of the World doth God call his sonnes: But this separation is into the visible Church from the World; not (as yours) out of the Church, because of some particular mixtures with the World: or (if you had rather take it of profession) out of the World of Pagans and Infidels, into the visible Church; not out of the World of true (though faulty) Christians, into a purer Church. That I may here at once for all giue light to this point of separation: we finde in Scripture a separation either to good, or from euill: To good; so the Leuites were separated from among the children of Israel to beare the Arke, and to minister: so the first borne, first fruits, and Cities of refuge: So *Paul* was (ἀφορισμένος) separated, which some would haue allude to his Pharisaisme, but hath plaine reference to Gods owne words (*Acts* 13.2.) Separate mee *Barnabas* and *Saul*: Though this is rather a destination to some worthy purpose, than a properly called separation.

Num.18.14. Num.16.9. Deut.10.1. Exod.13.12. Leuit.15.21. Deut.4.41. Rom.1.1. ἀφορίσατέ μοι Σαῦλον.

From euill, whether sinne or sinners: From sinne; so euery soule must eschew euill, whether of doctrine or manners, and disclaime all fellowship with the vnfruitfull works of darknesse, whether in himselfe or others. So S. *Paul* charges vs to hold that which is good, and abstaine from all appearance of euill: so *Ieremie* is charged to separate the precious (doctrine or practise) from the vile. From sinners, not onely practised by God himselfe (to omit his eternall and secret Decree, whereby the Elect are separated from the Reprobate) both in his gracious vocation, sequestring them from nature and sinne, as also in his execution of iudgement, whether particular, as of the Israelites from the Tabernacles of *Corah*; or vniuersall, and finall, of the Sheepe from the Goats; But also inioyned from God to men, in respect either of our affection, or of our yoke, and familiar society, whereof Saint Paul: *Bee not vnequally yoked with Infidels, Come out from among them, and separate your selues.* In all this wee agree: In the latitude of this last onely wee differ: I finde you call for a double separation. A first separation in the gathering of the Church: A second in the menaging of it: The first

1 Thess.vlt.ad fin. Ier.15.19. Vide Tremel. & Iun.

Num.16. Mat.13.ad fin. 2 Chron.19.2. 1 Cor.6.ad fin. Nulla cum malis conuiuia vel colloquia miscentur, simul & ab ijs tam Separati, quam sint illi ab ecclesia Dei profugi. Cypr.l.1. epist.ad Corn.2.

at

at our entrance into the Church, the second in our continuance: The first of the Church, from Pagans and Worldlings, an initiatorie profession; The second of lewd men from the Church by iust censures; You speake confusedly of your owne separation; one while of both, another while of either single. For the first, either confesse it done by our Baptisme, or else you shall be forced to hold, we must rebaptize: But of this Constitutiue separation anon: For the second of sinners, whether in iudgement, or life, some are more grosse, hainous, incorrigible: others lesse notorious, and more tractable: those other must be separated by iust censures; not these. Which censures if they be neglected, the Church is foule, and (in your Pastors word) faultie, and therefore calls for our teares, not for our flight. Now of Churches faultie and corrrupted, some raze the foundation, others on the true foundation build timber, hay, stubble: From those we must separate, from these we may not. PETERS rule is eternall, *Whither shall wee goe from thee? thou hast the words of eternall life*: where these words are found, woe be to vs, if we be not found. Amongst many good separations then, yours cannot be separated from euill, for that we should so farre separate from the euill, that therefore we should separate from Gods children in the communion of the holy things of God, that for some (after your worst done) not fundamentall corruptions, we should separate from that Church, in whose wombe wee were conceiued, and from betwixt whose knees we fell to God: in a word, (as one of yours once said) to separate not onely from visible euill, but from visible good, as all Antichristian: who but yours can thinke lesse than absurd and impious? Grant, we should be cleane separated from the World; yet if we be not, must you be separated from vs? Doe but stay till God haue separated vs from himselfe: will the wise Husbandman cast away his Corne-heap for the chaffe and dust? Shall the Fisher cast away a good draught, because his Drag-Net hath Weeds? Doth God separate from the faithfull soule, because it hath some corruptions her Inmates, though not her commanders? Certainly, if you could thorowly separate the World from you, you would neuer thus separate your selues from vs: Begin at home, separate all selfe-loue, and selfe-will, and vncharitableness from your hearts, and you cannot but ioyne with that Church, from which you haue separated: Your Doctor would perswade vs, you separate from nothing but our corruptious: you are honester, and grant it from our Church: it were happy for you, if he lied not; who in the next page confutes himselfe, shewing that you separate from vs, as Christ from the Samaritans, namely from the Church, not the corruptions onely; and not as he did from the Iewes, namely from their corruptions, not from their Church: His memorie saues our labour, and marres his discourse.

Charact. of Beast Præf.

Iohns. Inquir.

Ioh.6.68.

H.Cl. Epistle before Treatise of Sinne against the Holy Ghost.

Neque propter paleam relinquam aream Domini, neque propter pisces malos rumpimus retia Domini. Aug. epist. 48.

Answ. Counterpoyson, p.2.

Counterpoyson, p.7. & 8. &c.

SEP.

The separation we haue made in respect of our knowledge, and obedience, is indeed late, and new: yet is it in the nature and causes thereof as ancient as the Gospell, which was first founded in the enmitie which God himselfe put betwixt the seed of the Woman, and the seede of the Serpent, Genes.3.15. *which enmitie hath not onely beene successiuely continued, but also visibly manifested by the actuall separation of all true Churches, from the World in their collection and constitution, before the Law, vnder the Law, and vnder the Gospell,* Genes.4.13,14.16. *&* 6.1,2. *&* 7.1.7. *with* 1 Pet.3.20. 12. *&* 12.2. Leuit.20.24.26. Nehem.9.2. Ioh.17.14.16. Acts 2.40. *&* 19.9. 1 Cor.6.17.

SECTION V.

YET, if not equitie, it were well you could plead age: This your separation in the nature and causes of it (you say) is no lesse ancient than the first institution of enmitie betwixt the two seedes: you might haue gone a little higher, and haue said, than our first Parents running from God in the Garden, or their separation from God by their sinne: But we take your time, and easily beleeue that this your late

The antiquitie and examples of separation.

Euseb. Hist. Eccl.

separation was founded vpon that ancient enmitie of the seed of the serpent, with the womans. That subtle Deuill, when he saw the Church breath from the persecutions of Tyrants, vexed her no lesse with her owne diuisions; seeking that by fraud, which by violence he could not effect. Hence all the fearefull Schismes of the Church, whereof yours is part. This enmitie hath not onely beene successiuely continued, but also too visibly manifested by the actuall (but wilfull) separation of Heretikes and Sectaries from the Church in all ages: But I mistake you; yours is as ancient as the Gospell: What? that *Euangelium aternum* of the Friers? whose name they accursedly borrowed from *Reuel.* 14.6. Or that *Euangelium Regni* of the Familists? Or that *Euangelium aliud*, whereof Saint PAVL taxeth his Galatians? None of all these, you say; but as that Gospell of Peace, of Truth, of Glory; so ancient, and neuer knowne till *Bolton*, *Barrow*, and *Browne*? Could it escape all the holy Prophets, Apostles, Doctors of the old, middle, and later world, and light onely vpon these your three Patriarchs? Perhaps, *Nouatus* or *Donatus* (those Saints with their Schooles) had some little glimpse of it; but this perfection of knowledge is but late and new: So many rich Mines haue lien long vnknowne, and great parts of the World haue beene discouered by late Venturers. If this course haue come late to your knowledge and obedience, nor so to others: For loe, it was practised successiuely in the constitution and collection of all true Churches, through all times, before the Law, vnder the Law, after it: We haue acknowledged many separations: but as soone shall you finde the time past in the present, as your late separation, in the ancient and approued. You quote Scriptures, though (to your praise) more daintie indeed than your fellowes. Who cannot doe so? Who hath not? Euen Satan himselfe cites the word against him which was the word of his Father. Let vs not number, but weigh your texts: The rather, for that I finde these as your Master-proofes, set as Challengers in euery of your defences: In *Genes.* 4.13. CAIN a bloudy Fratricide is excommunicated: In *Genes.* 6.1,2. The sonnes of God married the daughters of men: In *Genes.* 7.1. & 7. NOAH is approued as righteous, and enters the Arke: In 1 *Pet.* 3.20,21. The rest in NOAHS time were disobedient, and perished: What of all this? Alas, what mockage is this of the Reader, and Scriptures? Surely, you euen ioyne Scriptures, as you separate your selues: This is right as your Pastor, to proue all members of the visible Church, elect and precious stones, cites, 1 *King.* 7.9. where is speech onely of *Salomons* house in the Forrest of Lebanon, his Porch for his Throne, his Hall, his Palace for *Pharaohs* daughter, and when he comes to describe the office of his imaginarie Doctor, thwacks fourteene Scriptures into the margent, whereof not any one hath any iust colour of inference to his purpose: and in this discourse of the power of the Church (that he might seeme to honour his margent with shew of texts) hath repeated six places twice ouer in the space of six lines. For these of yours: you might obiect the first to the Cainites, not to vs: *Cain* was cast out worthily. Doe we either denie, or vtterly forbeare this censure? Take heed you follow him not, in your voluntarie exile, to the land of Nod. The second you might obiect to those mungrell Christians that match with Turkes and Pagans. There are sonnes of God, that is, members of the visible Church; and daughters of men, which are without the bounds, meere Infidels; it is sinne for those sonnes to yoke themselues with those daughters. What is this to vs? *Noah* was righteous, the multitude disobedient: Who denies it? yet *Noah* separated not from the corrupted Church, till the floud separated him from the earth, but continued an ancient Preacher of righteousnesse, euen to that peruerse and rebellious Generation. But it sufficeth you, that *Cain* and the Giants were separated from the rest: We yeeld it: what will follow hence, saue onely that notorious Malefactors must bee cast out, and professed Heathen not let into the Church? We hold, and wish no lesse: your places euince no more. These, before the Law: In *Leuit.* 20.24.26. God chose out Israel from other people: This was Gods act, not theirs: a sequestring of his Israelites from the Gentiles, not of Israel from it selfe: yours is your owne, and from men, in all maine points, of your owne profession: But therefore Israel must be holy: If any man denie holinesse to be required of euery Christian, let him feele your *Maranatha*. In *Nehem.* 9.2.

The

Hen. Steph. Apol. Herod. Fox. Act. & Monu. H.N. his booke Gal. 1.6. Eph. 6.17. Col. 1.5. 1 Tim. 1 11. νεία, β. βελτίστα.

Iren. de Valen. l. 1. *Innumerabilem multitudinem Scripturarum quas ipsi finxerunt, afferunt ad stuporem insensatorum.* Vid. Preface to M. Iacobs and Iohnson, Confer. and Barr. pass. Description of the true visible Church. *Nihil autem mirum si ex ipsius instrumento aptentur argumenta, cum oporteat hereses esse, quæ esse non possunt, si non ex perperam Scripturæ intelligi possunt.* Tertull. de Resurrect. Ibid. So Barrow tearmes Mast. Gyffords Refut. pag. 102. *Si Christianus Iudaicæ prævaricanti carnaliter coniungatur, à communione Ecclesiæ segregetur.* Dist. 28. q. 1. *Cave & cap. si quis Iudaicæ, &c.* 1 Pet. 3.19. 2 Pet. 2.5.

The Israelites separated themselues from the strangers, which were Infidels: whether in their marriage, or deuotion: Neither Gods seruice, nor an Israelites bed was for Heathens. This was not the constituting of a new Church, but reforming of the old: If therefore you can parallel vs with Pagans, and your selues will be Iewes, this place fits you. Lastly, what if there be an hatred betwixt the World and Christs true Disciples, *Ioh.*17.14.16? what if PETER charged his Auditors to saue themselues from the errors and practise of that froward Generation, whose hands were yet freshly imbrewed with the bloud of Christ, *Act.* 2.40? What if the same which PETER taught, PAVL practised, in separating his followers from hearing some obstinate and blasphemous Iewes, *Act.*19.9? What if the Church of Corinth were Saints by calling, 1 *Cor.*1.2? and therefore must be separated from the yoke of Infidels, 2.6.17? Are these your patternes? Are these fit matches for your brethren, baptized in the same water and name, professing euery point of the same true faith, vsing (for substance) the same worship with you? *He that saith he is in the light, and hateth his brother, is in darknesse,* 1 *Ioh.*2.9.

SEP.

Which separation the Church of England *neither hath made, nor doth make, but stands actually one with all that part of the World within the Kingdome, without separation: for which cause, amongst others, we haue chosen by the grace of God, rather to separate our selues to the Lord from it, than with it from him, in the visible constitution of it.*

SECTION VI.

BVT all these examples, perhaps are not so much to warrant what you haue done, as to condemne the Church of England for what shee hath not done: for such a separation shee neither hath made nor doth make, but stands actually one with all that part of the World within the Kingdome without separation. Loe, here the maine ground of this Schisme, which your *Proto-Martyr* BARROVV hammers vpon in euery page; an ill constitution: Thus hee comments vpon your words: For where such prophane confuse multitudes, without any exception, separation or choice, were all of them from publike Idolatry, at one instant receiued or rather compelled to bee members of the Church, in some Parish or other, where they inhabited, without any due calling to the faith, by the preaching of the Gospel going before, or orderly ioyning together in the faith, there being no voluntarie or particular confession of their owne faith and duties made or required of any, and lastly, no holy walking in the faith amongst them; who can say that these Churches consisting of this people, were euer rightly gathered or built according to the rule of Christs Testament? In his words and yours I finde both a miscollection, and a wrong charge. For the former: the want of noting one poore distinction, breeds all this confusion of Doctrine, and separation of men: for there is one case of a new Church to be called from Heathenisme to Christianitie, another of a former Church to be reformed from errors, to more sincere Christianitie. In the first of these is required indeed a solemne initiation by Baptisme; and before that, a voluntarie and particular confession of faith, and therefore a cleare separation, and exception of the Christian, from the Infidell: In the latter, neither is new Baptisme lawfull (though some of you belike of old were in hand with a rebaptization: which not then speeding, succeedeth now to your shame) nor a new voluntarie and particular confession of Faith, besides that in Baptisme (though very commendable) will euer be proued simply necessarie to the being of a Church; so long as the erring parties doe actually renounce their doctrines, and in open profession imbrace the truth; and (as generaly in the publike confession) so particularly vpon good occasion giue iust testimonies of their repentance: This is our case, wee did not make a new Church, but mended an old: your CLIFTON is driuen to this hold by necessitie of Argument; Otherwise he sees there is no auoiding of Anabaptisme: Mended, saith your

What separation is to bee made by churches in their planting or restauration. In his Preface to the Reader, and in his excuses of separation defended, *pag.*4. *Eiusdem p.*10. Refutat. of M. *Gyff. p.*22. & 2. *Transgress. p.*51. 52. & 55. 66. & 70. 85. & 86. *&c.* Inconstance of *Browne, p.*110. Inquiry into M. *White*, confessed by *Fr. Iohnson pag.*63. Passage twixt *Clifton* and *Smith*: And concerning the constitution of the Churches, &c. But the constituting of Churches now after the defection of Antichrist, may more properly be called a repairing than a constitution, &c.

your Doctor, and yet admitted the miſceline rabble of the prophane? Say now, that ſuch ſeparation were not made: Let ſome few be holy, and the more part prophane: Shall the lewdneſſe of ſome diſanull Gods Couenant with others? This is your mercy; Gods is more: who ſtill held Iſrael for his, when but few held his pure ſeruice? Let that Diuine Pſalmiſt teach you how full the Tents of Iſrael were of mutinous Rebels in the Deſart; yet the Pillar by day and night forſooke them not; and *Moſes* was ſo farre from reiecting them, that he would not endure God ſhould reiect them to his owne aduantage: Looke into the blacke cenſures, and bitter complaints of all the Prophets; and wonder that they ſeparated not: Looke into the increaſed maſſe of corruptions, in that declined Church; whereof the bleſſed eyes of our Sauiour were witneſſes, and maruell at his ſilent and ſociable incuriouſneſſe: yea, his charge of not ſeparating; Yee know not of what ſpirit you are: Now you flie to conſtitution, as if notorious euils were more tolerable in continuance, than in the collection of Aſſemblies: *Sardis* had but a few names that had not defiled their garments; God praiſes theſe, bids them not ſeparate from the reſt. *Thyatira* ſuffers a falſe propheteſſe: the reſt that haue not this learning, yet are bidden but to hold their owne; not to ſeparate from the Angell, which hath not ſeparated IEZABEL from the Church.

Mat.23.

Reuel.3.4.

Reuel.2.24.

SECTION VII.

YOVR charge is no leſſe iniurious; that the Church of England hath made no ſeparation: Concerning which you haue learned of your Martyr, and ouer-ſeers ſo to ſpeake, as if before her late diſclamation of poperie, in Queene ELIZABETHS time, ſhe had not beene. Her monuments could haue taught you better, and haue lead you to her ancient Pedigree not much below the Apoſtolike dayes, and in many deſcents haue ſhewed you not a few worthy witneſſes and patrons of Truth, all which, with their holy and conſtant off-ſpring, it might haue pleaſed you to haue ſeparated from this imputation of not ſeparating: Will you know therefore how the Church of England hath ſeparated? In her firſt conuerſion ſhee ſeparated her ſelfe from Pagans; in her continuance ſhee ſeparated her ſelfe from groſſe heretiques, and ſealed her ſeparation with bloud: in her reformation ſhee ſeparated her ſelfe from wilfull Papiſts, by her publike profeſſion of Truth, and proclaimed hatred of error; and ſhee daily doth ſeparate the notoriouſly euill, by ſuſpenſions, by excommunications, though not ſo many as yours; Beſides the particular ſeparations of many from the acknowledged corruptions, in iudgement, profeſſion, practiſe. All theſe will bee auowed in ſpight of all contradiction: with what forhead then can you ſay; The whole Church of England hath not at all ſeparated?

What ſeparation the Church of *England* hath made. *Bar. p.22. & 55. Fr. Johns. againſt M. H. Act. & Mon. paſſim.*

Troubl. & excom. p.191. *M. Spr. p.1.*

After all your ſhifts and idle tales of conſtitution, you haue ſeparated from this Church againſt the Lord; not with the Lord, from it: If there bee Chriſt with vs, if the Spirit of God in vs, if Aſſemblies, if calling by the word: whatſoeuer is, or is not elſe in the Conſtitution, there is whatſoeuer is required to the eſſence of a Church. No corruption either in gathering or continuance can deſtroy the truth of being, but the grace of being well: If Chriſt haue taken away his word and ſpirit, you haue iuſtly ſubduced; elſe you haue gone from him in vs.

Fr. Iun. lib. de Eccleſ.

And when you haue all done, the Separatiſts Idol, viſible Conſtitution, will proue but an appendance of an externall forme, no part of the eſſence of a true Church: and therefore your ſeparation no leſſe vaine than the ground, than the Authors. Laſtly, if our bountie ſhould (which it cannot) grant, that our collection was at firſt deeply faultie: cannot the *Ratihabition* (as the Lawyers ſpeake) be drawne backe? may not an after-allowance rectifie and confirme it? In contracts (your owne ſimilitude) a following conſent iuſtifies an act done before conſent: and why not in the contract betwixt God, and his viſible Church? Lo, he hath confirmed it by his gratious benedictions, and as much as may be in ſilence giuen vs abundant prooſes of his acceptation: That after-act, which makes your Baptiſme lawfull, why can it not make our Church?

Ratihabitio retrahi, &c. Subſequens conſenſus Iacobi in Leam fecit eos coniuges, d.29.q.1. S. ſed obiicitur. Barlow againſt Gyff.

SECT. VIII.

BVT for as much as Constitution is the very state of Brownisme, Let vs (I beseech you) inquire a little into the complexion of your Constitution: Whether Physicke, or Law, or Architecture haue lent you it: sure I am, it is in this vse, Apocryphall: Neuer man vsed it thus scrupulously till your times: Though, what need you the helpe of Fathers or Schooles? new words must expresse new *Paradoxes*. It is no treason to coine termes: What then is Constitution? Your Doctor can best tell vs: As the Constitution of a Common-wealth, or of a City, is a gathering or vniting of a people together into a ciuill Politie: So (saith he) the Constitution of the Common-wealth of Israel, and of the City of God, the new Ierusalem, is a gathering and vniting of people into a diuine Politie. The forme of which Polity, is Order: which Order is requisite in all actions, and Administrations of the Church, as the Apostle sheweth, and specially in the Constitution thereof: So that next vnto faith in God, it is to be esteemed most necessary for all holy societies. Hence *Paul* reioyced in the *Colossians* Order and Faith: To this Constitution therefore, belong a people, as the matter; secondly, a calling, or gathering together, as the forme, whereof the Church consisteth. The Constitution of the Church of England is false in both: Why so? Haue we not a people? Are not those people called together? To preuent this, you say our Constitution is false, not none: Why false? Because those people haue neither Faith, nor Order. For Faith first: Who are you that dare thus boldly breake into the closets of God, the hearts of men? and condemne them to want that, which cannot bee seene by any but diuine eyes? how dare you intrude thus into the throne of your Maker? Consider, and conferre seriously: What faith is it, that is thus necessarily required to each member in this Constitution? Your owne Doctor shall define it: Faith required to the receiuing in of members, is the knowledge of the Doctrine of saluation by Christ, 1 *Cor.* 12. 9. *Gal.* 3. 2. Now I beseech you in the feare of God, lay by a while all vnchristian preiudice, and peremptory verdicts of those soules, which cost Christ as much bloud as your owne: and tell me ingenuously, whether you dare say, that not onely your Christian brethren with whom you lately conuersed, but euen your fore-fathers which liued vnder Queene *Elizabeths* first confused reformation, knew not the doctrine of saluation by Christ: if you say they did not, your rash iudgement shall be punished fearefully, by him whose office you vsurpe. As you looke to answer before him that would not breake the bruised Reed, nor quench the smoaking Flax; presume not thus, aboue men and Angels. If they did, then had they sufficient claime both to true Constitution and Church: But this faith must be testified by obedience; so it was. If you thinke not so, yours is not testified by loue: both were weake, both were true: Weakenesse in any grace or worke, takes not away truth: Their sinnes of ignorance could no more disanull Gods couenant with them, than multiplicity of wiues with the Patriarchs.

Constitution of a Church.

H. Ainsworth. Counterp. p. 170.

Coloss. 2. 5.

Tertull. de Præscript. Tu vt bonò extrinsecùs vnumquemq; nostri, tantas quod vides, vides autem quousq; oculos habes, sed oculi Domini sunt alti, Homo in faciem, Deus in præcordia contemplatur.

Principles and inferences concerning the visible Church. *Anno* 1607. p. 13.

SECT. IX.

WHat wanted they then? Nothing but Order; and not all Order, but yours: Order, a thing requisite and excellent; but let the world iudge whether essentiall. Consider now, I beseech you in the bowels of Christ Iesus, whether this be a matter for which heauen and earth should be mixed: whether for want of your Order, all the world must be put out of all Order, and the Church out of life and being: Nothing (say we) can be more disorderly, than the confusion of your Democracie, or popular state (if not Anarchie): Where all (in a sort) ordaine and excommunicate; We condemne you not for no true members of the Church: what can be more orderlesse (by your owne confessions) than the *Trine-vne* Church at *Amsterdam*? which yet you grant but faulty. If there be disproportion and dislocation of some parts, is it no true humane body? will you rise from the feast, vnlesse the dishes be set on in your owne fashion?

Order, 1. Part of Constitution, how farre requisite, and whether hindered by constraint. *D. Alliſ.* against the Descript. Confess. of the *Brownists*. *Brow.* State of true Christians. Inquire into *M. White. Ans. ibid. Arist. Pol.* 3. *c.* 1.

Is it no Citie, if there bee mudwalles halfe broken, low Cottages vnequally built, no State-house? But your order hath more essence than you can expresse; and is the same which Polititians in their trade call (τάξιν τῆς πολεως) an incorporating into one common ciuill body, by a voluntary vnion, and that vnder a lawfull gouernment: Our Church wants both: wherein there is both constraint, and false office. Take your owne resemblance and your owne asking: Say that some Tyrant (as *Basilius* of Russia) shall forcibly compell a certaine number of Subiects into Mosco, and shall hold them in by an awfull Garrison, forcing them to new lawes and Magistrates, perhaps hard and bloudy: They yeeld; and making the best of all, liue together in a cheerefull communion, with due commerce, louing conuersation, submissiue execution of the enioyned lawes: In such case, Whether is Mosco a true Cittie, or not? Since your Doctor cites *Aristotle*, let it not irke him to learne of that Philosopher, who can teach him, that when *Calisthenes* had driuen out the Tyrant from Athens, and set vp a new Gouernment, and receiued many strangers, and bondmen into the Tribes, it was doubted, not which of them were Citizens, but whether they were made Citizens vniustly. If you should finde a company of true Christians in vtmost *India*, would you stand vpon termes, and enquire how they became so? Whiles they haue what is necessary for that heauenly profession; what need your curiosity trouble it selfe with the meanes?

Arist. Pol. 3. c. 1. Edesius & Frumentius pueri à Mercopio Tyrio Philosopho in Indiam deportati, postea ibi Christianam religionem plantarunt, Ruffin. l. 1. c. 9. Fœmina inter Iberes.

Constraint requisite. *2 Chr. 33. 16. 2 Chr. 34. 32, 33. 2 Chr. 15. 13. Barr.* against *Gyff. Brow.* Reformation without tarrying. *Greenewood*, Conference with *Cooper, Browne*, Reformation without tarrying Conference with Doctor *Andr.* Master *Hutch.* Conference with D. *Andr.* Reformation without tarrying. *Ber. Fides suadenda non cogenda.* Counterpoyson. *Dixit Pater familias seruis, Quoscunq; inueneritis, cogite intrare, &c. Aug. Epist. 48. Pless. de Eccles. c. 10. Aug. Quod si cogi per legem aliquem vel ad bonum licuisset, vos ipsi miseri à nobis ad fidem purissimam cogi debuistis: sed absit à nostra conscientia, vt ad fidem nostram aliquem cogamus. Aug. Epist. 48. & 68. Qui phreneticum ligat, & qui letharg. excitat, ambobus molestus, ambos amat, Ibid. Clamant, Neminem ad vnitatem cogendum; quibus aliud, quàm quod de vobis quidam, Quod volumus sanctum est.*

Sect. X.

YOu see then what an idle plea constraint is in the constitution of a Citie, the ground of all your exception: But it is otherwise in Gods citie, the Church; why then doth his Doctorship parallel these two? And why may not euen constraint it selfe haue place in the lawfull constitution or reformation of a Church? Did not *Manasses* after his comming home to God, charge and command *Iuda* to serue the Lord God of Israel? Did not worthy *Iosiah*, when he had made a couenant before the Lord, cause all that were found in Ierusalem, and *Beniamin*, to stand to it, and compelled all that were found in Israel, to serue the Lord their God? What haue Queene *Elizabeth*, or King *Iames* done more? Or what other? Did not *Asa* vpon *Obeds* propheſie, gather both *Iuda* and *Beniamin*, and all the strangers from *Ephraim*, *Manasses*, and *Simeon*, and enact with them, that whosoeuer would not seeke the Lord God, should bee slaine? What meanes this peruersenesse? You that teach we may not stay Princes leisure to reforme, will you not allow Princes to vrge others to reforme? What crime is this, that men were not suffered to bee open Idolaters, that they were forced to yeeld submission to Gods ordinances? Euen your owne teach, that Magistrates may compell Infidels to heare the doctrine of the Church; and Papists, you say elsewhere (though too roughly) are Infidels: But you say, not to be members of the Church: Gods people are of the willing sort: True, Neither did they compell them to this: They were before entred into the visible Church by true Baptisme, though miserably corrupted: They were not now initiated, but purged: Your subtill Doctor can tell vs from *Bernard*, that faith is to be perswaded, not to bee compelled: yet let him remember that the guests must be compelled to come in, though not to eat, when they are come. Compelled, not by perswasions; for these were the first inuitations; therefore by further meanes; Though this conceit hath no place with vs, where men are vrged not to receiue a new faith, but to performe the old; to abandon that wicked Idolatry which had defiled them, and to entertaine but that truth, which the very power of their Baptisme challenged at their hand: But this was the old song of the Donatists; Farre bee it from our conscience, to compell any man to the faith. If God did not draw vs, and by a sweet violence bend our wils to his, when should wee follow him? Either you haue not read, or not cared for the practise of the ancient Church, and *Augustines* resolution concerning the sharp penalties imposed vpon the Donatists (would God none of your kindred) in his time; with his excellent defences of these proceedings.

Sect. XI.

BVt tell vs then, what should haue beene done? The Gospell should haue beene euery where preached; All conuerts should haue beene singled out, and haue giuen a voluntary and particular confession of their Faith, and Repentance: I answer you: The Gospell was long and worthily preached in the daies of King *Edward*; enough to yeeld both Martyrs to the stake, and Professors to the succeeding times. Were their holy Sermons, their learned writings, and their precious bloud (which was no lesse vocall) of no force? Afterwards, in the beginning of Famous Queene *Elizabeths* reparation, what confluence was there of zealous Confessors returning now from their late exile? How painfully and diuinely did they labour in this Vineyard of God? How did they (with their many holy Partners, which had shrowded themselues during that storme of persecution, in a dangerous secrecie) spread themselues ouer this Land, and each-where drew flockes of hearers to them, and with them? Is all this nothing to their ingratefull Posteritie? If you murmure that there were no more, take heed lest you forget there were so many: for vs, we doe seriously blesse God for these, and triumph in them.

Constitution of the Church of *England*. *Barrow* and *Greenew. passim.*

All this premised; now comes a Christian Edict from the State, that euery man shall yeeld obedience to this Truth, wherein they had beene thus instructed: It was performed by the most; whose submission, what was it but an actuall profession of their faith, and repentance? And since such was their face, who dares iudge of their hearts? More than this, if euer can be shewed absolutely necessary in such a State of the Church to the very constitution, and repaired being thereof, I doe here vow neuer to take the Church of *England* for my Mother.

Wee know, and grieue to see how scornfully your whole Sect, and amongst the rest your resolute Doctor turnes ouer these gracious entrances & proceedings of these two Royall and blessed Reformers; and whom should hee finde to raise his scoffes vpon, but that Saint-like Historian M. *Fox?* Now (saies Master *Fox*) a new face of things began to appeare, as it were in a Stage, new Players comming in, the old thrust out: Now (saith your Doctors Comment) new Bishops came in, as Players vpon the old stage of the Popish Church, as if the Church were no whit altered, but the men: Shall we say, this is too much malice, or too little wit, and conscience? Euen in the Lord Protectors daies, that holy man reports, that after the Scriptures restored, and Masses abolished, greater things followed these softer beginnings, in the reformation of the Churches: Learned and godly Diuines were called for from forraine parts, a separation was made (though not so much willing, as wilfull) of open and manifest Aduersaries from Professors, whether true or dissembled: Commissioners were appointed to visit euery seuerall Dioceese. Euery Bench of them had seuerall godly and learned Preachers to instruct the people in the truth, and to diswade them from Idolatry and Superstition. The Popes Supremacy not thrust, but taught downe: All wil-worship whatsoeuer, oppugned by publike Sermons: Images destroyed, Pilgrimages forbidden, the Sacraments inioyned to be reuerently and holily ministred, Eccleasticall persons reformed in life, in Doctrine: Processions laid downe, Presence and attendance vpon Gods word commanded, the holy expending of Sabbath daies appointed, due preparation to Gods table called for, set times of teaching inioyned to Bishops and other Ministers, all Shrines and Monuments of Idolatry required to bee vtterly taken from publike and priuate houses: All this, before his Parliament: By that, all bloody lawes against Gods truth were repealed, zealous Preachers encouraged, so as (saith that worthy Historian) God was much glorified, and the people in many places greatly edified. What need I goe further than this first yeere? Heare this and be ashamed, and assure your selues, that no man can euer reade those holy Monuments of the Church, but must needs spet at your separation. After that sweet and hopefull Prince, what his Renowned Sister Queene Elizabeth did, the present times doe speake, and the future shall speake, when all these

H. Answ. Coll. cetp.

Act. & Mon. Edit. 5. p. 1180.

Counterp. 216.

P. Martyr. P. Fagius, Bucer, &c.

Six Articles. 1547. *Pag. 1182. Col. 2. 60.*

theſe Murmurers ſhall ſleepe in the duſt. The publike Diſputations, zealous preachings, reſtaurations of baniſhed Religion and men, Extirpations of Idolatry, Chriſtian Lawes, wiſe and holy proceedings, and renewed couenants with God, are ſtill freſh in the memories of ſome, and in the eares of all; ſo as all the World will iuſtly ſay, you haue loſt ſhame with Truth, in denying it: Yea, to fetch the matter yet further, If the Reader ſhall looke backe to the dayes of their puiſſant Father King HENRY the Eighth, he cannot but acknowledge (eſpecially during the time of Queene ANNE, and before thoſe ſix bloudie Articles) a true face of a Church (though ouer-ſpred with ſome Morphue of corruptions) and ſome commendable forwardneſſe of Reformation: for both the Popes Supremacie was abrogated, the true Doctrine of Iuſtification commonly taught, confidence in Saints vntaught, the vanity of Pardons declared, worſhip of Images and Pilgrimages forbidden, learned and godly Miniſters required, their abſences & miſ-demeanors inhibited, the Scriptures tranſlated, publikely and priuately inioyned to be read and receiued, the Word of God commanded to be ſincerely and carefully preached: and to all this, Holy Maſter *Fox* addeth for my concluſion, ſuch a vigilant care was then in the King and his Councell, how by all wayes and meanes to redreſſe Religion, to reforme errours, to correct corrupt cuſtomes, to helpe ignorance, and to reduce the miſ-leading of Chriſts Flocke, drowned in blind Poperie, Superſtitious Cuſtomes, and Idolatry, to ſome better forme of Reformation, whereunto he prouided not onely theſe Articles, Precepts, Iniunctions aboue ſpecified, to informe the rude people, but alſo procured the Biſhops to helpe forward the ſame cauſe of decayed Doctrine, with their diligent preaching, and teaching of the people. Goe now and ſay, that ſuddenly in one day, by Queene *Elizabeths* Trumpet, or by the ſound of a Bell, in the name of Antichriſt, all were called to the Church: Goe, ſay with your Patriarch, that we erect Religions by Proclamations, and Parliaments.

Act. & Monu. p. 999. & 1006.

Act. & Monu. Edit. 5. p. 1002.

Barr. againſt Gyff. Conference with Sperin. and Maſter Egerton. Greenw. & Barr. Arg. to Maſter Cartwr. Maſter Trauers, Maſter Clark. Browne. Reformation without tarrying.

Vpon theſe premiſes I dare conclude, and doubt not to maintaine againſt all Separatiſts in the World, that *England* (to goe no higher) had in the dayes of King *Henry* the Eighth, a true viſible Church of God: and ſo by conſequent their ſucceeding ſeed was by true Baptiſme iuſtly admitted into the boſome thereof; and therefore that euen of them, without any further profeſſion, Gods Church was truly conſtituted. If you ſhall ſay, that the following idolatry of ſome of them in Queene *Maries* daies excluded them: Conſider, how hard it wil be to proue, that Gods couenant with any people, is preſently diſanulled by the ſinnes of the moſt, whether of ignorance, or weakneſſe; and if they had herein renounced God, yet that God alſo mutually renounced them. To ſhut vp your Conſtitution then: There is no remedie: Either you muſt goe forward to Anabaptiſme, or come backe to vs. All your Rabbines cannot anſwer that charge of your rebaptized brother: If we be a true Church, you muſt returne; if wee be not (as a falſe Church is no Church of God) you muſt rebaptize: If our Baptiſme bee good, then is our conſtitution good. Thus your owne Principles teach. The outward part of a true viſible Church is a Vow, Promiſe, Oath, or Couenant betwixt God and the Saints: Now I aske, Is this made by vs in Baptiſme, or no? If it be, then we haue, by your confeſſion (for ſo much as is outwardly required) a true viſible Church: ſo your ſeparation is vniuſt: If it be not, then you muſt rebaptize; for the firſt Baptiſme is a nullitie: and (if ours be not) you were neuer thereby as yet entred into any viſible Church.

Maſter Smith againſt R. Cliſton. Principl. and Infer. pag. 11.

SEP.

To the title of a Ring-leader, wherewith it pleaſeth this Piſtler to ſtile me, I anſwer, that if the thing I haue done bee good, it is good and commendable to haue beene forward in it; if it bee euill, let it be reproued by the light of Gods Word, and that God, to whom I haue done that I haue done, will (I doubt not) giue me both to ſee, and to heale mine errour by ſpeedie Repentance: if I haue fled away on foot, I ſhall returne on Horſe-backe: But as I durſt neuer ſet foot into this way, but vpon a moſt ſound and vnreſiſtable conuiction of Conſcience by the Word of God: (as I was perſwaded) ſo muſt my retiring bee wrought by more ſolid reaſons from the ſame word,

word, than are to be found in a thousand such prettie Pamphlets, and formall flourishes as this is.

Section XII.

AS For the title of Ring-leader, wherewith I stiled this Pamphleter; if I haue giuen him too much honor in his Sect, I am sorry: Perhaps I should haue put him (pardon an homely, but in this sense, not vnusuall word) in the taile of this Traine: Perhaps, I should haue endorsed my Letter to Master *Smith*, and his shadow; So I perceiue he was: Whatsoeuer, whether he leade or follow, God meets with him. If he leade: *Behold, I will come against them that prophesie false dreames* (saith the Lord) *and doe tell them, and cause my people to erre by their lyes.* If he come behinde; *Thou shalt not follow a multitude in euill* (saith God.) If either, or both, or neither, If hee will goe alone; *Woe vnto the foolish Prophets* (saith the Lord) *which follow their owne Spirits, and haue seene nothing.* Howsoeuer, your euill shall be reproued by the light of Gods word: Your coniunction I cannot promise, your reproofe I dare; If thereupon you finde grace to see and heale your errours, we should with all brotherly humblenesse attend on foot vpon your returne on Horse-backe; but if the sway of your mis-resolued conscience be headie and vnresistable, and your retiring hopelesse; these not solide reasons; these prettie Pamphlets, these formall flourishes shall one day be fearefull and material euidences against you before that awefull Iudge, which hath alreadie said, That iudgements are prepared for the Scorners, and stripes for the backe of Fooles.

The answerers title.

Ier. 23. 32.

Ezech. 13. 2.

Pro. 19. 21.

Sep.

Your pitying of vs and sorrowing for vs, especially for the wrong done by vs, were in you commendable affections, if by vs iustly occasioned; but if your Church be deeply drencht in Apostasie, and you cry, Peace, Peace, when suddaine and certaine desolation is at hand, it is you that doe wrong, though you make the complaint: and so being cruell towards your selues, and your own, whom you flatter, you cannot be truly pitifull towards others whom you bewaile. But I will not discourage you in this affection, lest we finde few in the same fault: the most in stead of pittie and compassion, affording vs nothing but furie and indignation.

Section XIII.

IPROFESSED to bestow pittie and sorrow vpon you and your wrong: You entertaine both harshly, and with a churlish repulse: What should a man doe with such dispositions? Let him stroke them on the backe, they snarle at him, and shew their teeth: Let him shew them a Cudgell, they flie in his face: You allow not our actions, and returne our wrong; Ours is both the iniurie and complaint: How can this bee? You are the Agents, we sit still, and suffer in this rent: Yet (since the cause makes the Schisme) let vs inquire, not whose the action is, but whose the desert: Our Church is deepe drencht in Apostasie; and we cry Peace, Peace: No lesse than a whole Church at once, and that not sprinkled, or wetshod, but drencht in apostasie; What, did wee fall off from you, or you from vs? Tell me, were we euer the true Church of God? and were we then yours? We cannot fall, vnlesse we once stood: Was your Church before this Apostasie? Shew vs your Ancestors in opinion: Name me but one that euer taught as you doe, and I vow to separate: Was it not? Then we fell not from you: Euery Apostasie of the Church must needs be from the true Church. A true Church, and not yours? And yet can there be but one true; See now whether in branding vs with Apostasie, you haue not proued yours to be no true Church: Still I am ignorant: Queene *Maries* dayes (you say) had a true Church, which separated from Poperie, chose them Ministers, serued God holily, from thence was our Apostasie: But, were not the same also (for the most part) Christians in King *Edwards* dayes? Did they then, in that confused allowance of the Gospell, separate? Or (I pray you) were *Cranmer*, *Latimer*, *Ridley*, *Hooper*,

The Apostasie of the Church of *England*.

A Treatise of the Ministery of *England*, against M. *H.* pag. 125.

Hooper, and the reſt, parts of that Church, or no? Was there any other ordination of Miniſters than from them? Reiect theſe, and all the world will hiſſe at you; Receiue them, and where is our Apoſtaſie? What Antichriſtianiſme haue we, wherof theſe were freed? But you leape backe (if I vrge you farre) from hence to the Apoſtles times, to fetch our once true Church from farre, that it might be deare: You ſhall not carue for vs: we like not theſe bold ouerleapes of ſo many Centuries: I ſpeake boldly, you dare not ſtand to the triall of any Church, ſince theirs: Now, I heare your Doctor ſay, this Challenge ſauours of *Rome*: Antiquitie is with you, a Popiſh plea: we haue willingly taken vp our Aduerſaries, at this (by pretence, their owne) weapon: You debarre it in the conſcience of your own nouell ſingularitie: Yet your Paſtor can be content to make vſe of *Tertullian* alone againſt all Fathers; That ſuch things are iuſtly to be charged with vanitie, as are done without any precept, either of the Lord, or of the Apoſtles: And the Apoſtles did faithfully deliuer to the Nations the Diſcipline they receiued of Chriſt, which we muſt beleeue to be the tumultuary Diſcipline of the refined houſefull at *Amſterdam*: What? all in all Ages, and places till now Apoſtates? Say if you can, that thoſe famous Churches, wherein *Cyprian*, *Athanaſius*, *Ambroſe*, *Hierome*, *Auſten*, *Chryſoſtome*, and the reſt of thoſe bleſſed Lights liued, were leſſe deepe in this Apoſtaſie than ours? O Apoſtaticall Fathers, that ſeparated not! yea, ſay if you dare, that other reformed Churches are not ouer the Ankles with vs in this Apoſtaſie: What hard newes is this to vs, when as your Oracle dare ſay not much leſſe, of the reformed Churches of *Netherlands*, with whom you liue? Thus he writes: For not hearing of them in other Congregations in theſe Countries; this I anſwer, That ſeeing by the mercy of God, wee haue ſeene and forſaken the corruptions, yet remaining in the publike Miniſtration, and condition of theſe Churches (if they bee all like to theſe of this Cittie) we cannot therefore partake with them, in ſuch caſe, without declining, and Apoſtaſie from the truth, which we haue our ſelues alreadie receiued and profeſſed. See here, to partake with them in Gods ſeruice is Apoſtaſie; If ſo in the acceſſories, Alas, what crime is in the principall? It were but Apoſtaſie to heare an *Engliſh* ſermon; a *Dutch* is no leſſe: Wo is you that you dwell ſtill in *Meſhech*: Good men; it were not more happie for you than the Church, that you were well in Heauen. No leſſe than Apoſtaſie? Let no Reader be appalled at ſo fearefull a word; this is one of the termes of Art, familiar to this way: Finde but any one page of a *Dutch* printed Volume without Apoſtaſie, Excommunication, Commingling, Conſtitution, and ſuſpect it not theirs: Hereſie is not more frequent at *Rome*, than Apoſtaſie at *Amſterdam*; nor Indulgences more ordinary there, than here Excommunications. Common vſe makes terrible things eaſie: Their owne Maſter Sr. for holding with the *Dutch* Baptiſme, and Read-prayers, is acknowledged to be caſt out for an Apoſtate: yea, their Doctor Maſter *Anſworth* is noted with this marke from themſelues: There is much latitude (as happie is) in their Apoſtaſie: For when *Stanſhal*, *Mercer*, and *Iacob Johnſon* were to be choſen Officers in their Church, and exception was taken by ſome at their Apoſtaſie, anſwer was made, It was not ſuch Apoſtaſie as debarred them from Office, it was but a ſlip. *John Marke* (whether, as *Iſichius* and *Theophylact* thinke, the bleſſed Euangeliſt, or ſome other holy Miniſter) is by the whole Parlour at *Amſterdam*, branded with this lame Apoſtaſie; who departed indeed, but from *Paul* in his iourney, not from *Chriſt* in his faith, and therefore his (ἀποστὰς) is expounded by (μὴ συνέλθοντα) *Act.* 15.38. why doe we thinke much to drinke of an Euangeliſts Cup? Yet let this ignorant Epiſtler teach his cenſorious Anſwerer one point of his own (that is the Separatiſts) skill: and tell him that he obiects two crimes to one poore Church, which are incompatible; want of Conſtitution, and Apoſtaſie. Thus writes your Maſter of vs: If it were admitted, (which can neuer be proued) that they ſometimes had beene true eſtabliſhed Churches, Loe here, we neuer had true Conſtitution, therefore we are not capable of Apoſtaſie: If we once had it, and ſo were true Churches, heare what your Paſtor ſaith: As Chriſt giueth to all true Churches their being, ſo we muſt leaue it vnto him to take it away, when, and as he pleaſeth. And therefore ſince he hath not remoued his Candleſticke, nor taken away his Kingdome, in ſpight of all obiected Apoſtaſies, wee

ſtill

H. Anſworth in his fore-ſpeech to his Count. Inqu. into *Wh. Tertul. l. de Ora. Tertul. lib. de Præſcript. So. de Virginib. Veland.* That no continuance of time can preiudice Truth.

Si me reprehendas errantem, patere me queſo errare cum talibus. Aug. Hier.

Fr. Iohnſon in his Anſw. to T. *Wh. pag.* 26. Anſ. againſt *Brough. p.* 17. Theſe *Dutch* churches offend not only in practicall diſorders, but in their Conſtitution, Gouernment, Worſhip, &c. Troubl. and Excom. at *Amſterdam. p.* 10. *Browne* charged with it by *Barr.* Letter to Maſter *Egerton*

G. Iohnſon ibid. pag. 194. *Fr. Iohnſ.* Inqui. *Act.* 15.38. Departing, that is, not going with them. *Barr.* pref. to the Separation defend. In his Obſeruations. p. 251. We doe not there condemne the Pariſh-Aſſemblies as ſeparated from *Chriſt*, but proue them not as yet gathered to Chriſt. So Confe. with *Sperin. p.* 9. *Fr. Iohnſons* Inquiry, *pag.* 36. *H. Barr.* Obſeruation 242.

ſtill continue ſo: and by conſequent your ſeparation vpon this ground is moſt vniuſt. An Apoſtate had wont to bee the fearefull ſurname of damned *Iulian*: *Tortus* was an eaſie accuſer, to whom yet, we may ſay with *Elihu*, *Num dicis Regi, Apoſtata?* Behold, now ſo many Apoſtataes as men: Holy *Cyprian* deſcribes him by forſaking Chriſts colours, and taking vp Armes for Gentiliſme in life, or hereſie in iudgement: And *Auguſtine* tells vs, there cannot be a greater ſinne than Apoſtaſie; making elſe-where this ſinner, worſe than the Infidell. And the old vulgar can giue no worſe terme to (בליעל) where he findes it, yea to (חמידיים) Rebels themſelues. What doth this brand to a Church, not Chriſtian onely (though you denie it) but famous: Of whom is truly verified (after all your ſpleene) that which the Spirit writes to the Angell of Epheſus: *Laboraſti & non Defeciſti:* Say if you can, what Article of the Chriſtian and Apoſtolike faith haue we renounced? What Hereſie maintaine we? Wherein haue we runne from the Tents of Chriſt? What hold we that may not ſtand with life in Chriſt, and ſaluation? We challenge all men and Deuils in this point, for our innocence: Diſtinguiſh for ſtarke ſhame, of ſo foule a word; or (which is better) eat it whole; and let not this blemiſh be left vpon your ſoule and name in the Records of God, and the world; that you once ſaid of a Church, too good for yours, Drencht in Apoſtaſie. If wee crie Peace, whiles you crie Apoſtaſie; ſurely we flatter, whiles you raile: betwixt theſe two dangerous extremes, we know an wholſome meane, ſo to approue, that we foſter not ſecuritie: ſo to cenſure, that we neither reuile, nor ſeparate: and in one word; to doe that which your Paſtor could exhort the Separators from your Separation (for euen this Schiſme hath Schiſmes) If we ſhould miſlike, yet to reſt in our differences of iudgement, and notwithſtanding peaceably to continue with the Church: Had you taken this courſe, you ſhould neither haue needed to expect our pittie, nor to complaine of our crueltie. Surely, whether our loue be cruell, or not, your hatred is: whereof, take heed leſt you heare from old IACOB, *Curſed bee their wrath, for it was fierce, and their rage, for it was cruell.*

How can you expect compaſſion, when you breath fire, and write gall? Neuer mention the fury of others indignation, till the venomous and deſperate writings of *Barrow* and *Greenwood* be either worne out with time, or by the Thunderbolts of your (not rare) cenſures be ſtrucke downe to Hell, whence their malicioufneſſe came. I forbeare to recapitulate: how much rather had I helpe to burie, than to reuiue ſuch vnchriſtian exprobrations?

No faults diſanull the being of a Church, vntil contempt of Gods Word be added thereunto after due cõuiction. The faults & errors of a Church may be ſeuerely reproued & cõuinced according to the qualitie therof, and yet the Church not be condemned. N.B. *Iob* 24.19. *Vulg. Edit. Cypr. Epiſt. ad Cornel. Non eſt maius peccatum quàm apoſtatare à Deo. Aug. in Pſal.* 18. *Prou.* 6.12. *Iob* 34.18. *Ezec.* 2.3. *Apocal.* 2.3. Thou haſt laboured, and not giuen in. *Tertul. de Pat. Si hominibus placetur, Dominus offenditur; ſi vero illud emittimur & laboramus vt poſſimus Deo placere, & conuitia & maledicta debemus humana contemnere.* Confeſſed by *M. Iohn. loc. ſeq. Aug. Confeſſ. l.* 9 *c.* 9.

Inquir. of *Th. White. pag.* 65. *Gen.* 49.7. *Cypr. de ſimplic. prael. Quid facit in corde Chriſtiano Luporum feritas, & Canum rabies? Qualia ſolet eructare turgens indigeſta diſcordia?*

SEP.

The firſt action laid againſt vs, is of vnnaturalneſſe and ingratitude towards our Mother the Church of England, for our cauſeleſſe ſeparation from her: to which vniuſt accuſation, and triuiall querimonie, our moſt iuſt defence hath beene, and is, that to our knowledge wee haue done her no wrong: we doe freely, and with all thankfulneſſe acknowledge euery good thing ſhee hath, and which our ſelues haue there receiued.

SECTION XIIII.

The Separatiſts acknowledgements of the graces of the Church of England.

INGRATITVDE and vnnaturalneſſe to your mother is obiected, in that you flie from her, yea now (woe is me) that you ſpet in her face, and marke her for an Harlot: Would God the accuſation were as far from being iuſt, as from being triuiall: Yet perhaps you intend it not in the lightneſſe of this charge, but the commonneſſe: you haue cauſed me to ſmart for my charitie, yet I forbeare it not: What is your defence? That you haue done her no wrong, to your knowledge. Modeſtly ſpoken, but doubtfully: we know your wrong, but we know not your knowledge: it is well, if your wrong bee not wilfull: an ignorant wrong is both in more hope of amends, and of mercie: But is not this caution added, rather for that you thinke no hard meaſure can poſſibly

possibly be a wrong to so vile a Church? I aske, and would bee denied: No, you doe freely, and with all thankfulnes acknowledge euery good thing shee hath: Whatsoeuer you doe to vs, I will not any more in fauour of you, wilfully wrong my selfe: you haue bidden me now to take you as a complete Separatist: and speake this for your selfe and yours, Let the Reader now iudge, whether the wrong of your Sect be wilfull; and acknowledgment of our good, free and thankfull. Your first false-named Martyr shall giue the first witnesse of the titles of our Church: Who (saith he) that were not drunke and intoxicate with the Whores Cup, could affirme this confuse Babel, these cages of vncleane Birds, these Prisons of foule and hatefull Spirits, to be the Spouse of Christ? And else-where, he calls the people of our Church, Goats and Swine. Is this any wrong to your knowledge? The same Author: They haue not (saith he) in their Churches any one thing in their practise & proceedings, not one pin, naile, or hooke according to the true patterne: Do you not now freely and thankfully acknowledge our Churches good things? What is more ordinarie with him, and his brother in euill, *Iohn Greenwood*, than to call our Ministers *Baals* Priests, *Cuinites*, the marked seruants of Antichrist, Sellers of the Whores wares, Worshippers of the Beast? Is this yet any wrong to your knowledge? Pastor *Iohnson* sticks not to say, that the Ministerie & Worship of the Church of England were taken out of the Whores Cup; and plainly stiles our Church (as which of you doe not?) Daughter of the great Babylon, that mother of Whoredomes and abominations of the earth: yet more; That Hierarchie, Worship, Constitution, and Gouernment, which they professe and practise, being directly Antichristian, do vtterly destroy true Christianity, so as their people and Churches cannot in that estate be iudged true Christians: Do you not now freely and thankfully acknowledge our good things? What can any Deuill of Hell say worse against vs than this, That we are no Christians? Or what good can there be in vs, if no true Christianitie? If we denied euery Article of the Christian Creed: if we were Mahumetans (as your good Pastor sticks not to compare vs) if the most damned Heretiques vnder Heauen, what could he say, but no Christians? Your Teacher and Pastor (which is a wonder) agree: For your Doctor *Ainsworth* makes this one head of his poysonous Counterpoyson, that Christ is not the Head, Mediator, Prophet, Priest, King of the Church of England: You, their Disciple, are not yet promoted to this height of immodestie; yet what are your good things? Euen to you, we are Apostates, Traytors, Rebels, Babylonish: this is well for a Learner: Hereafter (if you will heare me) keepe our good things to your selfe, and report our euill.

Yea, that your vncharitableneſſe may be, aboue all examples, monstrous; You do not onely denie vs any interest in the Church of Christ, but exclude vs (what you may) from all hope and possibilitie of attaining the honor of Christendome: For when a godly Minister protested to Master *Barrow*, the truth of his Ministerie; vpon the approbation also of his people, he receiued this answer from him: Though you had such allowance, it could nothing auaile, but rather ouerthrow your Ministerie, they being as yet vngathered to Christ, and therefore neither may not in this estate chuse them a Minister, nor any exercise a Ministerie vnto them, without hainous sacrilege. O desperate iudgment; we neither are Christians, nor can be! No Christianitie without Faith, no Faith without the Ministerie of the Word, no Word to vs without Sacrilege: What are we, that the very offer of bringing vs to God, should bee criminall? These are your acknowledgements of our good; who haue learned of your Pastor to kisse and kill all at once; to blesse and curse with one breath: your mercies are cruell.

H.Barr. Præf. to the separ. defended. Causes of separ. def. p. 12. Confer. with Doctor *Andr.*

Pref. to separ. def.

Gyff. refuted touch. *Donat.* Obseruat. of M. *H.Bar.* p. 239. *Fr.Iohns.* Reason. 9 against *M.Iac.* p 74. *Iohns.* against M. *Iac. Excep.* 3. *Nota Bene.*

Ibid.

Counterpoys. p. 127. & 131.

Barr. Conference with M. *Sperin.* as *Barr.* himselfe hath written. p. 9

Fr.Iohns. seuen Reas. against *Iac.* p. 46. *G.Iohns.* Pref. to the Pastor.

SECTION XV.

BVT who can wonder at your vnnaturalneſſe to the Church, that heares what measure you mete to your owne? Error is commonly ioyned with crueltie: The outragious demenors of the *Circumcelliones* in *Augustines* time, and more than barbarous tyrannie of the *Arrians* before him, are well knowne by all Histories, and not enough by any: God forbid, that I should compare you to these. Heare rather of *Nouatus*

The vnnaturalneſſe of some principal Separatists. *Ruffin. l. 2. Eccles. Hist. c. 3.* *Aug. ep. & Possid. in vita Aug.*

natus, the father of a not vnlike Sect, of whom *Cyprian* reports, that hee would neither bestow bread on his father aliue, nor burial on him dead, but suffered him both to starue and stinke in the street: and for his wife (lest he should be mercifull to any) he spurned her with his heele; and slew his owne childe in her body: What neede I seeke so farre? I grieue to thinke and report, that your owne Pastor hath paralleld this cruelty: His owne brother (which is no lesse sauage) though one of your Sect, is the publike accuser and condemner of him in this crime to all the World: who after a pitifull relation of his eight yeeres quarrells with him, and foure yeeres Excommunication, in his Epistle before a large Volume to this purpose, writes thus:

Euseb. Hist. Eccl. Damnis grauissimis & cædibus afficiebant, armati diuersis telis. Socrat. l. 2. c. 22. & 30. Cyprian. l. 2. epist. 8. Nouati pater in vico fame mortuus, nec postea ab illo sepultus Sic Optat. lib. 1. Purpurius Donatista occidit sororis filios, &c.

After all these, hath not our kinde, carefull, and olde Father come a long iourney to make Peace? Hath he not laboured with you, the Elders and the Church, to bring you to peace? Hath he not vsed the helpe and counsell of the Reformed Churches herein? Yet will you not be reclaimed; but adding that sinne aboue all, haue also monstrously excommunicated your Father, the Peace-seeker, &c. And straight; How oft desired he you (as if hee had beene the sonne and you the father) euen with teares, that you would repent? In a word, how came He and I to your doore, shewing you that it might be (vpon his departing) you should see his face no more? &c. Yet you forced him by your ill dealing, still to leaue vpon you, his Curse, and all the Curses written in Gods Booke against vnthankfull and disobedient children. Thus farr a brother concerning a brother, against father and brother, Other strangely-vnkinde vsages of both, I had rather leaue to the discouery of Master *White*, and this miserable Plaintife, who haue written enough to make an enemie ashamed. But wherevpon was all this fearefull broyle in a pure Church? For nothing but a little lace, and Whale-bone in his wiues sleeue. The Troiane war could not bee slandered with so weighty a beginning. As for your Elder, *Daniel Studly* (whom your Pastor so much extolleth) if Master *Whites* Apostasie may be your shift against his Relation; let him speake who should haue beene a Fellow-Elder with him, banished for your truth, though ejected by your censure: Marke (saith *G. Iohns.* of this *Studly*) how the Lord hath iudged him with vnnaturalnesse to his owne children, suffering them to lye at other mens feet, and hang on other mens hands, whiles he, his wife, and her daughter fared daintily, and went prankingly in apparell, euen in this place of banishment. It is no ioy to me to blazon these, or your other sins; would God they were fewer, and lesse in vs all. Onely it was fit the World should know, as how vndutifull you are to your common Parent, so that Father, Brother, Children beare part with your Mother in these your cruelties.

Damnis grauissimis & cædibus afficiebant, armati diuersis telis.

Ibid. p. 5.

Discouery of *Brownisme. Vid. G. Iohns.* Booke.

Inq. into *Th. Whites* Discou.

Same Epist. 15.

They say, *Filia Sponsæ. Mihi accusatio etiam vera contra fratrem displicet. Hieron. aduersus Ruffin.*

SEP.

The superabundant grace of God couering & passing by the manifold enormities in that Church wherewith these good things are inseparably commingled, and wherein we also through ignorance and infirmity were inwrapped. But what then? should we still haue continued in sinne, that grace might haue abounded? If God haue caused a further truth, like a light in a darke place, to shine in our hearts, should we still haue mingled that light with darknesse, contrary to the Lords owne practise Genes. 1. 4. ***and expresse precept?*** 2 Cor. 6. 14.

SECTION XVI.

What the Separatists thinke themselues beholden to the Church of England for.

Bar. Exam. before the Archbishop and L. Anderson. Browne, state of Christians p. 39.

IF then such be the good things of our Church; What good can you acknowledge to haue receiued from her? Nothing giues what it hath not: A Baptisme perhaps; Alas, but no true Sacrament, you say: yea, the seale of graceles nes and mischiefe; As little are you beholden to the Church for that, as the Church to you, for your good acceptation: Why are you not rebaptized? You that cannot abide a false Church, why doe you content your selues with a false Sacrament? especially, since our Church, being not yet gathered to Christ, is no Church, and therefore her baptisme a nullitie.

Qui non habet quod det, quomodo det? vox Donat. Opt. lib. 1.

What else doe you owe to the liberality of this Step-dame? You are close; your Pastor is lauish for you both; who thus speaks of himselfe, and you, and vs: I confesse

Bar. supra. Fr. Iohn. against M. Iacob. p. 41. Exc. 2.

that whiles I was Minister in your Church of England, I stood in an Antichristian estate; yet doubt I not, but euen then, being of the Elect of God, I was partaker through faith, of the mercy of God in Christ to saluation: but as for you (Ma. IACOB & his fellow-Christians) whiles you thus remaine, you cannot in that estate approue your selues to haue the promise of saluation. Behold here, the Church of England gaue you but an Antichristian estate; if God giue secret mercie, what is that to her?

Gods superaboundant grace doth neither abate ought of her Antichristianisme, nor moue you to follow him in couering, and passing by the manifold enormities in our Church, wherewith those good things are inseparably commingled: Your owne mouth shall condemne you: Doth God passe ouer our enormities, and doe you sticke, yea, separate? Doth his grace couer them, and doe you display them? Haue you learned to be more iust than your Maker? Or if you be not aboue his iustice, why are you against his mercy? God hath not disclaimed vs, by your owne confession; you haue preuented him. If Princes leasurees may not be stayed in reforming, yet shall not Gods in reiecting? Your ignorance enwrapped you in your errors: his infinite wisedome sees them, and yet his infinite mercy forbeares them: so might you at once haue seene, disliked, stayed; If you did not herein goe contrary to the courses of our common God, how happy should both sides haue beene? yea, how should there be no sides? How should we be more inseparably commingled, than our good and euill?

But should you haue continued still in sinne that grace might haue abounded? God forbid: you might haue continued here without sinne (saue your owne) and then grace would no lesse haue abounded to you, than now your sin abounds in not continuing: What neede you to surfet of another mans Trencher? Other sinnes need no more to infect you, than your graces can sanctifie them. As for your further light, suspect it not of God: suspect it to bee meere darknesse: and if the light in you bee darknesse, how great is that darknesse? What? so true and glorious a light of God, and neuer seene till now? No Worlds, Times, Churches, Patriarchs, Prophets, Apostles, Martyrs, Fathers, Doctors, Christians, euer saw this truth looke forth besides you, vntill you? Externall light was Gods first creature, and shall this spirituall light, whereby all Churches should be discerned, come thus late? Mistrust therefore your eyes, and your light: and feare *Esayes* woe, and the Iewes miserable disappointment: we wait for light, but loe, it is darknesse: for brightnesse, but we walke in obscuritie.

Gen. 1. 2.
Esa. 5. 20. Woe to them that put darknesse for light. *Esa. 59. 9.*

SEP.

But the Church of England *(say you) is our Mother, and so ought not to be auoyded: But say I, we must not so cleaue to holy Mother Church, as we neglect our Heauenly Father, and his Commandements, which we know in that estate we could not but transgresse, and that hainously, and against our consciences, not onely in the want of many Christian Ordinances, to which we are most straightly bound both by Gods Word and our owne necessities,*

SECTION XVII.

THE Church of England is your Mother, to her small comfort; she hath borne you, and repented. Alas, you haue giuen her cause to powre out *Iobs* curses vpon your Birth-day, by your not onely forsaking but cursing her: Stand not vpon her faults, which you shall neuer proue capitall: Not onely the best Parent might haue brought forth a rebellious sonne to be stoned. What then? Doe we prefer dutie to piety, and so plead for our Holy Mother Church, that we neglect our Heauenly Father, yea, offend him? See what you say: it must needs be an Holy Mother that cannot be pleased without the displeasure of God: A good wife, that opposes such an husband: a good sonne that vpbraids this vniustly: Therefore is shee a Church, your Mother, holy, because shee bred you to God, cleaues to him, obeyes his commandements, and commands them. And so farre is shee from this desperate contradiction, that shee voweth not to hold you for her sonne, vnlesse you honour God as a Father. It is a wilfull slander. that you could not but hainously transgresse vnder her: I dare take it vpon my soule, that

The Motherhood of the Church of England, how far it obligeth vs. *Deut. 21, 22, 23.*

Mater Ecclesia, Mater est etiam Matris nostræ. Aug. Epist. 38.

that all your tranſgreſſion which you ſhould neceſſarily haue incurred by her obedience, is nothing ſo hainous, as your vncharitableneſſe in your cenſures and diſobedience. Conſcience is a common plea, euen to thoſe you hate: we inquire not how ſtrong it is, but how well informed: not whether it ſuggeſt this, but whereupon. To go againſt the conſcience is ſinne, to follow a miſ-informed conſcience is ſinne alſo: If you do not the firſt, we know you are faultie in the ſecond: He that is greater than the conſcience, will not take this for an excuſe: But wherein ſhould haue beene this tranſgreſſion; ſo vnauoidable, hainous, againſt conſcience? Firſt, in the want of many Ordinances, to which we are moſt ſtrictly bound, both by Gods Word, and our owne neceſſities.

SECTION XVIII.

CAn you thinke this hangs well together? You ſhould here want many of Gods Ordinances: why ſhould you want them? Becauſe you are not ſuffered to enioy them: who hinders it? Superior powers: Did euer man wilfully and hainouſly offend, for wanting of that which he could not haue? What hath conſcience to doe with that which is out of our power? Is neceſſity with you become a ſinne, and that hainous? *Dauid* is driuen to lurke in the wilderneſſe, and forced to want the vſe of many diuine Ordinances: It was his ſorrow, not his tranſgreſſion: Hee complaines of this, but doth he accuſe himſelfe of ſinne? Not to deſire them had beene ſinne, no ſinne to be debarred them: Well might this be *Sauls* ſinne, but not his. Haue you not ſinnes enow of your owne, that you muſt needs borrow of others? But I ſee your ground: You are bound to haue theſe Ordinances; and therefore without Princes, yea againſt them: ſo it is your tranſgreſſion to want them in ſpight of Magiſtrates: *Gaudentius* the Donatiſt taught you this of old; And this is one of the Hebrew Songs which Maſter *Barrow* ſings to vs in Babylon, that we care not to make Chriſt attend vpon Princes, and to be ſubiect to their Lawes and Gouernment: and his Predeceſſor (the root of your Sect) tels vs in this ſenſe the Kingdome of Heauen muſt ſuffer violence, and that it comes not with obſeruation; that men may ſay, Loe, the Parliament, or loe, the Biſhops decrees: and in the ſame Treatiſe; The Lords Kingdome muſt wait on your policy, forſooth; and his Church muſt be framed your ciuill State, &c. Iuſt as that Donatiſt of old, in *Auguſtine*, *Quid vobis, &c.* What haue you to doe with worldly Emperours? and as that other in *Optatus*: *Quid Imperatori cum Eccleſia?* What hath the Emperor to doe with the Church? Yea, your Martyr feares not to teach vs, that Gods ſeruants being as yet priuate men, may and muſt together build his Church, though all the Princes of the World ſhould prohibit the ſame vpon paine of death: Belike then you ſhould ſinne hainouſly, if you ſhould not be Rebels. The queſtion is not, whether we ſhould aske leaue of Princes to be Chriſtians, but whether of Chriſtian Princes we ſhould aske leaue to eſtabliſh circumſtances of Gouernment: God muſt be ſerued though we ſuffer; our bloud is well beſtowed vpon our Maker: but in patience, not in violence. Priuate profeſſion is one thing; Publike Reformation and Iniunction is another; Euery man muſt doe that in the maine: none may doe this, but they of whom God ſaies, I haue ſaid, Ye are Gods: and of them, There is difference betwixt Chriſtian and Heathen Princes: If (at leaſt) all Princes were not to you Heathen: If theſe ſhould haue beene altogether ſtayed for, Religion had come late: If the other ſhould not be ſtayed for, Religion would ſoone bee ouerlayd with confuſion: Laſtly, the body of Religion is one thing, the skirts of outward Gouernment another: that may not depend on men to be embraced, or (with loyaltie) proſecuted: theſe (vpon thoſe generall rules Chriſt) both may, and doe, and muſt: If you cut off but one lap of theſe with *Dauid*, you ſhall bee touched: To deny this power to Gods Deputies on Earth, what is it, but Ye take too much vpon you, *Moſes* and *Aaron*, all the Congregation is holy: wherefore lift ye your ſelues aboue the Congregation of the Lord? See, if herein you come not too neere the wals of that Rome, which yee ſo abhorre and accurſe, in aſcribing ſuch power to the Church, none to Princes. Let your Doctor tell you,

The want of pretended Ordinances of God, whether ſinfull to vs: and whether they are to bee ſet vp without Princes.

ὃ γὰρ συμβεβηκεν, &c. ἀλλὰ ψυχῆς μολυσμὸς. *Nemo per exteriorem violentiã corrumpitur, ſi interior innocentia cuſtodiatur. cap.* 11. *q.* 3. *Cuſtodi, &c.*

Ad docendum populum Iſraeliticum, omnipotens Deus Prophetis præconium dedit, non Regibus imperauit. Aug. l. 2. *contra Gau. c.* 11.

Barr. cauſes of ſeparat. def. *p.* 6.

Barr. Reformation without tarrying.

Aug. contra Petilian. l. 2.

Optatus Mileuit. lib. 30.

Bar. ſecond Examination before the Lord Archbiſhop and Lord Chiefe-Iuſtice compar. with his reply to M. *Gyff. Art.* 5.

1 Sam. 24. 6.

Numb. 16. 3.

Counterpoyſ. *pag.* 230.

2 Chron.13. 2 Chr.14. & 15. 2 Chron.29. 2 Chron.30. 2 Chron.34.

Ezr.4.23,24.

you, whether the beſt Iſraelites in the times of *Abijah*, *Aſa*, *Iehoſaphat*, *Ezekiah*, *Ioſiah*, tooke vpon them to reforme without, or before, or againſt their Princes? Yea, did *Nehemiah* himſelfe without *Artahſhat* (though an Heathen King) ſet vpon the wals of Gods City? Or what did *Zerubbabel*, and *Ieſhua* without *Cyrus*? In whoſe time *Haggai* and *Zechariah* propheſied indeed, but built not: And when contrary Letters came from aboue, they laid by both Trowels and Swords: They would be Iewes ſtill, they would not be Rebels for God: Had thoſe letters inioyned Swines fleſh, or Idolatry, or forbidden the vſe of the Law, thoſe which now yeelded, had ſuffered, and at once teſtified their obedience to authority, and piety to him that ſits in the Aſſembly of theſe earthen gods. I vrge no more: Perhaps you are more wiſe, or leſſe mutinous: you might eaſily therefore purge your conſcience from this ſinne, of wanting what you might not perforce enioy.

Say that your Church ſhould imploy you backe to this our *Babylon*, for the calling out of more proſelytes: you are intercepted, impriſoned: Shall it bee ſinne in you not to heare the Propheſies at *Amſterdam*? The Clinke is a lawfull excuſe: If your feet bee bound, your conſcience is not bound. In theſe Negatiues, outward force takes away both ſinne and blame, and alters them from the patient to the actor: ſo that now you ſee your ſtraight bonds (if they were ſuch) looſed by obedience, and ouer-ruling power.

Section XIX.

The bonds of Gods Word vniuſtly pleaded by the Separ.

BVt what bonds were theſe ſtraight ones? Gods Word and your owne neceſſitie: Both ſtrong and indiſſoluble.

Where God hath bidden, God forbid that we ſhould care for the forbiddance of men: I reuerence from my ſoule (ſo doth our Church, their deare ſiſter) thoſe worthy forraine Churches which haue choſen and followed thoſe formes of outward Gouernment that are euery way fitteſt for their own condition. It is enough for your Sect to cenſure them: I touch nothing common to them with you: * While the world ſtandeth, where will it euer be ſhewed out of the Sacred Booke of God, that hee hath charged, Let there be perpetuall Lay-Elders in euery Congregation: Let euery Aſſembly haue a Paſtor and Doctor, diſtinct in their charge and offices: Let all Deciſions, Excommunications, Ordinations, bee performed by the whole multitude: Let priuate Chriſtians (aboue the firſt turne, in extremitie) agree to ſet ouer themſelues a Paſtor, choſen from amongſt them, and receiue him with Prayer, and (vnleſſe that Ceremony be turned to pompe and Superſtition) by impoſition of hands. Let there bee Widowers (which you call Releeuers) appointed euery where to the Church-Seruice. Let certaine diſcreet and able men which are not Miniſters, bee appointed to preach the Goſpell, and whole truth of God to the people.

* *Aug. Epiſt.*58. *Paſtores autem & Doctores quos maxime vt diſcernerem voluiſti, eoſdem puto eſſe ſicut & tibi viſum eſt, vt. non alios Paſtores, alios Doctores intelligeremus, ſed ideo cùm prædixiſſet Paſtores, ſubiunxiſſe Doctores, vt intelligerent Paſtores ad officium ſuum pertinere doctrinam.*

Barr. againſt *Gyff.* inueighs for this cauſe againſt the Conſiſtorie of *Geneua*.

Fr. Iohnſ. complaints of the *Dutch* and *Fr.* Churches. Deſcription of a viſible Church cannot make a Diſtinct. in the Definition of their Offices.

All the learned Diuines of other Churches are in theſe left, yea, in the moſt of them cenſured by you: Hath God ſpoken theſe things to you alone? Plead not Reuelations, and we feare you not. Pardon ſo homely an example: As ſoone, and by the ſame illumination ſhall G. *Iohnſ.* proue to your Conſiſtory the lace of the Paſtors wiues ſleeue, or rings, or Whalebones, or others amongſt you (as your Paſtor confeſſeth) knit-ſtockings, or corke-ſhooes forbidden flatly by Scriptures, as theſe commanded. Wee ſee the letter of the Scriptures with you: you ſhall fetch bloud of them with ſtraining, ere you ſhall wring out this ſenſe: No, no, (*M.R.*) neuer make God your ſtale: Many of your ordinances came from no higher than your owne braine: Others of them though God acknowledges, yet he impoſed not: Pretend what you will: Theſe are but the cords of your owne conceit, not bonds of Chriſtian obedience.

State of Chriſtians 119. Deſcription of viſible Church. *H. Clap.* Epiſt. before his Treatiſe of Sinne againſt the Holy Ghoſt. *Browniſts* 4. Poſition. Trouble and Excom. at Amſter. *Fr. Iohnſ.* in a Letter to *M. Smith.*

SECTION XX.

THe first of these then, is easily vntwisted: your second is necessity: Than which what can be stronger? what law, or what remedy is against necessity? What wee must haue wee cannot want: Oppose but the publike necessity to yours: your necessity of hauing, to the publike necessity of withholding: and let one of these necessities (like two nailes) driue out another: So they haue done, and your owne necessitie (as the stronger) hath preuailed; for that other necessity might bee eluded by flight: you haue sought and found else-where what the necessity of our lawes denied, and the necessitie of your conscience required. Beware lest vniustly: Sinne is as strong bond to a good heart as impossibility; Christians cannot doe what they ought not: contrary to the lawes of your Prince and Country: you haue fled not only from vs, but from our Communion. Either is disobedience no sin, or might you doe this euill, that good may come of it? But what necessity is this? simple and absolute, or conditionall? Is there no remedie but you must needs haue such Elders, Pastors, Doctors, Releeuers, such offices, such executions? Can there bee no Church, no Christians without them? What shall wee say of the families of the Patriarks, of the Iewish congregations vnder the Law, yea, of Christ and his Apostles? Either deny them to haue beene visible Churches, or shew vs your distinct offices amongst them: But as yet (you say) they were not: Therefore God hath had a true Church (thousands of yeeres) without them: Therefore they are not of the essence of the Church: You call me to the times since Christ: I demand then, was there not a worthy Church of God in Ierusalem from the time of Christs Ascension, till the election of the seuen Deacons. Those hundred and twenty Disciples, *Act.*1.15. and three thousand Conuerts, *Act.*2.41. Those continuall Troupes that flocked to the Apostles, were they no true Church? Let the Apostles and Euangelists be Pastors and Doctors: where were their Elders, Deacons, Releeuers? Afterwards, when Deacons were ordained, yet what newes is there of Elders, till *Act.*11? yet that of Ierusalem was more forward than the rest: We will not (as you are wont) argue from Scriptures negatiuely: no proofe, yet much probabilitie is in *S. Pauls* silence: He writes to *Rome*, *Corinth*, and other Churches: those his Diuine letters in a sweet Christian ciuility salute euen ordinary Christians: And would hee haue vtterly passed by all mention of these Church-officers, amongst his so precise acknowledgement of lesser titles in others, if they had beene ere this ordained? yet all these more than true Churches, famous some of them, rich, forward and exemplary. Onely the *Philippian* Church is stiled with Bishops and Deacons, but no Elders besides them. The Churches of Christ since these, (if at least you will grant that Christ had any Church till now) haue continued in a recorded succession through many hundreds of yeeres. Search the Monuments of her Histories: shew vs where euer in particular Congregations all these your necessary Offices (as you describe them) were either found or required. It was therefore a new-no-necessitie that bound you to this course, or (if you had rather) a necessitie of Fallibilitie: If with these God may be well serued, he may be well serued without them. This is not that *vnum necessarium* that Christ commends in *Marie*: you might haue sate still with lesse trouble, and more thankes.

The necessity of their pretended ordinance.

Nulla necessitas maior est charitate. Hieron. Apol. ad Ruff. Fr. Iun. de Eccl. Sed accidant persepe tempora quibus aut noua Ecclesia generatur, aut altera pars interrumpitur (scilicet αφεστηκυῖα) & tamen Ecclesia esse non desinit, forma nimirum essentiali adhuc permanente. Act.7.beg. Cypr.l.3.Ep.9. Mem. nisse Diaconi debent quoniam Apostolos (id est) Episcopos & præpositos Dominus elegit. Diaconos autem post ascensum Domini in Cœlos Apostoli sibi constituerunt Episcopatus sui et Ecclesiæ ministros. Rom.1.8. 1 Cor.1.5. 1 Thes.1.7. Gal.4.15.

Phil.1.2.

SEP.

But also in our most sinfull subiection to many Antichristian enormities, which we are bound to eschue as hell.

SECTION XXI.

BVt besides that we ought to haue had somewhat which we want, wee haue somewhat which we should haue wanted: Some? yea, many Antichristian enormities.

The enormities of the Church in common.

To ſay we are abſolute, and neither want nor abound, were the voyce of Laodicea or Tyrus in the Prophet: Our Church as ſhee is true ſo humble: and is as far from arrogating perfection, as acknowledging falſhood: If ſhe haue enormities, yet not ſo many: or if many, not Antichriſtian. Your *Cham* hath eſpied ninetie one nakednesſes in this his mother, and glories to ſhew them; All his malice cannot ſhew one fundamentall error: and when the foule mouth of your falſe Martyr hath ſaid all, they are but ſome ſpots and blemiſhes, not the old running iſſues, and incurable botches of Ægypt: the particulars ſhall plead for themſelues. Theſe you eſchew as hell: While you goe on thus vncharitably both alike; Doe you hate theſe more, than Maſter *Smith*, and his faction hates yours? His Character ſhall be iudge: So do we value your deteſtation, as you his. It were well for you, if you eſchewed theſe enormities leſſe, and hell more: Your ſinfull ſubiection to theſe vnchriſtian humors, will proue more fearefull than to our Antichriſtian enormities.

Fr. Iohnſ. againſt M. Iacob. Bar. Gyff. refuted, i. Tranſgreſſ. p. 28.

SEP.

Shee is our mother: ſo may ſhee be, and yet not the Lords Wife: euery mother of children is not a wife. Ammi *and* Ruhamah *were bidden to plead with their mother Apoſtat* Iſrael, *and pleads that ſhee was not the Lords wife, nor He her husband,* Ho. 2. 1, 2. *And though you forbid vs a thouſand times, yet muſt we plead: not to excuſe our fault, but to iuſtifie our innocencie: and that not onely not ſo much in reſpect of our ſelues, as of the truth: which without ſacrilege wee may not ſuffer to bee condemned vnheard. And if you yet beare her not, rather blame your ſelues as deafe, than vs as dumbe.* Hierom. ad Euſtoch. Epitaph. Paulæ ex Pſal. 67.

SECTION XXII.

The Church of England is the Spouſe of Chriſt. *Cypr. de ſimplic. Prælator. Adulterari non poteſt ſponſa Chriſti, incorrupta eſt & pudica.*

SHE may be your Mother (you ſay) and not the Lords Wife. It is a good Mother that hath Children, and no Husband: Why did you not call her plaine Whore? Your old Embleme is, As is the mother, ſo is the Daughter. Theſe are the modeſt circumlocutions of a good Sonne, who cares not to proue himſelfe a Baſtard, that his Mother may be markt for an Harlot: be you a true *Lo-ammi*; but England ſhall neuer (I hope) proue an Apoſtate Iſrael: We haue no Calues in our Dan and Bethel, none of *Ieroboams* Idolatrie: We haue ſtill called God ISHI, and neuer burnt incenſe to *Baalim*: It is your Synagogue that hath fallen away from vs, as Iſrael from Iuda: But theſe Children were bidden to plead: Gods command ſhields them from the note of vngracious. *Abraham* muſt ſacrifice his Sonne; and this Sonne muſt condemne his Mother: ſhew vs either our equall deſert, or your equall warrant. Where hath God proclaimed our Church not his? By whoſe hand hath he publiſhed her diuorce? You haue ſhamed her wombe, not ſhe her bed, not God her demeanour.

1 King. 12. 29. Hoſ. 2. 16. 2. 13.

Your tongues are your owne, who can forbid you? We know you will plead, and excuſe; and cenſure, and defend; till all the world be weary: we may pray with *Hieron* to this ſenſe that of the Pſalmiſt, *Increpa Domine Beſtias Calami*: yet we ſee your Pens, Tongues, and Preſſes, buſie and violent. I will not applie to you that which *Auguſtine* of his Donatiſts. Though truth compell you to be dumbe, yet iniquitie will not ſuffer you to be ſilent. But if you write whole Marts and worlds of Volumes, you ſhall neuer be able either to iuſtifie your Innocence, or excuſe your fault: In the meane time, the noyſe of your contentions is ſo great, that your truth cannot be heard. Learned *Iunius*, and our learnedſt Diuines, and neighbour Churches, haue oft heard your clamors, neuer your truth: So little haue you of this, and ſo much of the other, that wee are ready to wiſh (as he of old) either our ſelues deafe, or you dumbe.

Aug. cont. Epiſt. Parmen. l. 1.

Epiſt. Iunij ad Separ.

SEP.

Is not Babylon *the Mother of Gods people? whom he therefore commandeth to depart out of her, leſt being partakers of her ſinnes, they alſo partake of her plagues. And to conclude, what ſay you more againſt vs, for your Mother the Church of England, than the Papiſts doe for their Mother, and your Mothers Mother, the Church of Rome, againſt you, whom they condemne as vnnaturall Baſtards and impious Patricides in your ſeparation from her?*

SECTION XXIII.

THE ſpirit of your *Proto-Martyr*, would hardly haue digeſted this title of *Babylon* Mother of Gods people; a murdering Step-mother, rather: Shee cannot be a Mother of Children to God, and no Church of God: Notwithſtanding, Gods people (would he ſay) may be in her, not of her. So Babylon bore them not, but Sion in Babylon; But I feare not your exceſſe of charitie: You flye to your Doctors challenge; and aske what we ſay againſt you for vs, which *Rome* will not ſay for her ſelfe againſt vs: Will you iuſtifie this Plea of *Rome*, or not? If you will, why doe you reuile her? If you will not, why doe you obiect it?

How the Church of England hath ſeparated from *Babylon*. *Gyſſ. reſut. 2. tranſg. Reuel. 18. 2. Anſ. fore-ſpeech to Counterpoyſe.*

Heare then what wee ſay both to you and them, our enemies both: and yet the enemies of our enemies: Firſt, wee diſclaime, and defie your Pedigree and theirs. The Church of *Rome* was neuer our Mothers Mother: Our Chriſtian faith came not from the ſeuen-hilles: Neither was deriued either from *Auguſtine* the Monke, or Pope *Gregorie*. *Britanie* had a worthy Church before either of them lookt into the world: It is true that the ancient Romane Church was ſiſter to ours: heere was neere kindred, no dependance: And not more conſanguinity, than (while ſhe continued faithfull) Chriſtian loue: Now ſhe is gone a whoring, her chaſte ſiſter iuſtly ſpitteth at her: yet euen ſtill (if you diſtinguiſh, as your learned Antagoniſt hath taught you, betwixt the Church and Papacie) ſhe acknowledges her Siſterhood, though ſhe refraines her conuerſation: as ſhe hath many ſlauiſh & factious abettors of her knowne and groſſe errors (to whom we deny this title) affirming them the body, whereof Antichriſt is the head, the great Whore, and Mother of abominations; ſo againe how many thouſands hath ſhe, which retaining the foundation according to their knowledge, (as our learned *Whitakers* had wont to ſay of *Bernard*) follow *Abſolom* with a ſimple heart: all which to reiect from Gods Church, were no better than preſumptuous cruelty. It were well for you before God and the world, if you could as eaſily waſh your hands of vnnaturall impiety, and treacherouſneſſe, as we of Baſtardy and vniuſt ſequeſtration. There can be no Baſtardy, where was neuer any Motherhood, we were nephewes to that Church, neuer ſonnes: vnleſſe as *Rome* was the mother City of the world, ſo by humane inſtitution, we ſuffered our ſelues to bee ranged vnder her Patriarchall authoritie, as being the moſt famous Church of the Weſt: a matter of courteſie, and pretended Order; no neceſſity, no ſpirituall obligation. As for our ſequeſtration, your mouth and theirs may bee ſtopt with this Anſwer: As all corrupted Churches, ſo ſome things the Church of *Rome* ſtill holds aright; a true God in three perſons, true Scriptures, though with addition, a true *Chriſt*, though mangled with foule and erroneous conſequences; true Baptiſme, though ſhamefully deformed with rotten Traditions; and many other vndeniable truths of God: ſome other things (and too many) her wicked Apoſtaſie hath deuiſed and maintained abhominably amiſſe; the body of her Antichriſtianiſme, groſſe errors, and (by iuſt ſequell) hereſies; their Popes Supremacie, infallibility, Illimitation, Tranſubſtantiation, Idolatrous and ſuperſtitious worſhip, and a thouſand other of this branne: In regard of all theſe latter, wee profeſſe to the world a iuſt and ancient ſeparation from this falſe faith and deuotion of the Romiſh Church; which neither you will ſay, nor they ſhall euer proue faulty: yea rather they haue in all theſe ſeparated from vs, who ſtill irrefragably profeſſe to hold with the ancient, from whom they are departed.

A Simone Zelota Niceph. Alij à Ioſ. Arimath. cuius hic ſepulchrum cernitur. Angli Paſcha Græco more celebrarunt. Iacob. Armin. Diſp. Cant. 8. 8. Fr. Iun. l. ſing. de Eccle.

departed. In regard of the other wee are ſtill with them, holding and embracing with them what they hold with Chriſt: neither will you (I thinke) euer prooue that in theſe we ſhould differ. As for our communion, they haue ſeparated vs by their proud and fooliſh excommunications: if they had not, wee would iuſtly haue begun: from their Tyranny and Antichriſtianiſme, from their miſerable Idolatry: but as for the body of their poore ſeduced Chriſtians, which remaine amongſt them vpon the true foundation (as doubtleſſe there are thouſands of them which laugh at their Pardons, Miracles, Superſtitions, and their truſt in merits repoſing onely vpon Chriſt) we adhere to them in loue and pittie, and haue teſtified our affection by our bloud, ready vpon any iuſt call to doe it more; neither would feare to ioyne with them in any true ſeruice of our common God: But the full diſcourſe of this point, that honourable and learned *Pleſſes* hath ſo foreſtalled, that whatſoeuer I ſay, would ſeeme but borrowed. Vnto his rich Treatiſe I referre my Reader, for full ſatisfaction: Would God this point were thorowly knowne, and well weighed on all parts. The neglect or ignorance whereof hath both bred and nurſed your ſeparation, and driuen the weake and inconſiderate into ſtrange extremities.

Phil. Morn. du Pleſſes Lib. de Eccle. cap. 10.

This ſay wee of our ſelues in no more Charity than Truth: But for you; how dare you make this ſhameleſſe compariſon? Can your heart ſuffer your tongue to ſay; that there is no more difference betwixt *Rome* and vs, than there is betwixt vs and you? How many hundred errors, how many damnable hereſies haue we euinced with you, in that (ſo compounded) Church? ſhew vs but one miſ-opinion in our Church that you can proue within the ken of the foundation: Let not zeale make you impudent: Your Doctor could ſay (ingenuouſly ſure) that in the Doctrines which ſhe profeſſeth, ſhe is far better and purer than the Whore Mother of *Rome*, and your laſt Martyr, yet better: If you meane (ſaith he) by a Church (as the moſt doe) that publike profeſſion whereby men doe profeſſe ſaluation to be had by the death and righteouſneſſe of Ieſus Chriſt, I am free from denying any Church of Chriſt to be in this Land: for I know the doctrine touching the holy Trinity, the natures and offices of the Lord Ieſus, free iuſtification by him; both the Sacraments, &c. publiſhed by her Maieſties authority, and commanded by her lawes, to bee the Lords bleſſed and vndoubted Truths, without the knowledge and profeſſion whereof no ſaluation is to be had: Thus hee with ſome honeſty, though little ſenſe. If therefore your will doe not ſtand in your light, you may well ſee, why we ſhould thus forſake their Communion, and yet not you ours. Yet though their corruptions be incomparably more, we haue not dared to ſeparate ſo farre from them, as you haue done from vs for leſſe: Still we hold them euen a viſible Church, but vnſound, ſicke, dying; ſicke, not of a conſumption onely, but of a leproſie or plague (ſo is the Papacie to the Church) diſeaſes, not more deadly than infectious: If they be not rather in *Sardies* taking; of whom the ſpirit of God ſaith, thou haſt a name that thou liueſt, but thou art dead; and yet in the next words bids them awake, and ſtrengthen the things which are ready to die. And though our iudgement and practiſe haue forſaken their erronious doctrines and ſeruice; yet our charity (if you take that former diſtinction) hath not vtterly forſaken and condemned their perſons. This is not our coolneſſe, but equality: your reprobation of vs for them, hath not more zeale than headſtrong vncharitableneſſe.

Counterp. p. 171.

1. Perry Exam. before M Fanſhaw and Iuſt. Young. Fr. Iun. de Eccleſ. M. Hooker Eccleſ. pol. Du Pleſſes, de Eccl. Iacob. Armin. diſput. D. Reynolds Theſſ. D. Feild of the Church. Reuel. 3. & 2.

SEP.

And were not Luther, Zuinglius, Cranmer, Latimer, *and the reſt begot to the Lord in the Wombe of the Romiſh Church? did they not receiue the knowledge of his Truth when they ſtood as liuall members of it? whom notwithſtanding afterwards they forſooke, and that iuſtly for her fornication.*

SECTION

SECTION XXIV.

BVT how could you without blushing once name *Cranmer*, *Latimer*, and those other holy Martyrs, which haue beene so oft obiected to the conuiction of your Schisme? Those Saints so forsooke the Romish Church, as we haue done, died witnesses of Gods Truth in that Church, from which you are separated: liued, preached, gouerned, shed their bloud in the communion of the Church of England, which you disclaime and condemne as no Church of God, as meerely Antichristian: Either of necessity they were no Martyrs, yea, no Christians, or else your Separations and Censures of vs are wicked. Chuse whether you will; They were in the same case with vs; we are in the same case with them; no difference but in the time: either their bloud will be vpon your heads, or your owne: this Church had then the same constitution, the same confusion, the same worship, the same Ministerie, the same gouernment (which you brand with Antichristianisme) swayed by the holy hands of these men of God; condemne them, or allow vs. For their Separation: They found many maine errors of doctrine in the Church of Rome (in the Papacie nothing but errors) worth dying for: shew vs one such in ours, and we will not only approue your Separation, but imitate it.

The separation made by our holy Martyrs.

SEP.

But here in the name of the Church of England, *you wash your hands of all* Babylonish *abominations, which you pretend you haue forsaken, and her for them. And in this regard you speake thus: The Reformation you haue made of the many and maine corruptions of the* Romish *Church, we doe ingenuously acknowledge, and doe withall imbrace with you all the truths which to our knowledge you haue receiued in stead of them. But* Rome *was not built all in a day. The mysterie of iniquitie did aduance it selfe by degrees: and as the rise was, so must the fall be. That Man of Sinne, and Lawlesse man, must languish and die away of a consumption,* 2 Thess. 2. 8. *And what though many of the highest Towers of* Babel, *and of the strongest Pillars also bee demolished, and pulled downe, yet may the building stand still, though tottering to and fro (as it doth) and onely vnderpropped and vpheld with the shoulder and arme of flesh, without which in a very moment it would fall flat vpon, and lie leuell with the earth.*

SECTION XXV.

THE Church of England doth not now wash her hands of Babylonish abominations, but rather shewes they are cleane. Would God they were no more foule with your slander than her owne Antichristianisme. Here will be found not pretences, but proofes of our forsaking Babylon; of your forsaking vs, not so much as well-coloured pretences: You begin to be ingenuous; while you confesse a reformation in the Church of England: not of some corruptions, but many; and those many not slight, but maine.

What separation England hath made.

The gifts of Aduersaries are thankelesse: As *Ierome* said of his *Ruffinus*; so may wee of you, that you wrong vs with praises: This is no more praise than your next page giues to Antichrist himselfe. Leaue out many, and though your commendations bee more vncertaine, we shall accept it: so your indefinite proposition shall sound to vs as generall, That wee haue reformed the maine corruptions of the Romish Church: None therefore remaine vpon vs, but slight and superficiall blemishes. So you haue forsaken a Church of foule skin, but of a sound heart; for want of beautie, not of truth.

But you say many, not All; that if you can picke a quarrell with one, you might reiect all: yet shew vs that one maine and substantiall error, which wee haue not reformed: and you doe not more embrace those truths with vs which we haue receiued, than wee will condemne that falshood which you haue reiected, and embrace the truth of that Separation which you haue practised.

The

The degrees whereby that ſtrumpet of Babylon got on Horſe-backe you haue learned of vs, who haue both learned and taught, that as Chriſt came not abruptly into the world, but with many preſages and prefigurations, (The day was long dawning ere this Sunne aroſe) ſo his aduerſarie (that Antichriſt) breaks not ſuddenly vpon the Church, but comes with much preparation and long expectance: and as his riſe, ſo his fall muſt be graduall, and leiſurely: Why ſay you then, that the whole Church euery where, muſt at once vtterly fall off from that Church where that Man of Sinne ſitteth? His fall depends on the fall of others, or rather their riſing from vnder him: If neither of theſe muſt be ſudden, why is your haſte? But this muſt not be, yet ought: as there muſt be hereſies, yet there ought not: It is one thing what God hath ſecretly decreed, another what muſt be deſired of vs: If we could pull that Harlot from her ſeat, and put her to *Ieſabels* death, it were happy: Haue wee not endeuored it? What ſpeake you of the higheſt Towers, and ſtrongeſt pillars, or tottering remainders of Babylon? wee ſhew you all her rooſes bare, her walles razed, her vaults digged vp, her Monuments defaced, her Altars ſacrificed to deſolation: Shortly, all her buildings demoliſhed, not a ſtone vpon a ſtone, ſaue in rude heapes, to tell that here once was Babylon: Your ſtrife goes about to build againe that her tower of confuſion. God diuides your languages: It will be well; if yet you build not more than we haue reſerued.

SEP.

You haue renounced many falſe doctrines in Poperie, and in their places embraced the truth. But what if this truth be taught vnder the ſame hatefull Prelacie in the ſame deuiſed office of Miniſterie, and confuſed communion of the prophane multitude, and that mingled with many errors?

SECTION XXVI.

The maine grounds of Separation.

YOu will now bee free both in your profeſſion and gift; You giue vs to haue renounced many falſe doctrines in Popery: and to haue embraced ſo many truths: we take it vntill more: You profeſſe where you ſticke, what you miſlike: In theſe foure famous heads, which you haue learned by heart from all your predeceſſors: An hatefull Prelacie, A deuiſed Miniſterie, a confuſed and profane communion, and laſtly, the intermixture of grieuous errors.

Bar. and *Gr.* againſt *Gyffe* Confer. & Exam. *paſſim.* *Perry* in his Exam. *Exo.* 1.2,3, &c. *Ierem.* 20.1. *Ierem.* 5. *vlt.*

What if this truth were taught vnder a hatefull Prelacie? Suppoſe it were ſo; Muſt I not imbrace the truth, becauſe I hate the Prelacie? What if Iſrael liue vnder the hatefull Ægyptians? What if *Ieremie* liue vnder hatefull *Paſhur*? What if the Iewes liue vnder an hatefull Prieſthood? What if the Diſciples liue vnder hatefull Scribes; What are others perſons to my profeſſion? If I may be freely allowed to bee a true profeſſed Chriſtian, what care I vnder whoſe hands? But why is our Prelacie hatefull? Actiuely to you, or paſſiuely from you? In that it hates you? Would God you were not more your owne enemies: Or rather becauſe you hate it? your hatred is neither any newes, nor paine: Who or what of ours is not hatefull to you? Our Churches, Bells, Clothes, Sacraments, Preachings, Prayers, Singings, Catechiſmes, Courts, Meetings, Burials, Marriages: It is maruell that our aire infects not: and that our heauen and earth (as *Optatus* ſaid of the Donatiſts) eſcape your hatred: Not the forwardeſt of our Preachers (as you terme them) haue found any other entertainment; no enemie could bee more ſpightfull; I ſpsake it to your ſhame. Rome it ſelfe in diuers controuerſarie diſcourſes hath bewrayed leſſe gall, than Amſterdam: the better they are to others, you profeſſe they are the worſe: yea, would to God that of *Paul* were not verified of you; hatefull, and hating one another: but we haue learned, that of wiſe Chriſtians, not the meaſure of hatred ſhould be reſpected, but the deſert: *Dauid* is hated for no cauſe, *Michaiah* for a good cauſe: Your cauſes ſhall be examined in their places onwards. It were happy, if you hated your owne ſinnes more, and peace leſſe: our Prelacie would trouble you leſſe, and you the Church.

Iohnſ. præf. to his 7. Reaſ.

Iohnſ. 7. Reaſ. p. 66. *Tit.* 3.4.

Pſal. 69.4.

SECTION

SECTION XXVII.

FOr our deuiſed office of Miniſtery, you haue giuen it a true title. It was deuiſed indeed by our Sauiour, when he ſaid, Goe teach all Nations and baptize; and performed in continuance, when he gaue ſome to be Paſtors and Teachers; and not onely the Office of Miniſtery in generall, but ours whom he hath made able to teach, and deſirous; ſeparated vs for this cauſe to the work, vpon due triall admitted vs, ordained vs by impoſition of hands of the Elderſhip, and praier, directed vs in the right diuiſion of the Word, committed a charge to vs; followed our Miniſtery with power, and bleſſed our labours with gracious ſucceſſe, euen in the hearts of thoſe whoſe tongues are thus buſie to deny the truth of our vocation: Behold here the deuiſed Office of our Miniſtery: What can you deuiſe againſt this? Your Paſtor, who (as his brother writes) hopes to worke wonders by his Logicall skill, hath killed vs with ſeuen Arguments, which he profeſſeth the quinteſſence of his owne, and *Penries* extractions, whereto your Doctor refers vs as abſolute. I would it were not tedious, or worth a Readers labour to ſee them ſcanned. I proteſt before God and the world, I neuer read more groſſe ſtuffe ſo boldly and peremptorily faced out: ſo full of Tautologies and beggings of the Queſtion neuer to be yeelded. Let me mention the maine heads of them, and for the reſt be ſorry that I may not be endleſſe.

The truth and warrant of the Miniſtery of England. *Mat.*28.19. *Epheſ.*4.11. 2 *Tim.*2.2. 1 *Tim.*3.1. *Act.*13. 1 *Tim.*3.6. 1 *Tim.*5.22. 1 *Tim.*2.15. Diſcourſe of the trouble and Excom. at Amſt.

To proue therefore that no communion may be had with the Miniſtery of the Church of England, he vſes theſe ſeuen demonſtrations. Firſt, Becauſe it is not that Miniſtery which Chriſt gaue, and ſet in his Church. Secondly, Becauſe it is the Miniſtery of Antichriſts Apoſtaſie. Thirdly, Becauſe none can communicate with the Miniſtery of England, but he worſhips the Beaſts image, and yeeldeth ſpirituall ſubiection to Antichriſt. Fourthly, Becauſe this Miniſtery deriueth not their power and function from Chriſt. Fiftly, Becauſe they miniſter the holy things of God by vertue of a falſe ſpirituall calling. Sixtly, Becauſe it is a ſtrange Miniſtery, not appointed by God in his word. Seuenthly, Becauſe it is not from Heauen but from Men.

Certaine Arg. againſt the Miniſt. of England. Counterpoyſ.

Now I beſeech thee Chriſtian Reader, iudge whether that which this man was wont ſo oft to obiect to his brother (a crackt braine) appeare not plainely in this goodly equipage of reaſons? For what is all this, but one and the ſame thing tumbled ſeuen times ouer? which yet with ſeuen thouſand times babbling ſhall neuer be the more probable. That our Miniſtery was not giuen and ſet in the Church by Chriſt, but Antichriſtian, what is it elſe to be from men, to be ſtrange, to be a falſe ſpirituall calling, not to be deriued from Chriſt, to worſhip the image of the Beaſt? So this great challenger that hath abridged his nine arguments to ſeuen, might aſwell haue abridged his ſeuen to one a halfe. Here would haue beene as much ſubſtance, but leſſe glory: As for his maine defence: Firſt, we may not either haue, or expect now in the Church that Miniſtery which Chriſt ſet: Where are our Apoſtles, Prophets, Euangeliſts? If we muſt alwayes looke for the very ſame adminiſtration of the Church which our Sauiour left, why doe we not challenge theſe extraordinary functions? Doe wee not rather thinke, ſince it pleaſed him to begin with thoſe Offices which ſhould not continue, that herein he purpoſely intended to teach vs, that if we haue the ſame heauenly buſineſſe done, we ſhould not be curious in the circumſtances of the perſons? But for thoſe ordinarie callings of Paſtors and Doctors (intended to perpetuity) with what forehead can he deny them to be in our Church? How many haue we that conſcionably teach and feed, or rather feed by teaching? Call them what you pleaſe, Superintendents (that is) Biſhops, Prelates, Prieſts, Lecturers, Parſons, Vicars, &c. If they preach Chriſt truly, vpon true inward abilities, vpon a ſufficient (if not perfect) outward vocation: ſuch a one (let all hiſtories witnes) for the ſubſtance, as hath bin euer in the Church ſince the Apoſtles times: they are Paſtors and Doctors allowed by Chriſt: We ſtand not vpon circumſtances and appendances of the faſhions of ordination, manner of choice, attire, titles, maintenance: but if for ſubſtance theſe be not true Paſtors and Doctors, Chriſt had

*Vbi res conuenit quis non verba contemnat? Aug. de Ordin.*2.

had neuer any in his Church, ſince the Apoſtles left the earth. All the difficultie is in our outward calling: Let the Reader grant our graue and learned Biſhops to be but Chriſtians, and this will eaſily bee euinced lawfull, euen by their rules: For, if with them euery Plebeian Artificer hath power to elect and ordaine by vertue of his Chriſtian profeſſion (the act of the worthieſt ſtanding for all) how can they deny this right to perſons qualified (beſides common graces) with wiſdome, learning, experience, authority? Either their Biſhopricke makes them no Chriſtians (a poſition which of all the world beſides this Sect, would be hiſſed at) or elſe their hands impoſed are thus farre (by the rules of Separatiſts) effectuall. Now your beſt courſe is (like to an Hare that runnes backe from whence ſhe was ſtarted) to flie to your firſt hold: No Church, therefore no Miniſtery: So now, not the Church hath deuiſed the Miniſtery, but the Miniſtery hath deuiſed the Church: I follow you not in that idle circle: Thence you haue beene hunted already: But now, ſince I haue giuen account of ours; I pray you tell me ſeriouſly, Who deuiſed your Office of Miniſtery? I dare ſay, not Chriſt, not his Apoſtles, not their Suceſſors: What Church euer in the world can be produced (vnleſſe in caſe of extremity for one turne) whoſe conſpiring multitude made themſelues Miniſters at pleaſure? what rule of Chriſt preſcribes it? What reformed Church euer did, or doth practiſe it? what example warrants it? where haue the inferiours laid hands vpon their Superiours? What congregation of Chriſtendome in all records afforded you the neceſſary patterne of an vnteaching Paſtor, or an vnfeeding Teacher?

Brow. ſtate of Chriſtians.

It is an old policy of the faulty, to complaine firſt: Certainly, there was neuer Popiſh Legend a more errand deuice of man than ſome parts of this Miniſtery of yours, ſo much gloried in for ſincere correſpondence to the firſt Inſtitution.

SECTION XXVIII.

YOur ſcornfull exception at the confuſed communion of the profane multitude, ſauours ſtrong of Phariſee, who thought it ſinne to conuerſe *(cum terræ filijs)* the baſe vulgar, and whoſe very Phylacteries did ſay, Touch me not, for I am cleaner than thou, This multitude is profane (you ſay) and this communion confuſed: If ſome be profane, yet not all; for then could be no confuſion in the mixture: If ſome be not profane, why doe you not loue them as much as you hate the other? If all maine truths be taught amongſt ſome godly, ſome profane; why will you more ſhun thoſe profane, then cleaue to thoſe Truths, and thoſe godly? If you haue duly admoniſhed him, & deteſted & bewailed his ſin; what is another mans profaneneſſe to you? If profanenes be not puniſhed, or confuſion be tollerated, it is their ſin, whom it concerneth to redreſſe them: If the Officers ſin, muſt we run from the Church? It is a famous & pregnant proteſtation of God by *Ezekiel: The righteouſnes of the righteous ſhall be vpon him, and the wickednes of the wicked ſhall be vpon himſelfe.* And if the Fathers ſowre Grapes cannot hurt the childrens teeth, how much leſſe ſhall the neighbours? But whither will you runne from this Communion of the profane? The ſame fault you finde with the *Dutch* and *French*; yea, in your owne. How well haue you auoyded it in your ſeparation, let M. *White*, *George Iohnſon*, Maſter *Smith* be ſufficient witneſſes, whoſe plentifull reports of your known vncleaneſſes, ſmothered miſchiefes, malicious proceedings, corrupt packings, communicating with knowne offenders, bolſtering of ſinnes, and willing conniuences, as they are ſhamefull to relate, ſo might well haue ſtopt your mouth from excepting at our confuſed Communion of the profane.

Confuſed Cõmunion of the profane. *Perplexæ ſunt iſtæ duæ ciuitates in hoc ſeculo inuicem, permixtæ, donec vltimo iudicio dirimantur. Aug. de Ciuit. Dei, l. 13. 3. Ezæ. 18. 20. Orig. Vnuſquiſq; propter proprium peccatũ morietur, in propria iuſtitia viuet, &c.* Fr. *Iohnſ.* Artic. againſt the Dutch and Fr. Anſw. againſt *Broughton.* Diſcouer. of *Brown.* Troubles and excom. at. *Amſt.* Charact. præf. *Iidem in publico accuſatores, in occulto rei, in ſemetipſos cenſores pariter & nocentes: Dãnant foris quod intus operantur.*

SEP.

Shall ſome generall Truths (yea, though few of them in the particulars may be ſoundly practiſed) ſweeten and ſanctifie the other Errours? Doth not one Hereſie make an Heretike? and

and doth not a little Leuen, whether in doctrine or manners, leauen the whole lumpe? 1 Cor. 5.6, Gal.5.9. Hag.2.13. *If Antichrist held not many truths, wherewith should he countenance so many forgeries, or how could his worke bee a mysterie of iniquitie? which in* Rome *is more grosse and palpable; but in* England *spunne with a finer threede, and so more hardly discouered. But to wade no further in vniuersalities; we will take a little time to examine such particulars, as you your selfe haue picked out for your most aduantage, to see whether you bee so cleare of* Babels *Towers in your owne euidence, as you leare the world in hand.*

SECTION XXIX.

HOw many and grieuous errors are mingled with our Truths, shall appeare sufficiently in the sequell; If any want, let it bee the fault of the accuser. It is enough for the Church of Amsterdam to haue no errors. But ours are grieuous: Name them, that our shame may be sequell to your griefe: So many they are, & so grieuous, that your Martyr, when he was vrged to instance, could finde none but our opinion concerning Christs descent into Hell; & except he had ouer-reached, not that. Call you our Doctrines some generall truths? Looke into our Confessions, Apologies, Articles, and compare them with any, with all other Churches; and if you finde a more particular, sound, Christian, absolute profession of all fundamentall truths in any Church, since Christ ascended into Heauen, renounce vs as you do, & we will separate vnto you: But these truths are not soundly practised: Let your Pastor teach you, that if errors of practise should bee stood vpon, there could bee no true Church vpon earth: Pull out your owne beame first: wee willingly yeeld this to bee one of your truths, that no truth can sanctifie error: That one heresie makes an Heretike: but learne withall, that euery error doth not pollute all truths: That there is hay and stubble, which may burne, yet both the foundation stand, and the builder bee saued: Such is ours at the worst, why doe you condemne where God will saue? No Scripture is more worne with your Tongues and Pens, than that of the Leauen, 1 *Cor.* 5.6. If you would compare Christs Leauen with Pauls, you should satisfie your selfe. Christ sayes, *The Kingdome of Heauen is as Leauen*; Paul sayes, *A grosse sinne is Leauen*: Both *leauens the whole lumpe*: neither may be taken precisely, but in resemblance: not of equalitie, (as he said well) but of qualitie: For notwithstanding *the Leauen of the Kingdome*, some part you grant is vnsanctified; So notwithstanding *the Leauen of sinne*, some (which haue striuen against it to their vtmost) are not sowred: The leauening in both places must extend onely to whom it is extended: the subiects of regeneration in the one; the partners of sinne in the other: So our Sauiour saith, *Yee are the salt of the earth*; Yet too much of the earth is vnseasoned: The truth of the effect must bee regarded in these speeches, not the quantitie: It was enough for S. *Paul* to shew them by this similitude, that grosse sinnes where they are tolerated, haue a power to infect others: whether it be (as *Hierome* interprets it) by ill example, or by procurement of iudgements: and thereupon the incestuous must bee cast out: All this tends to the excommunicating of the euill, not to the separating of the good: Did euer *Paul* say, If the incestuous bee not cast out, separate from the Church? Shew vs this, and we are yours: Else it is a shame for you, that you are not ours: If Antichrist hold many truths, and wee but many, wee must needs be proud of your praises: We hold all his truths, and haue shewed you, how we hate all his forgeries, no lesse than you hate vs: Yet the mysterie of iniquitie is still spun in the Church of England; but with a finer threed: So fine, that the very eyes of your malice cannot see it; yet none of our least Motes haue escaped you: Thanks bee to our good God, we haue the great mysterie of godlinesse so fairely and happily spun amongst vs, as all, but you, blesse God with vs, and for vs: As soone shall yee finde Charitie and Peace in your English Church, as heresie in our Church of England.

Our Errors intermingled with Truth.

Barr. Confer. with *M. Hutchins.* & and *D. Andr.*

Inquir. into *M. White, p.* 35. *Mat.* 13.33.

M. Bredwell.

Hierom. In hoc ignoratis, quia malo exemplo possint plurimi interire? Sed & peruenius delicta in omnem populū Iudeorum iram Dei legimus aduenisse.

1 *Tim.* 3.16.

SEP.

Where (say you) are those proud Towers of their vniuersall Hierarchie? One in Lambeth, *another in* Fulham: *and whereseoeuer a Pontificall Prelate is, or his Chancellor, Commissarie, or other Subordinate, there is a Tower of* Babel *vnruinated. To this end I desire to know of you, whether the office of Archbishops, Bishops, and the rest of that ranke, were not parts of that accursed Hierarchie in Queene* MARIES *dayes, and members of that Man of sin? If they were then as shoulders & armes vnder that head the Pope, and ouer the inferiour members; and haue now the same Ecclesiasticall Iurisdiction deriued and continued vpon them, whereof they were possessed in the time of Popery (as it is plaine they haue by the first Parliament of Queene* ELIZABETH) *why are they not still members of that bodie, though the head the Pope be cut off?*

SECTION XXX.

Whether our Prelacie be Antichristian. Seuen Argu. first Answ. Counterpoys.

TO the particular instances: I aske where are the proud Towers of their Vniuersall Hierarchie? You answer roundly: One in *Lambeth*, another in *Fulham*, &c. What Vniuersall? Did euer any of our Prelates challenge all the World as his Dioceese? Is this simplicitie, or malice? If your Pastor tell vs, that as well a World as a Prouince, Let me returne it; If hee may be Pastor ouer a Parlour-full: Why not of a Citie? And if of a Citie, why not of a Nation? But these you will proue vnruinated Towers of that Babel: You aske therefore whether the Office of Archbishops, Bishops, and the rest of that ranke, were not in Queene MARIES dayes, parts of that accursed Hierarchie, and members of that Man of sinne. Doubtlesse they were: Who can denie it? But now (say you) they haue the same Ecclesiasticall Iurisdiction continued: This is your miserable Sophistrie: Those Popish Archbishops, Bishops, and Clergie were members of Antichrist: not as Church-Gouernours, but as Popish; while they swore subiection to him, while they defended him, whiles they worshipt him aboue all that is called God, and extorted this homage from others, how could they be other but limmes of that Man of sinne? shall others therefore which defie him, resist, trample vpon him, spend their liues and labours in oppugnation of him, bee necessarily in the same case, because in the same roome? Let mee helpe your Anabaptists with a sound Argument: The Princes, Peeres, and Magistrates of the Land in Queene MARIES dayes were shoulders and armes of Antichrist; their calling is still the same; therefore now they are such: Your Master *Smith* vpon no other ground, disclaymeth Infants Baptisme, crying out that this is the maine relique of Antichristianisme. But see how like a wise Master you confute your selfe: They are still members of the bodie, though the head (the Pope) be cut off: The head is Antichrist, therefore the bodie without the head is no part of Antichrist: He that is without the head Christ, is no member of Christ: so contrarily; I heare you say, the very Iurisdiction and Office is here Antichristian, not the abuse: What? in them, and not in all Bishops since, and in the Apostles times? Alas, who are you that you should oppose all Churches and times? Ignorance of Church-storie, and not distinguishing betwixt substances and appendances, personall abuses, and callings, hath led you to this errour: Yet since you haue reckoned vp so many Popes, let mee helpe you with more: Was there not one in Lambeth, when Doctor *Cranmer* was there? One in Fulham, when *Ridley* was there? One in Worcester, when *Latimer* was there? One at Winchester, when *Philpot* was there? Wee will goe higher; Was not *Hilarius* at Arles, *Paulinus* at Nola, *Primasius* at Vtica, *Eucherius* at Lyons, *Cyril* at Alexandria, *Chrysostome* at Constantinople, *Augustine* at Hippo, *Ambrose* at Millaine? What should I be infinite? Was not *Cyprian* at Carthage, *Euodius*, and after him *Ignatius* in Saint *Iohns* time at Antioch, *Polycarpus* at Smyrna, *Philip* at Cæsarea, *Iames* and *Simeon* and *Cleophas* at Hierusalem, and (by much consent of Antiquitie) *Titus* in Creet, *Timothie* at Ephesus, *Marke* at Alexandria: yea, to be short, was there not euery where in all Ages, an allowed Superioritie of Church-Gouernours vnder this title? Looke into the frequent Subscriptions of all Councels, and their Ca-

Character of the Beast against *R. Clifton.*

Arch-Deacon.

Beatissimus Papa passim in Epist. Ignat. ad Trallian. Euseb. l. 3. Ex Euseb. Hier. Catalog. Scrip. Epaphanio, &c.

nons:

nons: Looke into the Regiſters of all times, and finde your ſelfe anſwered: Let Reuerend *Caluin* be our Aduocate: I would deſire no other words to confute you, but his: Hee ſhall tell you that euen in the Primitiue Church, the Presbyters choſe one out of their number in euery Citie, whom they titled their Biſhop, leſt diſſenſion ſhould ariſe from equalitie. Let *Hemingius* teach you that this was the practiſe of the pureſt Church: Thus it was euer; and if Princes haue pleaſed to annex either large maintenances, or ſtiles of higher dignitie, and reſpect vnto theſe, doe their additions annihilate them? Hath their double honour made voyd their callings? Why, more than extreme needineſſe? If *Ariſtotle* would not allow a Prieſt to be a Tradeſman, yet *Paul* could yeeld to homely Tent-making: if your Elders grow rich or noble, doe they ceaſe to be, or begin to be vnlawfull? But in how many Volumes hath this point beene fully diſcuſſed? I liſt not to gleane after their full carts.

Caluin. Inſtit. l. 4. Hieron. Euagrio. Heming. Poteſt. Eccleſ. claſ. 3. cap. 10.

Hinc Eccleſia purior ſecutate̅pora Apoſtolorū, fecit alios Patriarchas, quorum erat curare vt Epiſcopi cuiuſq; Diœceſeos rite eligerentur, vt ſuũ munus Epiſcopi ſinguli probè adminiſtrarent, &c. Ariſt. Pol. 7. Potentia diuitiarum & paupertatis humilitas vel humiliorem vel inferiorem Epiſcopum non facit. Hieron. Euagr.

SEP.

And ſo doe all the Reformed Churches in the World (of whoſe teſtimonie you boaſt ſo loud) renounce the Prelacie of England, *as part of that* Pſeudo-Clergie, *and Antichriſtian Hierarchie deriued from* Rome.

SECTION XXXI.

FRom your owne Verdict you deſcend to the teſtimonies of all Reformed Churches: I bluſh to ſee ſo wilfull a ſlander fall from the pen of a Chriſtian. That all Reformed Churches renounce our Prelacie as Antichriſtian, what one hath done it? Yea, what one forraine Diuine of note, hath not giuen to our Clergie the right hand of Fellowſhip? ſo farre is it from this, that *I. Alaſco* was the allowed Biſhop of our firſt Reformed ſtrangers in this Land; ſo far, that when your Doctor found himſelfe vrged (by *M. Spr.*) with a cloud of witneſſes for our Church and Miniſterie, as *Bucer, Martyr, Fagius, Alaſco, Caluin, Beza, Bullinger, Gualter, Simler, Zanchius, Iunius, Rollocus*, and others, he had nothing to ſay for himſelfe, but, Though you come againſt vs with Horſe-men and Chariots, yet we will remember the name of the Lord our God; and turnes it off with the accuſation of a Popiſh plea, and reference to the practiſe of the Reformed: And if therefore they haue ſo renounced it, becauſe their practiſe receiues it not; Why, like a true Make-bate doe you not ſay, that our Churches haue ſo renounced their Gouernment? Theſe ſiſters haue learned to differ, and yet to loue and reuerence each other: and in theſe caſes to enioy their owne formes, without preſcription of neceſſitie or cenſure. Let Reuerend *Beza* be the Trumpet of all the reſt, who tells you that the Reformed Engliſh Churches continue, vpheld by the authoritie of Biſhops, & Archbiſhops, that they haue had men of that Ranke, both famous Martyrs, and worthy Paſtors and Doctors: and laſtly, congratulates this bleſſing to our Church: or let *Hemingius* tell you the iudgement of the Daniſh Church: *Iudicat cæteros Miniſtros, &c.* it iudgeth, ſaith he, that other Miniſters ſhould obey their Biſhops in all things, which make to the edification of the Church, &c. But what doe I oppoſe any to his name-leſſe *All*? his owne ſilence confutes him enough in my ſilence.

The iudgment and practiſe of other reformed Churches.

Anſw. Counterpoyſ. third Conſid. *Pſal. 20. 7.*

Bez. de Miniſtr. Euang. cap. 18. Cited alſo by D. *Down. p. 29. Hemingius. Iudicat cæteros Miniſtros ſuis Epiſcopis obtemperare debere. Poteſt Eccl. x. 10.*

SEP.

It ſeemes, the ſacred (ſo called) Synod aſſumeth little leſſe vnto her ſelfe in her determinations: otherwiſe, how durſt ſhee decree ſo abſolutely, as ſhee doth touching things reputed indifferent, viz. that all men in all places muſt ſubmit vnto them without exception, or limitation? Except ſhee could infallibly determine, that theſe her Ceremonies thus abſolutely impoſed, ſhould edifie all men at all times, how durſt ſhee thus impoſe them? To exact obedience in and vnto them, whether they offend or offend not, whether they edifie or deſtroy, were intolerable preſumption.

SECTION XXXII.

Our Synods determination of things indifferent. Article 21.

THERE was neuer a more idle and beggerly cauill than your next: your Christian Reader must needs think you hard driuen for quarrels, when you are faine to fetch the Popes infallibility out of our Synod, whose flat Decree it was of olde: That euen generall Councels may erre, and haue erred. But wherein doth our sacred Synod assume this infallibilitie, in her determinations? Wherefore is a Synod, if not to determine? But of things reputed indifferent? What else are subiect to the constitutions of men? Good and euill are either directly, or by necessarie sequell ordred by God: these are aboue humane power: What haue men to doe, if not with things indifferent? All necessary things are determined by God, indifferent by men from God, which are as so many particulars, extracts from the generals of God: These things (saith learned *Caluin*) are indifferent, and in the power of the Church: Either you must allow the Church this, or nothing. But these decrees are absolute, what lawes can be without a command? The Law that tyes not is no Law: No more than that (saith *Austen*) which ties vs to euill. But for all men, and all times? How for all? For none (I hope) but our owne. And why not for them? but without exception and limitation: Doe not thus wrong our Church: our late Arch-bishop (if it were not piacular for you to read ought of his) could haue taught you in his publike writings, these fiue limitations of inioyned ceremonies: First, that they be not against the Word of God: Secondly, that Iustification or Remission of sinnes be not attributed to them: Thirdly, That the Church bee not troubled with their multitude: Fourthly, that they be not decreed as necessarie, and not to be changed: And lastly, that men be not so tied to them, but that by occasion they may bee omitted, so it be without offence and contempt; you see our limits: but your feare is in this last, contrary to his. He stands vpon offence in omitting, you in vsing: As if it were a iust offence to displease a beholder, no offence to displease and violate authoritie: What Law could euer be made to offend none? Wise *Cato* might haue taught you this, in *Liuie*, that no Law can bee commodious to all: Those lips which preserue knowledge, must impart so much of it to their hearers, as to preuent their offence: Neither must Law-giuers euer foresee what constructions will be of their Lawes, but what ought to bee: Those things which your Consistory imposes, may you keepe them if you list? Is not the willing neglect of your owne Parlour-Decrees punished with Excommunication? And now what is all this to infallibility? The sacred Synod determines these indifferent Rites, for decencie and comlinesse to be vsed of those whom it concernes, therefore it arrogates to it selfe infallibilitie: A conclusion fit for a Separatist.

Obligatio sine coercione nulla. Reg. Iur. Non iura dicenda sunt, &c. de Ciuit. lib. 19 Answ. to the Admon. p. 279. cited also by D. *Sparkes*, p. 14

Aug. Epist. 86. In his enim rebus, de quibus nihil certi statuit Scriptura Diuina, mos populi Dei vel institutа maiorum pro lege tuenda sunt. Liuius Deca. 1. 4 Nulla lex satis commoda omnibus est, id modo quæritur, si maiori parti & in summa prodest.

You stumble at the Title of Sacred: euery straw lies in your way; your *Calepine* could haue taught you, that Houses, Castles, Religious businesses, old age it selfe, haue this stile giuen them: And *Virgil* (*vittasque resoluit Sacrati capitis:*) no Epithete is more ordinary to Councells and Synods: The reason whereof may be fetched from that Inscription of the Elibertine Synod, of those nineteene Bishops is said: When the holy and Religious Bishops were set: How few Councels haue not had this Title? To omit the late, The Holy Synod of *Carthage*, vnder *Anastasius*: The Holy and peaceable Synod at *Antioch*: The Holy Synod of God, and Apostolicall, at *Rome* vnder *Iulius*. The Holy and great Synod at *Nice*: and not to bee endlesse: The Holy Synod of *Laodicea* (though but prouinciall.) What doe these Idle exceptions argue but want of greater?

Cum conscdissent sancti & religiosi Episcopi Bin. Tom. 1. p. 239. Sancta Synod. Carthagi. 4. sub Anastasio, 553. Sancta & Pacifica Synod. Antiochen. Tom. 1. p. 420. Sancta Dei & Apostolica Synodus. 413. Peruenit ad Sanctam Synodum. Can. Nic. 18. 309. Sancta Synod. Laodicena, 288.

SEP.

To let passe your Ecclesiasticall Consistaries, wherein sinnes and absolutions from them are as venial and sleight as at Rome; *Lest not a Law of the Eternall God, that the Ministers of the Gospell, the Bishops or Elders should bee apt and able to teach.* 1 Timoth. 3. 2. Titus 1. 9. *and is it not their grieuous sinne so bee vnapt hereunto?* Esa. 56. 10, 11. *And yet who knoweth*

knoweth not that the Patrons amongst you present, that the Bishops institute, the Archdeacons induct, the Churches receiue, and the Lawes both Ciuill and Ecclesiasticall allow and iustifie Ministers vnapt and vnable to teach? Is it not a Law of the Eternall God, that the Elders should feed the flock ouer which they are set, labouring amongst them in the Word and Doctrine? Acts 20.28. 1 Pet.5.1.2. *And is it not sin to omit this duty? Plead not for* Baall. *Your Dispensations for Non-residencie and Pluralities of Benefices, as for two, three, or more; yea* tot quot, *as many as a man will haue or can get, are so many Dispensations with the Lawes of God, and sinnes of men. These things are too impious to bee defended, and too manifest to bee denied.*

SECTION XXXIII.

SOme great men, when they haue done ill, out-face their shame with enacting Lawes to make their sins lawfull. While you thus charge our practise, you bewray your owne: Who hauing separated from Gods Church, deuise slanders to colour your sinne: Wee must bee shamfull, that you may bee innocent: You load our Ecclesiasticall Consistories with shameleese reproach: Farre bee it from vs to iustifie any mans personall sinnes; yet it is safer sinning to the better part: Fie on these odious comparisons: sinnes as saleable as at *Rome*? Who knowes not that to be the Mart of all the World? Periuries, Murders, Treasons are there bought and sold when euer in ours? The Popes coffers can easily confute you alone: What tell you vs of these? let me tell you: Mony is as fit an aduocate in a Consistorie, as fauour or malice: These, some of yours haue complained of, as bitterly as you of ours: As if we liked the abuses in Courts: as if corrupt executions of wholesom Lawes must bee imputed to the Church, whose wrongs they are. No lesse hainous, nor more true is that which followeth. True Elders (not yours) should be indeed, *Maxima*. This wee call for as vehemently (not so tumultuously) as your selues.

Sinnes sold in our Courts.

G. *Iohns.* Trouble and Excommunications at *Amsterdam.*

That they should feed their Flockes with Word and Doctrine, we require more than you: That Patrons present, Bishops institute, Arch-Deacons induct some, which are vnable, we graut and bewaile. But that our Church-Lawes iustifie them, we deny, and you slander. For our Law (if you know not) requires, that euery one to bee admitted to the Ministery, should vnderstand the Articles of Religion, not only as they are compendiously set downe in the Creed, but as they are at large in our Booke of Articles, neither vnderstand them onely, but be able to proue them sufficiently out of the Scripture, and that not in English onely, but in Latine also: This competencie would proue him (for knowledge) *Maximus*: If this bee not performed, blame the persons, cleere the Law. Profound Master *Hooker* tels you, that both Arguments from light of Nature, Lawes, and Statutes of Scripture, the Canons that are taken out of ancient Synods, the Decrees and Constitutions of sincerest times, the sentences of all antiquity, and in a word, euery mans full consent and conscience, is against ignorance in them that haue charge and cure of soules. And in the same booke, Did any thing more aggrauate the crime of *Ieroboams* Apostasie, than that he chose to haue his Clergie the scumme and refuse of his whole Land? Let no man spare to tell it them, they are not faithfull towards God, that burden wilfully his Church, with such swarmes of vnworthy Creatures: Neither is it long, since a zealous and learned Sermon dedicated to our present Lord Archbishop by his owne Chaplaine, hath no lesse taxed this abuse, whether of insufficiencie, or negligence (though with more discretion) than can bee expected from your malicious Pen. Learne henceforth not to diffuse crimes to the innocent.

Can. 34.

M. *Hookers* fift booke of *Ecclesiasticall Polit. Pag.* 263.

D. *Downam* of the office and dignitie of the Ministery. Counterpoys. pag. 179. *Dist.* 34 *Can. Lector, Papa potest contra Apostolum dispensare, & Caus.* 25. *q.* 1. *Can. sunt quidā Dispensat. in Euangelio, &c. De concess. præbend. lib.* 3. *Ca.*

For the rest: your *Baal*, in our Dispensations for Pluralities, would thus plead for himselfe: First, he would bid you learne of your Doctor to distinguish of sinnes: sinnes (saith hee) are either controuertible, or manifest: if controuertible or doubtfull, men ought to beare one with anothers different iudgement; if they doe not, &c. they sinne: such is this: if some be resolued, others doubt; and in whole Volumes plead, whether conuenience, or necessity: how could your charitie compare these with sinnes euicted?

Secondly, hee would tell you that these Dispensations are intended and directed, not against the offence of God, but the danger of Humane Lawes: not securing from sinne: but from losse: But, for both these points of Non-residence and insufficiencie, if you sought not rather strife than satisfaction; his Maiesties Speech in the Conference at *Hampton* Court, might haue stayed the course of your quarrellous Pen: No reasonable minde, but would rest in that Gracious and royall determination. Lastly, Why looke you not to your owne Elders at home? euen your handfull hath not auoided this crime of Non-residency: What wonder is it, if our world of men haue not escaped?

Proposait secundum plenitudinem potestatis de iure possumus supra ius dispensare, & Glossa paulo infra, Papa cõtra Apostolum dispensat &c. Su. confer. p. 52. M. Whites disco.

SEP.

You are wiser, and I hope honester than thus to attempt, though that receiued Maxime amongst you (No Gentrie, no Bishop; no Bishop, no King) sauours too strongly of that Weed. But what though you be loyall to earthly Kings and their Crownes and Kingdomes, yet if you bee Traytors and Rebels against the King of his Church Iesus Christ, and the Scepter of his Kingdome, not suffering him by the Lawes and officers to reigne ouer you, but in stead of them doe stoop to Antichrist in his offices and Ordinances; shall your loyaltie towards men, excuse your Treasons against the Lord? though you now cry neuer so lowd, Wee haue no King but Cæsar, Iohn. 19.15, *yet is there another King, one Iesus, which shall returne and passe a heauy doome vpon the Rebellious,* Luke 19.27. *These enemies which would not haue me reigne ouer them, bring them and slay them before me.*

SECTION XXXIIII.

Our Loyaltie to Princes cleered, theirs questioned. *Bar.* against *Gyfford.* Inconst. of *Brown. p.* 113.

YOv that confesse our wisedome and honesty, must now plead for your owne: your hope is not more of vs, than our feare of you. To depose Kings, & dispose Kingdomes is a proud worke: you want power, but what is your will? For Excommunication, it is cleere enough: While you fully hold that euery priuate man hath as much power in this censure, as the Pastors, and that Princes must be equally subiect with them to these their censures. Let any man now deuise if the *Brownists* could haue a King, how that King could stand one day vnexcommunicated? Or if this censure meddle onely with his soule, not with his Scepter, How more than credible is it, that some of your Assemblies in Queene ELIZABETHS dayes concluded, that shee was not (euen in our sense) Supreme Head of the Church, neither had authority to make Lawes Ecclesiasticall in the Church? It is well if you will disclaime it: But you know your receiued position; That no one Church is Superiour to other: No authoritie therefore can reuerse this Decree; your will may doe it; yea, what better than Rebellion appeares in your next clause? While you accuse our Loyaltie to an earthly King, as treasonable to the King of the Church, Christ Iesus; If our Loyalty be a sinne, where is yours? If we be Traytors in our obedience, what doe you make of him that commands it? Whether you would haue vs each man to play the *Rex*, and erect a new Gouernment, or whether you accuse vs as Rebels to Christ in obeying the old: God blesse King IAMES from such Subiects. But whose is that so vnsauourie weed, No Bishop, no King? Know you whom you accuse? let me shew you your Aduersaries: it is King IAMES himselfe in his *Hampton* Conference: is there not now suspition in the word? surely you had cause to feare that the King would proue no good subiect: Belike, not to Christ: What doe you else in the next but proclaime his opposition to the King of Kings? or ours in not opposing his? As if we might say with the Israelites, O Lord our God, other Lords besides thee haue ruled vs: If we would admit each of your Elders to be so many Kings in the Church, wee should stoope vnder Christs Ordinances; Shew vs your Commission, and let it appeare, whether we be Enemies, or you Vsurpers. Alas, you both refuse the rule of his true Deputie, and set vp false; Let this fearefull doome of Christ light where it is most due: *Euen so let thine enemies perish, O Lord.*

Ibid.

Inquiry into *Th. White.*

Pag. 36.

Esa. 26. 13.

SEP.

Not to speake of the errour of vniuersall Grace, and consequently, of Free-will, that groweth on apace amongst you, what doe you else but put in for a part with God in conuersion? though not through freedome of will, yet in a deuised Ministery, the meanes of conuersion: it being the Lords peculiar as well to appoint the outward Ministery of conuersion, as to giue the inward grace.

SECTION XXXV.

GOe on to slander: Euen that which you say, you will not speake, you do speake with much spight and no truth: What hath our Church to doe with errors of vniuersall grace or Free-will? Errors which her Articles doe flatly oppose: what shamelessenesse is this? Is shee guilty euen of that which shee condemnes? If some few priuate iudgements shall conceiue, or bring forth an error, shall the whole Church doe penance? Would God that wicked and hereticall Anabaptisme, did not more grow vpon you than those errours vpon vs; you had more neede to defend, than accuse: But see (Christian Reader) how this man dragges in crimes vpon vs, as *Cacus* did his Oxen: We doe (forsooth) part stakes with God in our conuersion; wherein? in a deuised Ministerie, the meanes of conuersion; well fetcht about: There may bee a Ministerie, without a conuersion; and (*e conuerso*) There may be a conuersion without a Ministery: Where now are the stakes parted? yet thus we part stakes (with the Apostle) that wee are Gods Fellow-labourers in this great worke: He hath separated vs to it, and ioyned vs with him in it; it is he (as we haue proued) that hath deuised our Ministerie: yea, your selfe shall proue it: it is his peculiar to appoint the outward Ministery, that giues the inward grace. But hath not God giuen inward grace, by our outward Ministerie? Your hearts shall be our witnesses: What will follow therefore, but that our Ministerie is his peculiar appointment?

Errors of Free-will, &c. fained vpon the Church of England.

1 Cor. 3. 9. Θεοῦ γάρ συνεργοί ἐσμεν.

SEP.

Where (say you) are these rotten hearts of Transubstantiating of bread? And where (say I) learned you your deuout kneeling to, or before the bread, but from that errour of Transubstantiation? Yea, what lesse can it insinuate, than either that, or some other the like idolatrous conceit? If there were not some thing more in the Bread and Wine than in the water at Baptisme, or in the Word read or preached, Why should such solemne kneeling bee so seuerely prest at that time, rather than vpon the other occasions? And well and truely hath your owne men affirmed, that it were farre lesse sinne, and appearance of an Idolatrie that is nothing so grosse, to tye men in their Prayers, to kneele before a Crucifixe, than before the Bread and Wine: and the reason followeth, for that Papists commit an Idolatrie far more grosse and odious in worshipping the Bread, than in worshipping any other of their Images or Idols whatsoeuer. Apol. of the Min. of Lincoln. Diot. part. 1. pag. 66.

SECTION XXXVI.

OVR kneeling you deriue (like a good Herald) from the errour of Transubstantiation: but to set downe the descent of this pedigree, will trouble you: we doe vtterly denie it, and challenge your proofe. How new a fiction Transubstantiation is, appeares out of *Berengaries* Recantation to Pope *Nicholas*: The error was then so young, it had not learned to speake, shew vs some noueltie in our kneeling. Till of late men held not the Bread to bee God; or Idole, they haue held it sacred: This is the gesture of reuerence in our Prayer at the receit, as Master *Burgesse* well interpreted it, not of idolatrous adoration of the Bread. This was most-what in the elevation: the abolishing whereof clears vs of this imputation: you know wee hate

Kneeling at the Sacrament of the Lords Supper. *De Consecr. d. 2. Ego Berengarius. Apol.*

hate this conceit, why doe you thus force wrongs vpon the innocent? Neither are we alone in this vse: The Church of *Bohemy* allowes and practises it: and why is this error lesse palpable in the wafers of *Geneua*? If the King should offer vs his hand to kisse, wee take it vpon our knees: how much more when the King of Heauen giues vs his Sonne in these Pledges? But if there were not somthing more than iust reuerence, why doe we solemnely kneele at the Communion, not at Baptisme? Can you finde no difference? In this (besides that there is both a more liuely and feeling signification of the thing represented) we are the parties, but in the other witnesses: This therefore I dare boldly say, that if your partner M. *Smith* should euer (which God forbid) perswade you to rebaptize, your fittest gesture (or any others at full age) would be to receiue that Sacramentall water, kneeling; How glad you are to take all scraps, that fall from any of ours for your aduantage? Would to God this obseruation of your malicious gathering would make all our reuerend Brethren wary of their censures: Surely, no idolatry can be worse than that Popish ἀντιλατρεια. The Bread, and the Crucifix striue for the higher place: if we should therefore be so tied to kneele before the Bread, as they are tied to kneele before the Crucifix, their sentence were iust: They adore the Crucifix, not we the Bread: they pray to the Crucifix, not we to the Bread: they direct their deuotions (at the best) by the Crucifix to their Sauiour, we doe not so by the Bread, we kneele no more to the Bread, than to the Pulpit when we ioyne our praiers with the Ministers: But our quarrell is not with them; you that can approue their iudgements in dislike, might learne to follow them in approbation, and peaceable Communion with the Church: if there be a galled place, you will be sure to light vpon that. Your charity is good; whatsoeuer your wisdome be.

SEP.

To let passe your deuout kneeling vnto your Ordinary when you take the Oath of Canonicall obedience, or receiue absolution at his hands, which (as the maine actions are religious) must needs be religious adoration, what is the adoring of your truly humane (though called Diuine) Seruice booke in and by which you worship God, as the Papists doe by their Images? If the Lord Iesus in his Testament haue not commanded any such Booke, it is accursed and abominable: if you thinke he haue, shew vs the place where, that we may know it with you; or manifest vnto vs that euer the Apostles vsed themselues, or commended to the Churches after them any such Seruice booke. Was not the Lord in the Apostles time, and Apostolike Churches, purely and perfectly worshipped, when the Officers of the Church in their ministration manifested the spirit of prayer which they had receiued according to the present necessities and occasions of the Church, before the least parcell of this patchery came into the World? And might not the Lord now be also purely and perfectly worshipped, though this printed image, with the painted and carued Images, were sent backe to Rome, *yea, or cast in Hell, from whence both they and it came? Speake in your selfe, might not the Lord be entirely worshipped with pure and holy worship, though none other Booke but the holy Scriptures were brought into the Church? If yea (as who can deny it, that knowes what the worship of God meaneth) what then doth your Seruice booke there? The Word of God is perfect and admitteth of none addition. Cursed be he that addeth to the Word of the Lord, and cursed be that which is added, and so be your great idoll the Communion booke, though like* Nabuchadnezzars *Image some part of the matter be Gold and Siluer, which is also so much the more detestable, by how much it is the more highly aduanced amongst you.*

SECTION XXXVII.

Whether our Ordinary, and Seruice booke be made Idols by vs.

YEt more Idolatry? And which is more, Now, and strange, such (I dare say) as will neuer be found in the two first Commandements. Behold, here two new Idols, Our Ordinary, and our Seruice booke, a speaking Idoll, and a written Idoll. *Calecute* hath one strange Deitie the Deuill, *Siberia* many, whose people worship euery day what they see first. *Rome* hath many merry Saints: but Saint

Ordinary,

Ordinary, and Saint Seruicebooke were neuer heard of till your Canonization. In earneſt, doe you thinke we make our Ordinary an idoll? What elſe? you kneele deuoutly to him when you receiue either the Oath or Abſolution. This muſt needs be religious adoration: is there no remedy? You haue twice kneeled to our Vice-Chancellor, when you were admitted to your degree; you haue oft kneeled to your Parents, and Godfathers to receiue a bleſſing, did you make Idols of them? the party to be ordained, kneeles vnder the hand of the Presbyterie: doth he religiouſly adore them? Of old they were wont to kiſſe the hands of their Biſhops, ſo they did to Baal: God and our Superiours haue had euer one and the ſame outward geſture: Though here, not the Agent is ſo much regarded, as the Action: if your Ordinary would haue ſuffered you to haue done this peece of Idolatry, you had neuer ſeparated.

Paulus in vita Ambroſ.

But the true God Bel, and Dragon of England is the humane-Diuine-Seruice-Booke: Let vs ſee what aſhes or lumpes of pitch this *Daniel* brings: We worſhip God in, and by it, as Papiſts doe by their Images: Indeed, we worſhip God in, and by prayers contained in it: Why ſhould we not? Tell me, why is it more Idolatry for a man to worſhip God in, and by a prayer read, or got by heart, than by a prayer conceiued? I vtter both, they are both mine: if the heart ſpeake them both, feelingly and deuoutly, where lies the Idoll? In a conceiued prayer, is it not poſſible for a mans thought to ſtray from his tongue? in a prayer learned by heart, or read, is it not poſſible for the heart to ioyne with the tongue? If I pray therefore in ſpirit, and heartily vtter my deſires to God, whether in mine owne words, or borrowed (and ſo made mine) what is the offence? But (ſay you) if the Lord Ieſus in his Teſtament haue not commanded any ſuch Booke, it is accurſed and abominable: But ſay I, if the Lord Ieſus hath not any where forbidden ſuch a Booke, it is not accurſed nor abominable: Shew vs the place where, that we may know it with you: Nay, but I muſt ſhew you where the Apoſtles vſed any ſuch Seruice booke: ſhew you mee, where the Apoſtles baptized in a Baſin: or where they receiued women to the Lords table: (for your ἀδελφους, 1 *Cor.* 11. will not ſerue) ſhew me that the Bible was diſtinguiſht into Chapters and Verſes in the Apoſtles time: ſhew me that they euer celebrated the Sacrament of the Supper at any other time than euening, as your Anabaptiſts now doe: ſhew mee that they vſed one prayer before their Sermons alwaies, another after; that they preached euer vpon a Text: where they preached ouer a Table: or laſtly, ſhew mee where the Apoſtles vſed that prayer which you made before your laſt prophecie; and a thouſand ſuch circumſtances. What an idle plea is this from the Apoſtolike times? And if I ſhould tell you that Saint *Peter* celebrated with the Lords Prayer, you will not beleeue it: yet you know the Hiſtorie. But let the Reader know that your quarrel is not againſt the matter, but againſt the Booke; not as they are prayers, but as ſtinted, or preſcribed: Wherein all the world beſides your ſelues are Idolaters: Behold, all Churches that were, or are, are partners with vs in this crime. Oh idolatrous Geneua, and all French, Scottiſh, Daniſh, Dutch Churches! All which both haue their ſet Prayers with vs, and approue them. *Quod ad formulam, &c.* As concerning a forme of Prayers and Rites Eccleſiaſticall (ſaith Reuerend *Caluin*) I doe greatly allow that it ſhould be ſet and certaine, from which it ſhould not be lawfull for Paſtors in their function to depart. Iudge now of the ſpirit of theſe bold Controlers, that dare thus condemne all Gods Churches through the world, as idolatrous. But ſince you call for Apoſtolike examples; did not the Apoſtle *Paul* vſe one ſet forme of apprecations, of benedictions? What were theſe but leſſer Prayers? The quantity varies not the kinde: Will you haue yet ancienter precedents? The Prieſt was appointed of old to vſe a ſet forme vnder the Law, *Num.* 6. 23. to the people *Deu.* 26. 3, 4, 5, *&c.* 15. Both of them a ſtinted Pſalme for the Sabbath, *Pſal.* 92. What ſaith your Doctor to theſe? Becauſe the Lord (ſaith he) gaue formes of Prayers and Pſalmes, therefore the Prelates may? Can we think that *Ieroboam* had ſo ſlender a reaſon for his calues? Marke (good Reader) the ſhifes of theſe men: This Anſwerer cals for Examples, and will abide no ſtinting of Prayers, becauſe we ſhew no patterns from Scripture. We doe ſhew patterns from Scripture, and now their Doctor ſaith, God appointed it to them of

Paſſag. twixt Caluin and Smith. Egyptij cibi lautè epulati ſunt, poſt cœnã id faciunt. Socr. l. 5. c. 22.

Platin. initio.

Caluin. Epiſt. ad Proteſt. Angl. Epiſt. 87.

Anſw. to the Miniſt. Counterpoyſ. 327.

old,

old, must wee therefore doe it? So, whether we bring examples or none, wee are condemned: But Master Doctor, whom, I beseech you, should we follow, but God in his owne seruices? If God haue not appointed it, you cry out vpon inuentions: if God haue appointed it, you cry, Wee may not follow it: shew then where God euer inioyned an ordinary seruice to himselfe, that was not ceremoniall (as this plainly is not:) which should not bee a direction for vs? But if stinting our prayers bee a fault (for as yet you meddle not with our blasphemous Collects) it is well that the Lords prayer it selfe beareth vs companie, and is no small part of our Idolatrie: Which, though it were giuen principally as a rule to our prayers, yet, since the matter is so heauenly, and most wisely framed to the necessitie of all Christian hearts; to deny that it may be vsed intirely in our Sauiours words, is no better than a fanaticall curiousnesse: yeeld one and all, for if the matter bee more diuine, yet the stint is no lesse faultie: This is not the least part of our patchery: except you vnrip this, the rest you cannot. But might not God be purely and perfectly worshipped without it? Tell me, might not God be purely and perfectly worshipped without Churches, without houses, without garments, yea, without hands or feet? In a word, could not God be purely worshipped, if you were not? Yet would you not seeme a superfluous creature: speake in your selfe: Might not God bee intirely worshipped with pure and holy worship, though there were no other Bookes in the World, but the Scripture? If yea, as who can denie it, that knowes what the worship of God meaneth? What then doe the Fathers and Doctors and learned Interpreters? To the fire with all those curious Arts and Volumes, as your Predecessors called them: Yea, let me put you in minde, that God was purely and perfectly worshipped by the Apostolicke Church, before euer the New Testament was written. See therefore the idlenesse of your proofes; God may be serued without a prescription of Prayer, but (if all Reformed Churches in Christendome erre not) better with it: The Word of God is perfect, and admits no addition: cursed were we, if we should adde ought to it: cursed were that which should be added: But cursed be they that take ought from it, and dare say, Ye shall not pray thus, *Our Father, &c.* Doe wee offer to make our Prayers Canonicall? doe we obtrude them as parts of Gods Word? Why cauill you thus? Why doth the same Prayer written adde to the Word, which spoken addeth not? Because conceiued Prayer is commanded, not the other: But first, not your particular Prayer: Secondly, without mention either of conception, or memorie, God commands vs to pray in spirit, and with the heart: These circumstances onely as they are deduced from his Generals, so are ours: But whence soeuer it please you to fetch our Booke of publike Prayer, from Rome or Hell; or to what Image soeuer you please to resemble it; Let moderate spirits heare what the pretious IEWEL of England saith of it: We haue come as neere as we could to the Church of the Apostles, &c. neither onely haue we framed our Doctrine, but also our Sacraments, and the forme of publike Prayers according to their Rites and Institutions. Let no Iew now obiect Swines-flesh to vs: He is no iudicious man (that I may omit the mention of *Cranmer, Bucer, Ridley, Taylor,* &c. some of whose hands were in it, all whose voyces were for it) with whom one IEWEL will not ouer-weigh ten thousand Separatists.

Counterpoys.

Omnibus arietibus gregis (id est) Apostolis suis dedit morem orandi, Dimitte nobis, &c. Aug. epist. 89.

Apolog. p. 170. Accessimus, &c. H. Barr. against Gyffard.

SEP.

The number of Sacraments seemes greater amongst you by one at the least, than Christ hath left in his Testament, and that is Marriage; which howsoeuer you doe not in expresse termes call a Sacrament (no more did Christ and the Apostles call Baptisme and the Supper Sacraments,) yet doe you in truth create it a Sacrament, in the administration and vse of it. There are the parties to bee married and their marriage, representing Christ and his Church, and their spirituall vnion: to which mysterie, saith the Oracle of your Seruice-Booke expressly, God hath consecrated them: there is the Ring hallowed by the said Seruice-Booke, (whereon it must bee laid) for the Element; there are the words of consecration; In the Name of the Father, and of the Sonne, and of the Holy Ghost: there is the place, the Church; the time vsually, the

Lords

Lords day; the Minister; the Parish-Priest. And being made as it is a part of Gods Worship, and of the Ministers office; what is it if it be not a Sacrament? It is no part of Prayer, or preaching, and with a Sacrament it hath the greatest consimilitude: but an Idoll I am sure it is in the celebration of it, being made a Ministeriall duty and part of Gods worship, without warrant, call it by what name you will.

SECTION XXXVIII.

HOw did Confirmation escape this number? how did Ordination? it was your ouer-sight, I feare, not your charitie: some things seeme, and are not: such is this your number of our Sacraments: you will needs haue vs take-in marriage into this ranke: why so? wee doe not (you confesse) call it a Sacrament as the vulgar, misinterpreting *Pauls Mysterium, Eph.* 5. why should we not if we so esteemed it? wherefore serue names, but to denotate the nature of things: if wee were not ashamed of the opinion, we could not be ashamed of the word: No more (say you) did Christ and his Apostles call Baptisme and the Supper, Sacraments; but we doe, and you with vs: See now whether this clause doe not confute your last: where hath Christ euer said There are two Sacraments? Yet you dare say so: what is this but in your sense an addition to the word? yea, we say flatly, there are but two: yet we doe (you say) in truth create it a Sacrament: how oft, and how resolutely hath our Church maintained against Rome, that none but Christ immediately can create Sacraments? If they had this aduantage against vs, how could we stand? How wrongfull is this force, to fasten an opinion vpon our Church which she hath condemned? But wherein stands this our creation? It is true, the parties to bee married, and their marriage represent Christ, and his Church, and their spirituall vnion: Beware, lest you strike God through our sides: what hath Gods Spirit said, either lesse, or other then this? *Eph.* 5. 25, 26, 27, & 32. Doth he not make Christ the husband, the Church his Spouse? Doth he not from that sweete coniunction, and the effects of it, argue the deare respects that should bee in marriage? Or what doth the Apostle allude ise-where vnto, when hee saies (as *Moses* of *Eue*) wee are flesh of Christs flesh, and bone of his bone? And how famous amongst the ancient is that resemblance of *Eue* taken out of *Adams* side sleeping, to the Church taken out of Christs side sleeping on the Crosse? Since marriage therefore so clearely represents this mysterie: and this vse is holy and sacred: what error is it, to say that marriage is consecrated to this mysterie? But what is the Element? the Ring; These things agree not: you had before made the two parties to bee the matter of this sacrament? What is the matter of the Sacrament, but the Element? If they be the matter, they are the Element, and so not the Ring; both cannot be: if you will make the two parties to be but the receiuers; how doth all the mysterie lie in their representation? Or if the Ring be the Element, then all the mysterie must be in the Ring, not in the parties: Labor to bee more perfect, ere you make any more new Sacraments: but this Ring is laid vpon the Seruice-booke: why not? For readinesse, not for holinesse: Nay, but it is hallowed (you say) by the booke: If it bee a Sacramentall Element, it rather hallowes the booke, than the booke it; you are not mindfull enough for this trade: But what exorcismes are vsed in this hallowing? Or who euer held it any other than a ciuill pledge of fidelitie? Then follow the words of Consecration: I pray you, what difference is there betwixt hallowing, and consecration? The Ring was hallowed before the booke, now it must be consecrated: How idely? By what words? *In the name of the Father, &c.* These words you know are spoken after the Ring is put on: was it euer heard of, that a Sacramẽtall Element was consecrated after it was applied? See how il your slanders are digested by you: The place is the Church, the time is the Lords day, the Minister is the actor; and is it not thus in all other reformed Churches aswell as ours? Behold, wee are not alone: all Churches in the world (if this will doe it) are guiltie of three Sacraments: Tell me, would you not haue marriage solemnized publikely? You cannot mislike: though your founder seemes to require nothing heere but notice giuen to witnesses, & then to bed: Well, if publike; you

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old, muſt wee therefore doe it? So, whether we bring examples or none, wee are condemned: But Maſter Doctor, whom, I beſeech you, ſhould we follow, but God in his owne ſeruices? If God haue not appointed it, you cry out vpon inuentions: if God haue appointed it, you cry, Wee may not follow it: ſhew then where God euer inioyned an ordinary ſeruice to himſelfe, that was not ceremoniall (as this plainly is not:) which ſhould not bee a direction for vs? But if ſtinting our prayers bee a fault (for as yet you meddle not with our blaſphemous Collects) it is well that the Lords prayer it ſelfe beareth vs companie, and is no ſmall part of our Idolatrie: Which, though it were giuen principally as a rule to our prayers, yet, ſince the matter is ſo heauenly, and moſt wiſely framed to the neceſſitie of all Chriſtian hearts; to deny that it may be vſed intirely in our Sauiours words, is no better than a fanaticall curiouſneſſe: yeeld one and all, for if the matter bee more diuine, yet the ſtint is no leſſe faultie: This is not the leaſt part of our patchery: except you vnrip this, the reſt you cannot. But might not God be purely and perfectly worſhipped without it? Tell me, might not God be purely and perfectly worſhipped without Churches, without houſes, without garments, yea, without hands or feet? In a word, could not God be purely worſhipped, if you were not? Yet would you not ſeeme a ſuperfluous creature: ſpeake in your ſelfe: Might not God bee intirely worſhipped with pure and holy worſhip, though there were no other Bookes in the World, but the Scripture? If yea, as who can denie it, that knowes what the worſhip of God meaneth? What then doe the Fathers and Doctors and learned Interpreters? To the fire with all thoſe curious Arts and Volumes, as your Predeceſſors called them: Yea, let me put you in minde, that God was purely and perfectly worſhipped by the Apoſtolicke Church, before euer the New Teſtament was written. See therefore the idleneſſe of your prooſes; God may be ſerued without a preſcription of Prayer, but (if all Reformed Churches in Chriſtendome erre not) better with it: The Word of God is perfect, and admits no addition: curſed were we, if we ſhould adde ought to it: curſed were that which ſhould be added: But curſed be they that take ought from it, and dare ſay, Ye ſhall not pray thus, *Our Father, &c.* Doe wee offer to make our Prayers Canonicall? doe we obtrude them as parts of Gods Word? Why cauill you thus? Why doth the ſame Prayer written adde to the Word, which ſpoken addeth not? Becauſe conceiued Prayer is commanded, not the other: But firſt, not your particular Prayer: Secondly, without mention either of conception, or memorie, God commands vs to pray in ſpirit, and with the heart: Theſe circumſtances onely as they are deduced from his Generals, ſo are ours: But whence ſoeuer it pleaſe you to fetch our Booke of publike Prayer, from Rome or Hell; or to what Image ſoeuer you pleaſe to reſemble it; Let moderate ſpirits heare what the pretious IEWEL of England ſaith of it: We haue come as neere as we could to the Church of the Apoſtles, &c. neither onely haue we framed our Doctrine, but alſo our Sacraments, and the forme of publike Prayers according to their Rites and Inſtitutions. Let no Iew now obiect Swines-fleſh to vs: He is no iudicious man (that I may omit the mention of *Cranmer, Bucer, Ridley, Taylor*, &c. ſome of whoſe hands were in it, all whoſe voyces were for it) with whom one IEWEL will not ouer-weigh ten thouſand Separatiſts.

Counterpoyſ.

Omnibus arietibus gregis (id eſt) Apoſtolis ſuis dedit morem orandi, Dimitte nobis, &c. Aug. epiſt. 89.

Apol. g. p. 170. Acceſſimus, &c. H. Barr. againſt Gyfford.

SEP.

The number of Sacraments ſeemes greater amongſt you by one at the leaſt, than Chriſt hath left in his Teſtament, and that is Marriage; which howſoeuer you doe not in expreſſe termes call a Sacrament (no more did Chriſt and the Apoſtles call Baptiſme and the Supper Sacraments,) yet doe you in truth create it a Sacrament, in the adminiſtration and vſe of it. There are the parties to bee married and their marriage, repreſenting Chriſt and his Church, and their ſpirituall vnion: to which myſterie, ſaith the Oracle of your Seruice-Booke expreſly, God hath conſecrated them: there is the Ring hallowed by the ſaid Seruice-Booke, (whereon it muſt bee laid) for the Element; there are the words of conſecration; In the Name of the Father, and of the Sonne, and of the Holy Ghoſt: there is the place, the Church; the time vſually, the

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Lords day; the Minister; the Parish-Priest. And being made as it is a part of Gods Worship, and of the Ministers office; what is it if it be not a Sacrament? It is no part of Prayer, or preaching, and with a Sacrament it hath the greatest consimilitude: but an Idoll I am sure it is in the celebration of it, being made a Ministeriall duty and part of Gods worship, without warrant, call it by what name you will.

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you account it withall, a graue and weighty businesse: therefore such, as must be sanctified by publike praier: What place is fitter for publike praier than the Church? Who is fitter to offer vp the publike prayer, than the Minister? who should rather ioyne the parties in Mariage, than the publike deputy of that God, who solemnly ioyned the first couple? who rather than hee which in the name of God may blesse them? The prayers which accompany this solemnitie, are parts of Gods worship, not the contract it selfe: This is a mixt action, therefore compounded of Ecclesiasticall and ciuill: imposed on the Minister, not vpon necessity but expedience: neither essentiall to him, but accidentally annexed, for greater conuenience. These two friuolous grounds haue made your cauill either very simple, or very wilfull.

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H

SEP.

Your Court of faculties from whence your dispensations and tolerations for Non-residency and Pluralitie of Benefices are had together with your commuting of Penances, and absoluing one man for another. Take away this power from the Prelates, and you maime the Beast in a limme.

SECTION XXXIX.

Commutation of Penance in our Church.

SEE if this man be not hard driuen for accusations, when he is faine to repeate ouer the very same crime, which he had largely vrged before: All the world will know that you want variety, when you send in these twice-sod Coleworts: Somewhat yet we finde new, Commutation of Penance. Our Courts would tell you, that here is nothing dispenced with, but some ceremony of shame in the confession: which in the greater sort is exchanged (for a common benefit of the poore) into a pecuniary mulct; yet (say they) not so as to abridge the Church of her satisfaction, by the confession of the offender: and if you grant the Ceremony deuised by them, why doe you finde fault that it is altered, or commuted by them? As for Absolution, you haue a spite at it, because you sought it, and were repulsed: If the censures be but their owne (so you hold) why blame you the managing of them in what maner seemes best to the authors? This power is no more a limme of the Prelacy, than our Prelacy is that Beast in the *Reuelation*: and our Prelacy holds it selfe no more *S. Iohns* beast, then it holds you *S. Pauls* beast, *Phil.* 3. 2.

SEP.

In your High Commission Court very absolute, where, by the Oath Ex Officio, *men are constrained to accuse themselues of such things as whereof no man will or can accuse them; what necessity is laid vpon men in this case, let your prisons witnesse.*

SECTION XL.

Oath *Ex officid.*

IAske of Auricular Confession; you send me to our High Commission Court: these two are much alike: But here is also very absolute necessity of confession: True; but as in a case of iustice, not of shrift: to cleare a truth, not to obtaine absolution: to a bench of Iudges, not to a Priests eare; Here are too many ghostly Fathers, for an auricular confession: But you will mistake, it is enough against vs, that men are constrained in these courts to confesse against themselues: why name you these courts onely? Euen in others also oathes are vrged, not onely (*ex officio mercenario*, but *nobili*:) The honorablest Court of Star-chamber giues an oath in a criminall case to the defendant; So doth the Chancery, and Court of Requests: Shortly, to omit forraine examples, how many instances haue you of this like proceeding in the common Lawes of this Land? But withall you might learne, that no Enquiry *Ex officio* may be thus made but vpon good grounds, as Fame, Scandall, vehement presumption, &c. going before, and

D. Coson his Apol.

giuing

giuing iust cause of suspicion: Secondly, that this proceeding is not allowed in any case of crime, whereby the life, or limmes of the examined party, may be indangered: nor yet, where there is a iust suspition of future periury vpon such enforcement. Thus is the suspected wife vrged to cleare her honesty by oath: Thus the Master of the house must cleare his truth, *Exod.* 22.8. Thus *Achan* and *Ionathan* were vrged to be their owne accusers, though not by oath: But if perhaps any sinister course be taken by any corrupt Iusticer in their proceedings; must this be imputed to the Church? Looke you to your petty-Courts at home; which some of your owne haue compared to these courses, not onely to the Commission-Court of *England*, but to the Inquisition of *Spaine*: See there your Pastor defending himselfe to be both an accuser and Iudge in the same cause: See their proceedings *Ex Officio* without commission: and if your prisons cannot witnesse it, your excommunications may.

D. Auar. determ. de Iureiurando in d. Iu. Numb. 5.12. Iosh. 7.19. 1 Sam. 14.43. G. Iohns. & M. Crud. Trouble at *Amsterd. p. 132. Non potest quis in vna causa eodem momento duas portare personas, vt in eodem iudicio & accusator sit & iudex. Optat. Milevit. l. 7.*

SEP.

YOu haue lost the Shrines of Saints, yet you retaine their dayes, and those holy as the Lords day, and that with good profit to your spirituall carnall Courts, from such as prophane them with the least and most lawfull labour, notwithstanding the liberty of the six dayes labour, which the Lord hath giuen: and as much would the Masters of these Courts bee stirred at the casting of these Saints dayes out of the Calender, as were the Masters of the possessed maid, when the Spirit of diuination was cast out of her, Act. 16. 19.

SECTION XLI.

WEe haue not lost, but cast away the Idolatrous shrines of Saints: their daies we retaine, their vse not for worship of them, which our Church condemneth, but partly for commemoration of their high deserts, and excellent examples; partly for distinction: indeed rather for Gods dayes, and not theirs; their praises redound to him: shew vs where we implore them, where wee consecrate daies to their seruice? The maine end of Holy-daies is for the seruice of God, and some, as *Socrates* sets downe of old, *(quoniam à laborum contentione relaxent)* for relaxation from labour: and if such daies may be appointed by the Church (as were the Holy-daies of *Purim*, of the dedication of the wall of Ierusalem, the dedication of the Temple) whose names should they rather beare (though but for meere distinction) than the blessed Apostles of Christ? But this is a colour onely: for you equally condemne those dayes of Christs Birth, Ascension, Circumcision, Resurrection, Annunciation, which the Church hath beyond all memory celebrated: what then is our fault? Wee keepe these holy as the Lords day, in the same manner, though not in the same degree: Indeed we come to the Church, and worship the God of the Martyrs and Saints: is this yet our offence? No, but we abstaine from our most lawfull labour in them; True, yet not in conscience of the day, but in obedience to the Church: If the Church shall indict a solemne Fast: doe you not hold it contemptuous to spend that day in lawfull labour, notwithstanding that liberty of the six dayes which God hath giuen? Why shall that be lawfull in a case of deiection, which may not in praise and exultation? If you had not loued to cauill, you would rather haue accepted the Apology, or excuse of our sister Churches in this behalfe, than aggrauated these vnbearable pressures of your owne: yet euen in this, your owne Synagogue at *Amsterdam* (if we may beleeue your owne) is not altogether guiltlesse: your hands are full and your shops shut vpon festiuall dayes: But we accuse you not: would God this were your worst. The Masters of our Courts would tell you, they would not care so much for this dispossession, as that it should be done by such conuerters as your selues.

Socr. l. 5. c. 22. Est. 9.17. Nehe. 12.27. 1 Mac. 4.59. Iohn 10.23. Aug. Ep. 44. Scias à Christianis Catholicis nullum coli mortuorum, nihil deniq; vt numen adorari, quod sit factum & conditum à Deo. Quæ toto orbe terrarum, &c. sicuti quoq; Dominj passio & resurrectio & in cælum ascensus, & aduentus Spiritus sancti anniuersar. à solemnitate celebrantur. Aug. Epist. 118. Holy-dayes how obserued in the Church of England. Churches of France and Flanders in Harm. confess. Th. Wotes Discouer. p. 191.

SEP.

SEP.

If an ignorant and vnpreaching Ministery be approued amongst you, and the people constrained by all kinde of violence to submit vnto it, and therewith to rest (as what is more vsuall throughout the whole kingdome?) then let no modest man once open his mouth to deny, that ignorance is constrained and approoued amongst you. If the seruice said or sung in the Parish Church may be called deuotion, then sure there is good store of vnknowne deuotion, the greatest part in most parishes, neither knowing nor regarding what is said, nor wherefore.

SECTION XLII.

Our approbation of an vnlearned Ministery disproued.

YOur want of quarrels makes you still runne ouer the same complaints: which if you redouble a thousand times, wil not become iust, may become tedious: God knowes how far we are from approuing an vnlearned Ministery: The protestations of our gracious King, our Bishops, our greatest Patrons of conformity in their publike writings, might make you ashamed of this bold assertion: we doe not allow that it should be, we bewaile that it will be: our number of Parishes compared with our number of Diuines, will soone shew, that either many Parishes must haue none, or some Diuines must haue many Congregations, or too many Congregations must haue scarce Diuine-Incumbents. Our deare Souereigne hath promised a medecine for this disease; But withall tels you that *Ierusalem* was not built all on a day. The violence you speake of is commonly in case of wilfull contempt, not of honest and peaceable desire of further instruction, or in supposall of some tolerable ability in the Ministery forsaken; we do heartily pray for labourers into this harueſt: we do wish that all *Israel* could prophesie: we publish the Scriptures, we Preach, Catechise, Write, and (Lord thou knowest) how many of vs would doe more, if wee knew what more could bee done, for the information of thy people, and remedy of this ignorance which this aduersary reproues vs to approue.

Confer. at Hampt.

We doubt not but the seruice said in our Parish-Churches, is as good a seruice to God, as the extemporary deuotions in your Parlours: But, It is an vnknowne deuotion, you say: Through whose fault? The Readers, or the Hearers, or the Matter? Distinct reading you cannot deny to the most Parishes: the matter, is easie Prayers, and *English* Scriptures: if the hearers be regardlesse, or in some things dull of conceit, lay the fault from the Seruice to the men: All yours are free from ignorance, free from wandring conceits: we enuy you not, some knowledge is no better than some ignorance, and carelesnesse is no worse than mis-regard.

SEP.

What are your sheet-penances for adultery, and all your purse-penances for all other sinnes? than which, though some worse in Popery, yet none more common.

SECTION XLIII.

Penances inioyned in the Church of England.

COmming now to the Vaults of Popery, Taske for their Penances, and Purgatory; those Popish Penances, which presumptuous Confessors enioyned as satisfactory, and meritorious vpon their bold absolutions: You send me to Sheet-penances and Purse-penances: the one, ceremonious corrections of shame, enioyned and adioyned to publike Confessions of vncleannesse, for the abasing of the offender, and hate of the sin: such like as the ancient Church thought good to vse for this purpose. Hence they were appointed (as *Tertullian* speaketh) in sackcloth and ashes, to craue the prayers of the Church, to besmeare their body with filthinesse, to throw themselues down before Gods minister & Altar; not to mention other more hard, & perhaps

Sacco & cineri incubare, corpus sordibus obscurare, presbyteris aduolui, & aris Dei adgeniculari. Tert. de penit.

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no leſſe ancient Rites; and hence, were thoſe fiue ſtations of the Penitent, whereby he was at laſt receiued into the body of his wonted Communion; the other a pecuniarie mulct impoſed vpon ſome (not all, you foulely ſlander vs) leſſe hainous offences; as a penalty, not as a penance: I hope you deny not; Sodomy, Murder, Robbery, and (which you would not) Theft it ſelfe is more deeply auenged: But did euer any of ours vrge either ſheet or purſe as the remedy of Purgatory, or enioyne them, to auoid thoſe internall paines? vnleſſe we do ſo, our Penances are not Popiſh, & our Anſwerer is idle.

Canon. Greg. Neocæſar. περιλαμψις ἐκφοασις, &c.

SEP.

Touching Purgatory, though you deny the doctrine of it, and teach the contrary, yet how well your practiſe ſutes with it, let it be conſidered in theſe particulars: Your abſoluing of men dying excommunicate after they be dead, and before they may haue Chriſtian buriall. Your Chriſtian buriall in holy ground (if the party will be at the charges;) your ringing of hallowed bels for the ſoule; your ſinging the Corps to the graue from the Church ſtile; your praying ouer, or for the dead, eſpecially in theſe words, That God would haſten his Kingdome, that wee with this our Brother (though his life were neuer ſo wretched, and death deſperate) and all other departed in the true faith of thy holy Name, may haue our perfect conſummation both in body and ſoule. Your generall doctrines and your particular practiſes agree in this, as in the moſt other things, like Harpe and Harrow. In word you profeſſe many truths, which in deed you deny.

Theſe and many moe Popiſh deuices (by others at large diſcouered to the world) both for pompe and profit, are not onely not razed and buried in the duſt, but are aduanced amongſt you aboue all that is called God.

SECTION XLIV.

YOur next accuſation is more ingeniouſly malicious; our Doctrine you grant contrary to Purgatory: but you will fetch it out of our practiſe, that we may build that which we deſtroy: Let vs therfore purge our ſelues from your Purgatory: We abſolue men dying excommunicate; a rare practiſe, and which yet I haue not liued to ſee: but if Law-makers contemne rare occurrents, ſurely accuſers doe not: Once is too much of an euill: Marke then; Doe we abſolue his Soule after the departure? No: what hath the body to doe with Purgatory? Yet for the body: doe we by any abſolution ſeeke to quit it from ſinne? Nothing leſſe: reaſon it ſelfe giues vs, that it is vncapable either of ſinne or pardon; To lie vnburied, or to be buried vnſeemly, is ſo much a puniſhment, that the Heathens obiected it (though vpon the hauocke and fury of Warre) to the Chriſtians: as an argument of Gods neglect. All that Authoritie can doe to the dead Rebell, is to put his carcaſſe to ſhame, and deny him the honour of ſeemely ſepulture: Thus doth the Church to thoſe that will die in wilfull contempt. Thoſe Grecian virgins that feared not death, were yet reſtrained with the feare of ſhame after death: it was a reall, not imaginary curſe of *Iezabel*; The dogs ſhall eat *Iezabel*. Now the abſolution (as you call it, by an vnproper, but malicious name) is nothing elſe, but a liberty giuen by the Church (vpon repentance ſignified of the fault of the late offender) of all thoſe externall Rites of decent Funerall: Death it ſelfe is capable of inequality, and vnſeemelineſſe: Suppoſe a iuſt Excommunication: What reaſon is it, that he which in his life and death would be as a Pagan, ſhould be as a Chriſtian in his buriall? What is any, or all this to Purgatory?

The practiſes of the Church of England cõcerning the funerals of the Dead.

Aug. de Ciu. l. 1. Athenienſes decreuerunt ne ſi quis ſe interfeciſſet ſepeliretur in agro attico, &c.

The next intimation of our Purgatory, is our Chriſtian buriall, in the place, in the manner: The place, holy ground, the Church, Churchyard, &c. The manner, Ringing Singing, Praying ouer the Corps. Thus therefore you argue; We bury the body in the Church, or Churchyard, &c. therefore we hold a Purgatory of the Soule; a proofe not leſſe ſtrange than the opinion: We doe neither ſcorne the carcaſſes of our friends, as the old *Troglodites*: nor with the old *Ægyptians* reſpect them more, than when they were enformed with a liuing ſoule: but we keepe a meane courſe betwixt both, vſing them

as the remainders of dead men, yet as dead Chriſtians: and as thoſe which we hope one day to ſee glorious. We haue learned to call no place holy in it ſelfe (ſince the Temple) but ſome more holy in their vſe, than others. The old (κοιμητηρια) of the Chriſtians, wherein their bodies ſlept in peace, were not leſſe eſteemed of them, than they are ſcorned of you. *Galienus* thought he did them a great fauour (and ſo they tooke it) when he gaue them the liberty not only of their Churches, but of their former burying places. In the ſame booke *Euſebius* commends *Aſtirius* a noble Senator, for his care, and coſt of *Marinus* his buriall. Of all theſe rites of Funerall, and choice of place, we profeſſe to hold with *Auguſtine*, that they are onely the comforts of the liuing, not helpes of the dead; yet as *Origen* alſo teacheth vs, wee haue learned to honour a reaſonable (much more a Chriſtian) ſoule; and to commit the inſtrument or caſe of it honourably to the graue. All this might haue taught our Anſwerer, that we make account of an heauen, of a reſurrection; not of a Purgatory. But we ring hallowed bells for the Soule: Doe not thoſe bells hang in hallowed Steeples too? and doe wee not ring them with hallowed ropes? What fancie is this? If Papiſts were ſo fond of old: their folly and their belles (for the moſt part) are both out of date; wee call them ſoule-belles, for that they ſignifie the departure of the ſoule, not for that they help the paſſage of the ſoule. This is meere Boyes-play. But we pray ouer or for the dead; Doe we not ſing to him alſo? Pardon me, I muſt needs tell you, here is much ſpite, and little wit. To pray for the conſummation of the glory of all Gods elect: What is it, but *Thy kingdome come?* How vainly doe you ſeeke a knot in a ruſh, while you cauill at ſo holy a Petition? Goe and learne how much better it is, to call them our Brothers, which are not, in an harmeleſſe ouerweening, and ouer-hoping of charity: than to call them no brothers, which are, in a proud & cenſorious vncharitablenes: you cannot be content to tell an vntruth, but you muſt face it out: Let any Reader iudge, how farre our practice in this diſſented from our doctrine; would to God in nothing more: Yes (ſaith this good friend) in the moſt other things; our words profeſſe, our deeds denie: at once you make vs hypocrites, and your ſelues Phariſes. Let all the world know, that the Engliſh Church at *Amſterdam* profeſſeth nothing which it practiſeth not: we may not be ſo holy, or ſo happy.

Generality is a notable ſhelter of vntruth: Many mo, you ſay, Popiſh deuices, yet name none; No, you cannot. Aduanced aboue all that is called God? ſurely this is a paradoxe of ſlanders: you meant at once to ſhame vs with falſhood, and to appoſe vs with Riddles: we ſay to the Higheſt, Whom haue we in Heauen but thee? and for earth, your ſelfe haue granted we giue too much to Princes, (which are earthen Gods) & may come vnder *Pauls* (πυν σεβασμια.) Either name our Deitie, or craue mercie for your wrong: certainly, though you haue not remorſe, yet you ſhall haue ſhame.

Sleeping-places *Cœmiteria. Euſeb. l.7.c.12.* τῶν τοπων ὑπνοκοιμων καὶ κοιμητηρ. *Splendidiſſimæ ſepulturæ tradidit. Euſ. l.7.c.15 Curatio funeris, conditio ſepulturæ, pompa exequiarum, magis ſunt viuorum ſolatia quam ſubſidia mortuorum Aug. de ciuit. l.1.c.12. Si enim paterna veſtis & annulus tanto char. eſt poſteris, nullo modo ipſa ſpernenda ſunt corpora. Aug. de Ciu. l.1.c.13. Orig. cont. Celſ. l.8. Rationalem animam honorare didicimus, &c.*

The Churches ſtill retained in *England. Socrat. Hiſt. Ec. l.5.c.16.17. Bed. hiſt. Eccl. l.1. Cit. Gregor. Ep. Aug. ſuo. c.30. & Edilberto regi c.32. Contra ſibi &c. Sed & Hæreticorum templa vaſtata à Conſtantino. Euſeb. l.3.c.63.*

SEP.

You are far from doing to the Romiſh *Idols, as was done to the* Ægyptian *Idols,* MITHRA *and* SERAPIS, *whoſe Prieſts were expelled their Miniſterie, and Monuments expoſed to vtter ſcorne and deſolation, their Temples demoliſhed and raced to the very foundation.*

SECTION XLV.

THE Maieſtie of Romiſh Petti-gods (I truely told you) was long agone, with *Mithra* and *Serapis*, expoſed to the laughter of the vulgar: you ſtraine the compariſon too farre; yet we follow you: Their Prieſts were expelled: for (as your Doctor yeeldeth) other Actors came vpon the ſame ſtage: others in religion, elſe it had beene no change: Their Miniſterie and Monuments expoſed to vtter ſcorne: Their Maſſes, their oblations, their adorations, their invocations, their anoylings, their exorcizings, their ſhrift, their abſolutions, their Images, Rood-lofts, and whatſoeuer elſe of this kinde: But the Temples of thoſe olde Heathens were demoliſhed and razed: Here is the quarrell: ours ſtand ſtill in their proud Maieſtie: Can you ſee no difference betwixt

betwixt our Churches and their Temples? The very name it selfe (if at least you haue vnderstood it) Kirke or Church (which is nothing but an abbreuiation of (κυριακὸν) the Lords house) might haue taught you, that ours were dedicated to God, & theirs to the Deuill, in their false gods: *Augustine* answers you, as directly, as if he were in my roome: The Gentiles (saith he) to their gods erected Temples; wee not Temples vnto our Martyrs, as vnto Gods, but memorials as vnto dead men, whose spirits with God are still liuing: These then if they were abused by Popish Idolatrie, is there no way, but Downe with them, downe with them to the ground? Well fare the Donatists yet your old friends: they but washed the walles that were polluted by the Orthodoxe; by the same token, that *Optatus* askes them, why they did not wash the bookes which ours toucht, and the heauens which they lookt vpon: What, are the very stones sinfull? what can be done with them? The very earth where they should lye on heapes would bee vncleane: But not their pollution angers you more, than their proud Maiestie: What house can bee too good for the Maker of all things? As God is not affected with State, so is he not delighted in baseneſſe. If the pompe of the Temple were ceremoniall, yet it leaues this moralitie behinde it, that Gods house should be decent: and what if goodly? If we did put holinesse in the stones, as you doe vncleaneneſſe, it might be sinne to bee costly: Let mee tell you, there may bee as much pride in a clay wall, as in a carued: Proud Maiestie is better than proud baseneſſe: the stone or clay will offend in neither, we may in both: If you loue cottages, the auncient Christians with vs, loued to haue Gods house stately, as appeares by the example of that worthy Bishop of *Alexandria*, and that gracious *Constantine*, in whose daies these sacred piles began to lift vp their heads vnto this enuied height: Take you your owne choyce, giue vs ours; let vs neither repine, nor scorne at each other.

Aug. de Ciuit. l. 8. c. 27. Hooker 5. b. c. 13. Id. Aug. contr. Maximin. Arrian. Nimne si templum, &c. Optat. Mileuitã. l. 6. Lauistis procul dubio pallas, Iudicate quid de cod. cibus feci-stis: Aut vtrumque lauate, aut &c: Si quod tangit aspectus lauandum est, vt parietes &c. Videmus rectum, videmus & cœlum, &c. hæc à vobis lauari non possunt.

Athanas. Apol: Euseb. de vita Const. Otho Frising. l. 5. c. 3.

SEP.

But your Temples, especially your Cathedrall and mother Churches, stand still in their proud Maiestie possessed by Arch-Bishops and Lord-Bishops, like the Flamins and Arch-Flamins amongst the Gentiles, from whom they were deriued and furnished with all manner of pompous and superstitious monuments, as carued and painted Images, Massing-Copes and Surplices, chanting and Organ-musicke, and many other glorious ornaments of the Romish *Harlot, by which her Maiestie is commended to, and admired by the vulgar: so farre are you in these respects for being gone, or fled, yea, or crept either, out of* Babylon.

Now if you be thus Babylonish *where you repute your selues most Sion-like, and thus confounded in your owne euidence, what defence could you make in the things whereof an aduersary would challenge you? If your light be darkneſſe, how great is your darkeneſſe?*

SECTION XLVI.

ALL this while I feared you had beene in Popish Idolatry; now I finde you in Heathenish: These our Churches are still possessed by their *Flamins*, and Arch-*Flamins*: I had thought none of our Temples had beene so ancient: certainly I finde but one poore ruinous building, reported to haue worne out this long tyranny of time: For the most, you might haue read their age, and their Founders in open records: But these were deriued from those: surely the Churches as much as the men: It is true, the *Flamins*, and whatsoeuer other heathen Priests, were put downe, Christian Bishops were set vp; Are these therefore deriued from those? Christianity came in the roome of Iudaisme: was it therefore deriued from it? Before you told vs, that our Prelacie came from that Antichrist of *Rome*, now from the *Flamins* of the Heathen: Both no lesse, than either: If you cannot be true, yet learne to be constant. But what meane you to charge our Churches with carued & painted Images? It is well you write to those that know them; Why did not you say wee bow our knees to them, and offer incense? Perhaps you haue espied some olde dustie statue in an obscure corner, couered ouer with

The Founders and Furnitures of our Churches.

Lumb. l. 4. dist. 24 Isid. l. 7. Etymol. cap. 12. Theophilus Episc. cum cæteras statuas deorum confringeret, vnam integram seruari iussit, eamque in loco publico erexit, vt

Gentiles tempore progrediente non veriti sunt se huiusmodi deos colisse. Ammonius Grammaticus hac de re valde discruciatus, Dixit grauem plagam religioni Græcorum inflictam, quod illa vna statua non euerteretur. Socrat. l. 5. c. 16.

with Cob-webs, with halfe a face, & that miserably blemisht, or perhaps halfe a Crucifixe inuerted in a Church-window, and these you surely noted for *English* Idols: no lesse dangerous glasse you might haue seene at *Geneua*, a Church that hates Idolatry, as much as you doe vs: What more? Massing Copes, and Surplices: some Copes (if you will) more Surplices, no Massing: Search your bookes againe, you shall finde Albes in the Masse, no Surplices. As for Organ-musicke, you should not haue fetcht it from Rome, but from Ierusalem: In the Reformed Church at Middleburgh, you might haue found this skirt of the Harlot: which yet you grant at least crept out of Babylon; Iudge now (Christian Reader) of the weight of these grand exceptions; and see whether ten thousand such were able to make vs no Church, and argue vs not onely in Babylon, but to be Babylon it selfe: Thus Babylonish we are to you, and thus Sion-like to God: euery true Church is Gods Sion: euery Church that holds the Foundation, is true, according to that golden rule, *Ephes.* 2. 21. Euery building that is coupled together in this corner-stone, groweth vnto an holy Temple in the Lord: No aduersary, either Man or Deuill, can confound vs, either in our euidences, or their owne challenges: we may be faultie, but we are true: And if the darkenesse you finde in vs be light, how great is our light?

Sep.

But for that not the separation, but the cause makes the Schismatike; and least you should seeme to speake euill of the thing you know not, and to condemne a cause vnheard, you lay downe in the next place the supposed cause of our separation, against which you deale as insufficiently. And that you pretend to be, none other than your consorting with the Papists in certaine Ceremonies: touching which, and our separation in regard of them thus you write.

M. H. If you haue taken but the least knowledge of the ground of our iudgement and practice, how dare you thus abuse both vs and the Reader, as if the onely or chiefe ground of our separation were your Popish Ceremonies? But if you gae onely by gesse, hauing neuer so much as read ouer one Treatise published in our defence, and yet sticke not to passe this your censorious doome both vpon vs and it; I leaue it to the Reader to iudge whether you haue beene more lauish of your censure, or credit. Most vniust is the censure of a cause vnknowne, though in it selfe neuer so blame-worthy, which neuertheless may be praise-worthy, for ought he knowes that censures it.

Section XLVII.

On what ground Separation or Ceremonies were obiected.

HE that leaues the whole Church in a grosse and wilfull errour, is an Heretike; he that leaues a particular Church for appendances, is a Schismaticke: such are you, both in the action and cause: The act is yelded, the cause hath beene in part scanned, shall be more: This I vainely pretended to be our consorting in Ceremonies with the Papists: Behold here the ground of your lowd challenge of my ignorance: Ignorance of your Iudgement and practice: Here is my abuse of you, of my Reader: and, how durst I? Good words (M. R.) What I haue erred, I will confesse: I haue wronged you indeed: but in my charitie: I knew the cause of Brownisme, but I knew not you: For (to say ingenuously) I had heard and hoped, that your cause had beene lesse desperate; My intelligence was, that in dislike of these Ceremonies obtruded, and an hopelesnesse of future libertie, you and your fellows had made a secession, rather than a separation from our Church; to a place where you might haue scope to professe, and opportunitie to enioy your owne conceits; whence it was that I termed you Ring-leaders of the late separation, not followers of the first, and made your plea against our Church, imperfection, not falshood: I hoped you as not ours, so not theirs: not ours in place, so not quite theirs in peeuish opinion: I knew it to bee no new thing for men inclining to these fancies, to beginne new Churches at *Amsterdam*, seuerall from the rest: witnesse the letters of some (sometimes yours) cited by your own Pastor: I knew the former separation, and hated it; I hoped better of the later separation, and pitied it: My knowledge both of * M. *Smith* whom you followed, and your selfe, would not let

Inq. into M. *White.*

* Which vpon the Lords Prayer hath confuted some positions of that Sect.

me

me thinke of you, as you deserued: How durst I charge you with that, which perhaps you might disauow? It was my charity therefore, that made my accusations easie: it is your vncharitablenesse that accuses them of ignorance. I knew why a *Brownist* is a true Schismaticke; I knew not you were so true a *Brownist*. But why then did I write? Taking your separation at best; I knew how iustly I might take occasion by it to diswade from separation; to others good, though not to yours: Now I know you better, or worse rather, I thinke you heare more: Forgiue mee my charity, and make the worst of my ignorance. I knew that this separation (which now I know yours) stands vpon foure grounds, as some beasts vpon foure feet. First, God worshipped after a false manner; Secondly, Profane multitude receiued; Thirdly, Antichristian Ministery imposed; Fourthly, Subiection to Antichristian Gouernment: The Ceremonies are but as some one paw in euery foot: yet if we extend the word to the largest vse, diuiding all Religion into Ceremony, and Substance; I may yet, and doe auerre, that your separation is meerely grounded vpon Ceremonies.

Barr. and *Green. passim. Parr.* Exam.

SEP.

And touching the ceremonies here spoken of, howsoeuer we haue formerly refused them, submitting (as all others did and doe) to the Prelates spirituall Iurisdiction, (herein through ignorante straining at Gnats, and swallowing Camels) yet are we verily perswaded of them, and so were before we separated, that they are but as leaues of that tree, and as badges of that Man of sinne, whereof the Pope is head, and the Prelates shoulders. And so we for our parts see no reason why any of the Bishops sworne seruants (as all the Ministers in the Church of England *are Canonically) should make nice to weare their Lords liueries. Which Ceremonies notwithstanding we know well enough, howsoeuer you for aduantage extenuate and debase them vnto vs, to be aduanced and preferred in your Church, before the preaching of the Gospell.*

It is much that they being not so much as Reed, nor any part of the building (as you pretend) should ouerturne the best builders amongst you as they doe. The proportion betwixt Zoar *and them holds well:* Zoar *was a neighbour vnto* Sodome, *both in place and sinne, and obnoxious to the same destruction with it: and it was* Lots *errour to desire to haue it spared,* Gen. 19. 15, 18, 19, 20. *and so he neuer found rest nor peace in it, but forsooke it for feare of the same iust iudgement, which had ouertaken the rest of the Cities, verse* 30. *The application of this to your Ceremonies, I leaue to your selfe, and them to that destruction, to which they are deuoted by the Lord.*

SECTION XLVIII.

Eſtimation of Ceremonies, and ſubiection to the Prelates.

AND touching Ceremonies; you refused them formerly, but not long: and when you did refuse them, you knew not wherefore; for immediately before your suspension, you acknowledged them to be things indifferent, and for matter of scandall by them, you had not informed your selfe (by your owne confession) of a whole quarter of a yeere after: Why refused you then, but as the Poet made his playes, to please the people, or as *Simon Magus* was baptized, for company? But refusing them, you submitted to the Prelates spirituall Iurisdiction: there was your crime; this was your Camell, the other your Gnats: Did euer any Prelate challenge spirituall rule ouer your conscience?

This they all appropriate to the great Bishop of our soules: and if other; grant them as your malice faineth: what sinne is it to be the subiect of a Tyrant? now vpon more grace, refusing the Prelacy, you haue branded the Ceremonies: So you did before your separation; Tell vs, how long was it after your suspension, and before your departure, that you could haue beene content (vpon condition) to haue worne this linnen badge of your Man of sinne? Was not this your resolution, when you went from *Norwich* to *Lincolneshire*, after your suspension? Deny it not; my witnesses are too strong. But let vs take you as you are: these Ceremonies, though too vile for you, yet are good enough

nough for our Miniſters of *England:* As if you ſaid, Lord, I thanke thee, I am not as this Publican: Why for our Miniſters? Becauſe, thoſe are the Liueries, and theſe the ſworne ſeruants of the Antichriſtian Biſhops: We haue indeed ſworne obedience to our Ordinary, in honeſt and lawfull Commandements, but ſeruice to *Chriſt:* But doth all obedience imply ſeruitude? This obedience is, as to ſpirituall Fathers, not to Maſters: yet ſo are we the ſeruants of Chriſt, that we are ready to giue our ſeruice to the leaſt of his Saints: Thus vile will we be for God: How much more to thoſe whom God hath made (as *Hierome* ſayes) *Principes Eccleſiæ:* whiles they command for God: What doe we herein, but that which *Epiphanius* vrged of old againſt *Aërius*; What but the ſame which *Ignatius* (that holy and old Martyr) requires (not once) of all Presbyters, and offers the ingagement of his owne ſoule for vs in this act?

1 *Cor.* 4. 1. *Ier. in Pſal.* 44. *Heming. Claſſ.* 3 *Poteſt. Eccl. c.* 10. *Vt cuiq; ſuus clerus & ſuæ p'ebs in huc quæ Domini ſunt, pie obſequerentur.*

Ignat. Epiſt. ad Tarſenſ.

As for our Ceremonies, aggrauate them how you can for your aduantage, they are but Ceremonies to vs: and ſuch, as wherein we put no holineſſe, but order, decencie, conuenience: but they are preferred (you ſay) in our Church, before the preaching of the Goſpell: a moſt wrongfull vntruth; We hold preaching an eſſentiall part of Gods ſeruice, Ceremonies none at all: the Goſpell preached we hold the life and ſoule of the Church; Ceremonies either the garment, or the lace of the garment: The Goſpel preached we hold the Foundation and Wals; Ceremonies hardly ſo much as Reed, or Tile: But how then (ſay you) haue they ouerturned our beſt builders? This is a word of rare fauour: I had thought you had held vs all ruiners, not builders: Or if builders; of Babel, not of Ieruſalem: in which worke the beſt builders are the worſt. Thoſe whoſe hand hath been in this act, would tell you, that not ſo much the Ceremonies are ſtood vpon, as obedience: If God pleaſe to try *Adam* but with an Apple, it is enough: What doe we quarrell at the value of the fruit, when we haue a prohibition? *Shimei* is ſlaine: what meerely for going out of the City? the act was little, the bond was great: what is commanded, matters not ſo much, as by whom; inſult not, wee may thanke your outrage for this loſſe.

For your retortion of my *Zoar* and *Sodom:* I can giue you leaue to be witty, you vſe it ſo ſeldome: but when you haue plaied with the alluſion what you liſt, I muſt tell you that he which will needs vrge a compariſon to goe on foure feet, is not worthy to goe vpon two: *Zoar* was neere to *Sodom*, not part of it: *Zoar* was reſerued when *Sodome* was deſtroyed: *Zoars* neereneſſe to the place where *Sodome* ſtood, needed not haue giuen *Lot* cauſe of remoueall. *Zoar* might ſafely haue beene the harbour of *Lot:* his feare was, for want of faith: God promiſed him, and the place ſecurity: the far-fetcht application therefore of the wickedneſſe of *Zoar*, to our Ceremonies, might well haue beene forborne, and kept to your ſelfe: much leſſe needed you (like ſome Anti-*Lot*) to call for fire and brimſtone from heauen vpon your *Zoar*.

Fidem Domino habere debuerat quiſq; eam ſeruaturum propter eum dixerat. Mercer. in Gen.

SEP.

How we would haue behaued our ſelues in the Temple, where the Money-changers were, and they that ſold Doues, we ſhall anſwere you, when you proue your Church to be the Temple of God, compiled and built of ſpiritually-hewne and liuely ſtones, 1 King. 5. 17, 18. *and* 6, 7. 1 Pet. 2. 5. *and of the Cedars, Firres, and Thyne trees of* Lebanon, 2 Chron. 2. 8. *framed and ſet together in that comely order, which a greater than* Salomon *hath preſcribed: vnto which God hath promiſed his preſence. But whileſt we take it to bee (as it is) a confuſed heape of dead and defiled and polluted ſtones, and of all rubbiſh, of briers and brambles of the wilderneſſe, for the moſt part, fitter for burning than building; we take our ſelues rather bound to ſhew our obedience in departing from it, than our valour in purging it, and to follow the Prophets counſell in flying out of* Babylon, *as the Hee goates before the flocke,* Ier. 50. 8.

SECTION

SECTION XLIX.

HOw you would haue behaued your selfe in the Temple to the Money-changers, you will answer when wee proue our Church to be Gods Temple, built of that matter, and in that forme which God hath prescribed: & here you send vs to 1 *King.* 5. 17. and 2 *Chron.* 2. 8. Ignorantly; as if *Salomons* Temple had stood till Christs time: when neither the first, nor second (though called *Beth Gnolam*) outlasted more than foure hundred yeeres: Or as if the Market had beene vnder the very roofe of that Temple. Whether *Herods* were built of the same matter with *Salomons*, and in full correspondence to it, I dispute not: it was certainely dedicated to Gods seruice, and that (which you would hardly disgest) in a solemne anniuersary Holy day; though not erected vpon the word of any Prophet. But to let passe Allegories: we must proue our selues the true Church of God: Thus we doe it: We are true Christians, for we were baptized into the Name of Christ; we truly professe our continuance in the same faith into which we were baptized: we ioyne together in the publike Seruices of God: wee maintaine euery point of the most ancient Creeds: we ouerthrow not the foundation by any consequence. Therefore what euer is wanting to vs, what euer is superfluous, in spight of all the gates of Hell, we are the true Church of God. Let me aske you: Were not the people of the *Iewes* in the Prophets, & in Christs time, a confused heape of dead and defiled, and (for I will vse your Tautologies) polluted stones, and of all rubbish, of bryers and brambles of the Wildernesse, for the most part fitter for burning than building? Can we be worse than they? If wickednesse can defile a Church, they shall iustifie vs: did either those Prophets, or our Sauiour, rather shew their obedience to God in departing from it, than their valour in purging it? you haue well imitated these heauenly patternes. But what; Can your charity finde nothing but rubbish? Not one square stone, not one liuing? You will be iudging till God iudge you: if you take not heed of these courses, you will so runne with the He-goats, that you will stand with the Goats on the left hand. That God, whose place you haue vsurped, giue you more wisdome and loue.

The state of the Temple, and of our Church in resemblance.

SEP.

And what (I pray you) is the valour which the best hearted, and most Zealous Reformers amongst you haue manifested, in driuing out the money-changers? doth it not appeare in this, that they suffer themselues to be driuen out with the two stringed whip of Ceremonies and subscription, by the money-changers, the Chancellors and Officials, which sell sinnes like Doues: and by the chiefe Priests, the Bishops which set them on worke? so farre are the most Zealous amongst you from driuing out the money-changers, as they themselues are driuen out by them, because they will not change with them to the vtmost farthing.

SECTION L.

THe valour of our most zealous Reformers hath truly shewed it selfe in yeeldance: As in Duels: so here, he is the most valiant that can so master himselfe as not to fight: you according to the common opinion of Swaggerers, blame the peaceable of cowardise, and accuse them of suffering. Behold a new crime: That they suffer themselues to be driuen out: What should they haue done? Should they haue taken armes, and cry, The sword of God, and *Gedeon*? You that will not allow a Prince to compell Subiects, will you allow Subiects to compell Princes? God forbid, This were high Treason against Gods Anointed: what then? Should they approue the Ceremonies by subscription, by practise? This you exclaime vpon, as high Treason against the Highest: What yet more? Should they haue preached with their mouthes stopt? This is it, which you haue learned of your Founder, and through not many hands receiued, and required with no lesse violence: Clamour and tumults is that you desire; still

Whether Ministers should indure themselues silenced.

Brow. Reformation without Tar.

ſtill let our ſinne be peaceable obedience, yours fury and oppoſition. Your head-ſtrong conceit is, that it is a ſinne to be ſilenced: Men muſt preach euen when they may not: all times before you, would haue wondred at this Paradox: For howeuer the Apoſtles, which had not their calling from men, would not be ſilenced by men, yet we find that all their ſucceſſors held, that thoſe hands which were laid vpon their heads, might be laid vpon their mouthes: looke into all Hiſtories: Thoſe Conſtitutions (which though not Apoſtolike, yet were ancient) in the ſeuenth Canon puniſh a Biſhop, or Presbyter, that vpon pretence of Religion ſeparates from his wife, with depoſition: and if any Presbyter ſhall ſhift his charge without licence (τὸν κελεύοντα μὴ κατὰ λειτουργεῖν) and laſtly, inflicts the ſame penalty vpon Fornication, Adultery, Periury.

ἐπιμέλου ὅπως μὴ λειτουργεῖ. We charge him not to ſerue any more. So *Can.* 15. *Can.* 25. *Cum compertum fuerit deponatur. Can.* 10. *De Clericatus honore periclitabitur. Can.* 2. *E Clero deponatur & ſit alienus à Canone. Can.* 17. & *Can.* 18. *A Miniſterio ceſſare debuerit. Concil. Sardic. c.* 4. *Concil. Carth.* 4. *c.* 48. & 56, 57. *Leo Ep.* 1 *Sect.* 5. *Cypr. l.* 3. *Ep.* 9. *Socr. l.* 2. *c.* 21.

The great *Nicene* Councell takes the ſame order with ſome miſliked Biſhops, and Presbyters in diuers Canons: *Gaudentius* in the Councell of *Sardi*, takes it for granted, that a Biſhop may by Biſhops be depoſed: ſo the ſecond Councell of *Carthage*, *Can.* 13. ſo the fourth Councell of *Carthage* more than once impoſes degradation: ſo *Leo* the firſt threats to put ſome offending perſons from the office of their Miniſtery: ſo (that I may not be endleſſe) bleſſed *Cyprian* aduiſes *Rogatianus*, a good old Biſhop, which was abuſed by a malapert Deacon, by the authority of his Chaire to right himſelfe, and either to depoſe, or ſuſpend the offender. *Leontius* in *Socrates*, is depriued of his Prieſthood: yea, what Councell or Father giues not both rules and inſtances of this practice? See how farre the ancient Church was from theſe tumultuous fancies: No, no, (*M. R.*) we well finde, it is doing that vndoes the Church, not ſuffering: If your fellowes could haue ſuffered more, and done leſſe, the Church had beene happy: As for our Church-Officers, you may raile vpon them with a lawleſſe ſafety: there is a great Ditch betwixt you and them: elſe you might pay deare for this ſinne of ſlandering them with their cheape peny-worths. How idly doe you inſult ouer thoſe, whom your mony-changers, haue driuen out of their Pulpits: When you confeſſe (after all your valour) that they haue driuen you both out of Church and Country: who can pitty a miſerable inſulter?

Sep.

For the Wafers in Geneua, *and diſorders in* Corinth, *they were corruptions which may and doe (or the like vnto them) creepe into the pureſt Churches in the World: for the Reformation whereof Chriſt hath giuen his power vnto his Church, that ſuch euils as are brought in by humane frailty, may by diuine authority bee purged out. This power and preſence of Chriſt you want, holding all by homage (or rather by villanage) vnder the Prelates, vnto whoſe ſinfull yoke you ſtoope in more than* Babyloniſh *bondage, bearing and approuing by perſonall communion, infinite and abominations. And in theſe two laſt reſpects principally, your* Babyloniſh *confuſion of all ſorts of people in the body of your Church, without ſeparation, and your* Babyloniſh *bondage vnder your ſpirituall Lords the Prelates, we account you* Babylon, *and flie from you.*

Section LI.

Power of Reforming abuſes giuen to the Church: and the iſſue of the neglect of it.

YOu that can grant there will be corruptions in all other Churches, will endure none in ours: If *England* ſhould haue either vnleauened Wafers, or drunken Loue-feaſts (though no other blemiſhes) ſhee could not but bee *Babylon*. We enuy not your fauours: Theſe, or whatſoeuer like enormities, Chriſt hath giuen power vnto his Church to reforme: but what if the Church neglect to vſe it? What if thoſe euils, which are brought in, by humane frailty, will not by diuine authority be purged out? Now the errour (by your doctrine) is growne fundamentall; ſo Chriſt is loſt, and the foundation razed: if we ſhall then aſſume (againſt our friends, to conuince our enemies) The Church of *Geneua* hath beene ſeriouſly dealt with, in this corruption, and diſſwaded by vehement importunity, yet ſtill perſiſteth: How can you free them, and charge vs? ſee how we loue to be miſerable, with company. This power to purge out all corruptions, Chriſt hath not giuen vs: if he hath giuen it you; you muſt firſt beginne to

Barr. againſt *Gyff. p.* 27. & 88.

purge

purge out your ſelues: you haue done it; but ſtill there remaine ſome: would God we had as much execution as power: Our Church ſhould be as cleane as yours is Schiſmaticall. If you ſhould meaſure faculties by their exerciſe; Naturall reſt ſhould be the greateſt enemy to vertue: and the ſolitary Chriſtian ſhould be miſerable: This power of ours is not dead, but ſleepeth: When it awaketh vnto more frequent vſe, (which we earneſtly pray for) looke you for the firſt handſell of it: None can bee more worthy: as it is, we offend not more in defect than you in exceſſe: Of whom that your *Lazarello* of Amſterdam, *G. I.* could ſay, that you haue Excommunication as ready as a Prelate hath a Priſon: Chriſt is in many that feele him not; but we want not the power onely, but the preſence of Chriſt: How ſo? he was with vs while you were here: Did he depart with you? will the Separatiſts ingroſſe our Sauiour to themſelues, and (as *Cyprian* ſaid of *Papianus*) goe to Heauen alone? yea, confine the God of Heauen to Amſterdam? What inſolence is this? we haue him in his Word: we haue him in his Sacraments: we haue him in our hearts: we haue him in our profeſſion; yet this enemy dare ſay, wee want him: Wherein? I ſuppoſe in our cenſures: Wee haue *Peters* keyes (as his true ſucceſſors both in office and doctrine:) our fault is, that we vſe them not as you would: What Church doth ſo? your firſt Martyr doth as zealouſly inueigh againſt the practiſe of Geneua, and all other Reformed Congregations in this point, as againſt vs: both for the woodden Dagger (as he termes it) of ſuſpenſion, and for their Conſiſtoriall Excommunication. Woe were to all the World, if Chriſt ſhould limit his preſence onely to your faſhions: Here you found him, and here you left him: Would to God we did no more grieue him with our ſins, than you pleaſe him in your preſumptuous cenſures: in the reſt, you raile againſt our Prelates and vs: Can any man thinke that Chriſt hath left peaceable ſpirits, to goe dwell with Railers? Indeed, yours is free-hold: ſo you would haue it: free from ſubiection, free from obedience: This is looſeneſſe, more than liberty: You haue broken the bonds, and caſt the cords from you: but you miſ-call out tenure: Wee hate villenage no leſſe than you hate peace; and hold *(in capite)* of him, that is, the head of his body, the Church: vnder whoſe eaſie yoke wee doe willingly ſtoope in a ſweet Chriſtian freedome; abhorring and reprouing, and therefore (notwithſtanding our perſonall Communion) auoiding all abominations: In theſe two reſpects therefore of our confuſion, and bondage, wee haue well ſeene in this Diſcourſe, how iuſtly your Sion accounts vs Babylon: ſince it is apparent for the one, that here is neither confuſion, nor Babyloniſh, nor without ſeparation: For the other, no bondage, no ſeruility: Our Prelates being our Fathers, not our Maſters: and if Lords for their externall dignity, yet not Lords of our Faith: and if both theſe your reſpects were ſo, yet ſo long as we doe inuiolably hold the foundation, both directly, and by neceſſary conſequell; any Railer may terme vs, but no Separatiſt ſhall proue vs Babylon: you may flie whither you liſt: would God yet further, vnleſſe you had more loue.

Troubles and Excommunications at Amſterdam.

An tu ſolus Eccleſia es? Et qui te offenderit à Chriſto excluditur. *Hieron. Epiphan. Cypr. Solus in cœlum aſcend. Papianus? Et ad Acceſium Nouatianum Conſtan. Erigito tibi ſcalam Acceſi, & ad cœlum ſolus aſcendito. Socr. l. 1. c. 7.*

Bar. Gyff. ref. So ſome of their owne haue termed their Excommunication. Confeſſ. by *M. Iohnſ.* Inquirie pag. 65.

Coloſſ. 1. 18.

Amari Parens & Epiſcopus debet, non timeri. Hier. ad Theophilum.

SEP.

Maſter H. himſelfe formerly expoſtulated with vs for ſuppoſed impietie in forſaking a ceremonious Babylon *in* England, *proceeds in the next place, to lay downe our readineſſe in chuſing a ſubſtantiall* Babylon *in* Amſterdam: *and if it be ſo found by due triall as he ſuggeſteth, it is hard to ſay, whether our impietie or madneſſe bee the greater. Beſide Maſter H. thinkes, wee gather Churches here by towne-rowes; as they doe in* England, *and that all within the Pariſh Proceſſion are of the ſame Church. Wherfore elſe tels he vs of* Iewes, Arrians *and* Anabaptiſts, *with whom we haue nothing common but the Streets and Market place? It is the condition of the Church to liue in the World, and to haue ciuill ſociety with the men of his World,* 1 Cor. 5. 10. Ioh. 17. 13.

But what is this to the ſpirituall Communion of the Saints, in the fellowſhip of the Goſpell, wherein they are ſeparated, and ſanctified from the World vnto the Lord? Ioh. 17. 16. 1 Cor. 1. 2 Cor. 6. 17, 18.

1 Cor. 1. 2.

1 Cor. 3. 3.

SECTION

SECTION LII.

The veiw of the sinnes and disorders of others, whereupon obiected, and how far it should affect vs.

I Need no better Analyser than your selfe, saue that you doe not onely resolue my parts, but adde more: whereas euery motion hath a double terme, from whence and whither: both these could not but fall into our discourse. Hauing therefore formerly expostulated with you for your (since you will so terme it) impietie, in forsaking a ceremonious Babylon of your owne making in England: I thought it not vnfit to compare your choice with your refusall; England with Amsterdam, which it pleaseth you to intitle a substantiall Babylon: impiety and madnesse are titles of your owne choice; let your guiltinesse be your owne accuser: The truth is, my charity and your vncharitablenesse haue caused vs to mistake each other. My charity thus: Hearing both at Middleburgh, and here, that certaine companies from the parts of Nottingham and Lincolne (which Harbinger had beene newly in Zeland before me) meant to retire themselues to Amsterdam, for their full liberty, not for the full approbation of your Church: not fauouring your maine opinions, but emulating your freedome in too much hate of our Ceremonies, and too much accordance to some grounds of your hatred: I hoped you had beene one of their Guides; both because Lincolneshire was your Countrey, and Master *Smith* your Oracle, and Generall. Not daring therefore to charge you with perfect Brownisme, what could I thinke might bee a greater motiue to this your supposed change, than the view of our (so oft proclaimed) wickednesse, and the hope of lesse cause of offence in those forraine parts? this I vrged, fearing to goe deeper than I might be sure to warrant. Now comes my charitable Answerer, and imputes this slinesse of my challenge to my ignorance; and therefore will needes perswade his Christian Reader, that I knew nothing of the first separation, because I obiected so little to the second.

It were strange if I should thinke, you gather Churches there by Towne-rowes (as wee in England) who know that some one Prison might hold all your refined Flocke: you gathered here by Hedge-rowes, but there it is easier to tell how you diuide, than how you gather: let your Church be an intire body, inioying her owne spirituall Communion, but if it be not a corrosiue to your heart to conuerse in the same streets, and to bee ranged in the same Towne-rowes with Iewes, Arrians, Anabaptists, &c. you are no whit of kinne to him, that vexed his righteous soule with the vncleannesse of soule. Sodome: That good man had nothing but ciuill societie with those impure Neighbours: hee differed from them in Religion, in practise; yet could he not so carelesly turne off this torment: His house was Gods Church; wherein they had the spirituall Communion of the Saints: yet whiles the Citie was so vncleane, his heart was vnquiet: We may (you grant) haue ciuill societie with ill men, spirituall Communion onely with Saints: Those must be accounted the world, these onely the Church; your owne allegations shall condemne you. They are not of the World (saith Christ) as I am not of the World: Both Christ and they were parts of the Iewish Church: The Iewish Church was not so sanctified, but the most were extremely vncleane: therefore wee may bee parts of a visible vnsanctified Church, and yet bee separate from the World. Saint *Paul* writes to his Corinthians, sanctified in Christ, Saints by calling: True, but not long after, hee can say, Yeare yet carnall. In his second Epistle, Come out (saith he) from among them. But from whom? From Infidels by profession, not corrupted Christians.

Separation from the world how required. *Iohn* 17.16.

1 *Cor.* 1.2.

1 *Cor.* 3.3.

SEP.

Wee indeed haue much wickednesse in the City where wee liue; you in the Church. But in earnest, doe you imagine wee account the Kingdome of England *Babylon, or the Citie of* Amsterdam *Sion? It is the Church of* England, *or State Ecclesiasticall, which wee*

account

account Babylon, *and from which we withdraw in ſpirituall Communion: but for the Common-Wealth and Kingdome, as we honour it aboue all the States in the World, ſo would we thankfully imbrace the meaneſt corner in it, at the extremeſt conditions of any people in the Kingdome. The helliſh impieties in the Citie of* Amſterdam, *doe no more preiudice our Heauenly Communion in the Church of Chriſt, than the Frogs, Lice, Moraine, and other plagues ouer-ſpreading* Ægypt, *did the* Iſraelites, *when* Goſhen *the portion of their inheritance was free,* Exod. 8. 19. *nor than the Deluge, wherewith the whole World was couered, did* Noah, *when he and his Familie were ſafe in the Arke,* Geneſ. 7. *nor than Satans throne did the Church of* Pergamus *being eſtabliſhed in the ſame Citie with it;* Reuel. 2. 12, 13.

Section LIII.

The neereneſſe of the State & Church, & the great errours found by the Separatiſts in the French and Dutch Churches.

THe Church and State, if they bee two, yet they are twins; and that ſo, as eithers euill proues mutuall: the ſinnes of the Citie not reformed, blemiſh the Church: where the Church hath power and in a ſort comprehends the State, ſhee cannot waſh her hands of tolerated diſorders in the Common-Wealth: hence is my compariſon of the Church (if you could haue ſeene it, not the Kingdome) of England, with that of Amſterdam: I doubt not, but you could bee content to ſing the old ſong of vs, *Bona terra, mala gens:* Our Land you could like well, if you might bee Lords alone. Thanks be to God it likes not you, and iuſtly thinks the meaneſt corner too good for ſo mutinous a generation: when it is weary of Peace, it will recall you. you that neither in Priſon, nor on the Seas, nor in the Coaſts of Virginia, nor in your way, nor in Netherland could liue in Peace, What ſhall wee hope of your eaſe at home? Where yee are, all you thankfull Tenants cannot in a powerfull Chriſtian ſtate moue God to diſtinguiſh betwixt the knowne ſinnes of the Citie, and the Church: How oft hath our Gracious Soueraigne, and how importunately, beene ſollicited for a Toleration of Religions? It is pittie that the Papiſts hyred not your Advocation: who in this point are thoſe true *Caſſanders*, which Reuerend *Caluin* long ſince confuted: Their wiſhes herein are yours: To our ſhame and their excuſe: his Chriſtian heart held that Toleration vnchriſtian and intollerable, which you either neglect or magnifie: Good *Conſtantine* winkt at it in his beginning; but as *Dauid* at the houſe of *Zeruiah*: Succeeding times found theſe Canaanites to bee prickes and thornes, and therefore both by Mulcts and baniſhments ſought either their yeeldance or voydance. If your Magiſtrates hauing once giuen their names to the Church, indeuour not to purge this Augean Stable; how can you preferre their Communion to ours?

Caſſand. de Offic. boni viri.

Bellar. de Laicis. Euſeb. in vita Conſt.

But howſoeuer now, leſt wee ſhould thinke your Land-lords haue too iuſt cauſe to packe you away for Wranglers, you turne ouer all the blame from the Church to the Citie; yet your Paſtor and Church haue ſo found the Citie in the Church and branded it with ſo blacke markes, as that all your ſmooth extenuations cannot make it a leſſe Babylon than the Church of England: Behold now, by your owne Confeſſions, either Amſterdam ſhall be, or England ſhall not be Babylon: Theſe eleuen crimes you haue found and proclaimed in thoſe Dutch and French Churches.

Fr. Iohnſ. Artic. againſt the French and Dutch Churches.

First, That the Aſſemblies are ſo contriued, that the whole Church comes not together in one: So that the Miniſters cannot together with the Flocke ſanctifie the Lords day; the preſence of the members of the Church cannot be knowne, and finally, no publike action, whether Excommunication, or any other, can rightly be performed. Could you ſay worſe of vs? Where neither Sabbath can bee rightly ſanctified, nor preſence or abſence knowne, nor any holy action tightly performed, what can there be but meere confuſion?

Secondly, That they baptize the ſeede of them who are no members of any Viſible Church; of whom moreouer they haue not care as of members, neither admit their Parents to the Lords Supper: Meere Babyloniſme, and ſinne in conſtitution, yea,

the ſame that makes vs no Church: for what ſeparation can there bee in ſuch admittance? what other but a ſinfull commixture? How is the Church of Amſterdam now gathered from the World?

THIRDLY, That in the publike worſhip of God they haue deuiſed, and vſed another forme of Prayer, beſides that which Chriſt our Lord hath preſcribed, *Matth.6.* reading out of a Booke certaine Prayers inuented and impoſed by man. Behold here our fellow-Idolaters: and (as followes) a daily Sacrifice of a ſet Seruice-Booke, which in ſtead of the ſweet Incenſe of ſpirituall Praiers is offered to God; very Swines-fleſh, a new Portuiſe, and an equall participation with vs of the Curſe of addition to the Word.

Barr. againſt Gyff.

FOVRTHLY, That rule and commandement of Chriſt, *Matth.*18.15. they neither obſerue, nor ſuffer rightly to bee obſerued among them. How oft haue you ſaid that there can bee no ſound Church without this courſe, becauſe no ſeparation? Behold the maine blemiſh of England in the face of Amſterdam!

FIFTHLY, That they worſhip God in the Idoll Temples of Antichriſt: ſo the Wine is marr'd with the Veſſell; their ſeruice, abomination with ours: neither doe theſe Antichriſtian ſtones want all glorious ornaments of the Romiſh Harlot yet more.

SIXTLY, That their Miniſters haue their ſet maintenance in another manner than Chriſt hath ordained, 1 *Chron.*14. and that alſo ſuch, as by which any Miniſterie at all, whether Popiſh or other, might be maintained: Either Tythes, or as ill: Behold, one of the maine Arguments whereby our Miniſterie is condemned as falſe and Antichriſtian, falling heauy vpon our Neighbours.

SEVENTHLY, That their Elders change yeerely, and doe not continue in their Office, according to the Doctrine of the Apoſtles and practiſe of the Primitiue Church: What can our Church haue worſe than falſe Gouernors? Both annuall and perpetuall they cannot be: What is (if not this) a wrong in Conſtitution?

EIGHTLY, That they celebrate marriage in the Church, as if it were a part of the Eccleſiaſticall Adminiſtration: a foule ſhame and ſinne: and what better than our third Sacrament?

NINTHLY, That they vſe a new cenſure of ſuſpenſion which Chriſt hath not appointed: no leſſe than Engliſh preſumption.

TENTHLY That they obſerue daies and times, conſecrating certaine daies in the yeere to the Natiuitie, Reſurrection, Aſcenſion of Chriſt: Behold their Calendar as truely poſſeſſed: Two Commandements ſolemnly broken at once; and we not Idolaters alone.

ELEVENTHLY, which is laſt and worſt, that they receiue vnrepentant Excommunicates to bee members of their Church, which by this meanes becomes one bodie with ſuch as bee deliuered vnto Satan; therefore none of Chriſts bodie: England can bee but a miſcelline rabble of prophane men; The Dutch and French Churches are belike no better: who can be worſe than an vnrepentant Excommunicate? Goe now, and ſay, It is the Apoſtaſie of Antichriſt to haue communion with the World in the holy things of God, which are the peculiars of the Church, and cannot without Sacriledge bee ſo proſtituted and prophaned; Goe ſay, that the Plaguy-ſpirituall-leproſie of ſinne riſing vp in the foreheads of many in that Church, vnſhut vp, vncouered, (yea, wilfully let looſe) infects all both perſons and things amongſt them: Goe now and flie out of this Babylon alſo, as the He-Goates before the flocke, or returne to ours: But how-euer theſe errors be groſſe, perhaps they are tractable; Not the ſinne vndoes the Church, but obſtinacie: here is no euaſion. For behold, you doe no more accuſe thoſe Churches of corruption, than of wilfulneſſe: for diuers times haue you dealt with them about theſe fearefull enormities: yea, you haue often deſired, that knowledge thereof might bee by themſelues giuen to the whole bodie of their Church, or that (at leaſt) they would take order it might be done by you: They haue refuſed both; What remaines, but they bee our fellow-Heathens and Publicans? And not they alone, but all Reformed Churches beſide in Chriſtendome, which doe ioyntly partake in

H. Ainſworth in his Counterpoyſon.

in all these (except one or two personall) abominations: will you neuer leaue, till you haue wrangled your selues out of the world?

But now I feare I haue drawne you to say, that the Hellish impieties both in the Citie and Church of Amsterdam, are but Frogs, Lice, Flies, Murraine and other Egyptian plagues, not preiudicing your Goshen: Say so if you dare; I feare they would soone make the Ocean your Red Sea, and Virginia your Wildernesse.

The Church is *Noahs* Arke, which gaue safety to her Guests, whereof ye are part; but remember that it had vncleane beasts also, and some sauage: If the waues drowne you not, yet (me thinkes) you should complaine of noisome societie. Satans throne could not preiudice the Church of Pergamus: but did not the Balaamites (the Nicolaitans?) Yet their heauenly Communion stood, and the Angell is sent away with but threats.

SEP.

It is the will of God and of Christ, that his Church should abide in the world, and conuerse with it in the affaires thereof, which are common to both: But it is the Apostasie of Antichrist to haue Communion with the World in the holy things of God, which are the peculiars of the Church, and cannot without great sacriledge be so prostituted and prophaned.

SECTION LIV.

AS it were madnesse to deny that the Church should conuerse with the World in the affaires thereof: So to deny her Communion in Gods Holy things, with any of those of the World, which professe Christianity (as yet vncensured) is a point of Anabaptisticall Apostasie: such of the World are still of the Church. As my censure cannot eiect them, so their sinne (after my priuate endeuour of redresse) cannot defile me. I speake of priuate Communicants: If an vnbidden Guest come with a ragged garment, and vnwashen hands, shall I forbeare Gods heauenly dainties? The Master of the Feast can say, *Friend, how camest thou in hither?* not, Friends, why came you hither with such a Guest? God bids mee come: He hath imposed this necessity, neuer allowed this excuse: My teeth shall not be set on edge with the sowre Grapes of others: If the Church cast not out the knowne vnworthy, the sinne is hers: If a man will come vnworthy, the sinne is his: But if I come not, because he comes, the sinne is mine: I shall not answer for that others sinne: I shall answer for mine owne neglect: Another mans fault cannot dispense with my duty.

Conuersation with the World.

Duobus modis non te maculat malus, videlicet si non consentis, & si redargnis. d. 23. q. 4. a malis.

SEP.

The aire of the Gospell which you draw in, is nothing so free and cleare as you make shew: it is onely because you are vsed to it, that makes you so iudge. The thicke smoke of your Canons, especially of such as are planted against the Kingdome of Christ the visible Church, and the administration of it, doe both obscure and poison the aire, which you all draw in, and wherein you breathe. The plagy-spirituall leprosie of sin rising vp in the foreheads of so many thousands in the Church, vnshut vp, vncouered, infects all, both persons and things amongst you, Leuit. 13. 45, 46, 47. 2 Cor. 6. 17. The blasting Hierarchie suffers no good thing to grow, or prosper, but withers all, both bud and branch. The daily sacrifice of the Seruice-booke, which in stead of spirituall Prayer, sweet as Incense, you offer vp Morning and Euening, smels so strong of the Popes Pestnise, as it makes many hundreds amongst your selues, stop their noses at it; and yet you boast of the free and cleere aire of the Gospell, wherein you breathe.

SECTION LV.

The impure mixtures of the Church of England.

AS there is no Element which is not through many mixtures departed from the first simplicity: So no Church euer breathed in so pure an aire, as that it might not iustly complaine of some thicke and vnwholsome euaporations of errour and sinne. If you challenge an immunitie, you are herein the true broode of the ancient Puritanes: But if too many sinnes in practise haue thickned the aire of our Church, yet not one Heresie: that smoke of the bottomlesse pit hath neuer corrupted it: and therefore iustly may I auerre, that here you might draw in the cleare aire of the Gospell: No where vpon earth more freely. And if this be but the opinion of custome, you whom absence hath helped with a more nice and dainty sent, speake your worst: Shew vs our Heresies, and shame vs: you haue done it, and behold foure maine infections of our English aire: The first, the smoke of our Canons: Wittily: I feare, the great Ordinances of the Church haue troubled you more with the blow, than the smoke: For you tell vs of their Plantation against the Kingdome of Christ: What Kingdome? The visible Church: Which is that? Not the Reformedst peece of ours, whose best are but Goats and Swine: Not the close Nicodemians of your owne Sect amongst vs, which would be loth to be visible: Not forrainers; to them they extend not: None therefore in all the World, but the English Parlour-full at Amsterdam: Can there be any truer *Donatisme*? Cry you still out of their poysoning the aire: We hold it the best cleansed by the batteries of your idle fancies, by ridding you from our aire, and by making this your Church inuisible to vs; smart you thus, till we complaine.

1. Canons.

2. Sinne vncensured.

The second is the plague or leprosie of sin vnshut vp and vncouered: We know that sinne is as ill as the Deuill can make it; a most loathsome thing in the eyes of God, and his Angels, and Saints: and we grant to our griefe, that among so many millions of men, there may be found some thousands of Lepers: Good Lawes and censures meet with some, others escape: It is not so much our fault as our griefe. But that this Leprosie infects all persons, and things, is shamefully ouer-reacht: Plague and Leprosie haue their limits, beyond which, is no contagion; If a man come not neere them, if he take the wind in an open aire, they infect not: such is sinne: It can infect none but the guilty: Those which act or assent to, or beare with it, or detest it not, are in this pollution: But those which can mourne for it, and cannot redresse it, are free from infection: How many foule Lepers spiritually did our Saviour see in the publike aire of the Iewish Church? wherewith yet hee ioyned, and his, not fearing infection so much, as gracing the remnants of their ruinous Church: Were those seuen thousand Israelites, whose knees bowed not to BAAL, infected with the Idolatry of their Neighbours? yet continued they still parts of the same Church.

Certè nullius crimen maculat nescientem. Aug. Epist. 48.

1 *Reg.* 19. 18.

3. Hierarchie.

But this yet exceeds: Not onely all persons, but all things? What? Our Gospell? Our Heauen, Earth, Sea? Our Bookes, Coyne, Commodities? Behold, you see the same Heauen with vs, you haue no Bibles but ours: our aire in his circular motion comes to be yours: the water that washeth our Iland, perhaps washeth your hands: Our vncleane Siluer (I feare) maintaines you: Our commodities (in part) inrich your Land-Lords: and yet all things amongst vs infected? you are content to take some euill from your neighbours.

The third is our blasting Hierarchie, which suffers no good thing (that is, no *Brownist*, no singular fancy, for what good things haue we but yours?) to grow, or prosper amongst vs, but withers all, both bud and branch, would to God the root also.

4. Seruice-booke.

The last, is a daily Sacrifice of a Seruice-booke: an Incense, how euer vnsauoury to you, yet such as all Churches in Christendome hold sweet, and offer vp as fit for the nostrils of the Almighty; we are not alone thus tainted; all Christian Churches that are, or haue beene, present the same Censers vnto God. But ours smels strong of the Popes Portuise:

See

See whether this be any better than triuiall cauilling: If either an ill man, or a Deuil shal speake that which is good; may not a good man vse it? If a good Angell, or man shall speake that which is euill, is it euer the better for the Deliuerer? If Satan himselfe shall say of Christ; Thou art the Sonne of the liuing God, shall I feare to repeat it? Not the Author, but the matter in these things is worthy of regard: As *Ierome* speakes of the poysoned Workes of *Origen*, and other dangerous Treatisors, Good things may bee receiued from ill hands. If the matter of any Prayer be Popish, fault it for what it containes, not for whence it came: what say you against vs in this, more than Master *Smith* (your stout Anabaptist) saith of our baptizing of Infants: Both of them equally condemned for Antichristian. Still, therefore we boast of the free, and cleere aire of the Gospell: if it bee annoyed with some practicall euills, we may be foule, the Gospell is it selfe, and our profession holy, neither can we complaine of all euills while we want you.

Patres nostri non solum ante Cyprianum vel Agrippinum, sed postea saluberrimam consuetudinem tenuerunt, vt quicquid diuinũ atque legitimum in aliqua hæresi vel schismate integrũ reperirent, approbent potius quam negarent. August.

SEP.

That all Christendome should so magnifie your happinesse (as you say) is much, and yet your selues, and the best amongst you, complaine so much both in word, and writing, of your miserable condition, vnder the imperious and superstitious impositions of the Prelates, yea, and suffer so much also vnder them, as at this day you doe, for seeking the same Church Gouernment and Ministerie, which is in vse in all other Churches saue your owne. The truth is, you are best liked where you are worst knowne. Your next neighbours of Scotland *know your Bishops Gouernment so well, as they rather chuse to vndergoe all the miserie of bonds and banishment, than to partake with you in your happinesse this way, so highly doe they magnifie and applaud the same. Which choice I doubt not other Churches also would make, if the same necessitie were laid vpon them. And for your graces, we despise them not, nor any good thing amongst you, no more than you doe such graces and good things as are to be found in the Church of* Rome, *from which you separate notwithstanding. We haue, by Gods mercy, the pure and right vse of the good gifts and graces of God, in Christs Ordinance, which you want. Neither the Lords people, nor the holy Vessels, could make* Babylon, Sion, *though both the one and the other were captiued for a time.*

SECTION LVI.

THat which followeth is but words, a short answer is too much: That all Christendome magnifies the worthinesse of our Church, in so cleare euidences of their owne voices, you cannot denie; and now when you see such testimonies abroad (lest you should say nothing) you fetch cauils from home: Those men which (you say) complaine so much of their miserable condition vnder the Prelates impositions, haue notwithstanding with the same pens and tongues not onely iustified our Church, but extold it: you haue found no sharper aduersaries in this very accusation, for which you maliciously cite them: How freely, how fully haue they euinced the truth? yea, the happinesse of the Church of England against your false challenges: and yet your forehead dare challenge them for Authors. So hath their moderation opposed some appendances, that they haue both acknowledged and defended the substance with equall vehemence to your opposition: neither doe they suffer (as you traduce them) for seeking another Church gouernment: looke into the Millenaries petition (the common voice of that part) I am deceiued, if ought of their complaints sound that way, much lesse of their sufferings: deformitie in practise is obiected to them, not indeauour of innouation; That quarrell hath beene long silent, your motion cannot reuiue it: would God you could as much follow those men in moderate and charitable carriage, as you haue out-run them in complaint.

The iudgment of our owne, and our neighbours of our Church. *Socrat. lib. 1. c. 4. Constant. Alex. & Ario. Ac tametsi vos inter vos vicissim de re quapiam minimi momenti dissentitis (siquidem neque omnes de omnibus rebus idem sentimus) nihilominus tamen fieri poterit, vt eximia concordia sincerè inter vos, integreq; seruetur, & vna inter omnes communio & consociatio custodiatur.*

It pleaseth you to deuise vs, like pictures vpon course Canuasse, which shew fairest at farthest; attributing forraine approbation (which you cannot denie) to distance,

more than to desert. How is it then, that (besides strange witnesses) we which looke vpon this face without preiudice, commend it, (God knowes) without flattery? wee can at once acknowledge her infirmities, and blesse God for her graces: Our neighbours, (yea, our selues) of *Scotland*, know our Church so well, that they doe with one consent praise her for one of Gods best daughters; neither doe the most rigorous amongst them, more dislike our Episcopall Gouernment, than imbrace our Church: what fraud is this; to flie from the Church in common, to one circumstance? we can honour that noble Church in *Scotland*, may we not dislike their alienations of Church-liuings? If one thing offend, doe all displease? Yet euen this Gouernment, which you would haue them resist to bonds and banishment (who knowes not?) begins to finde both fauour and place: what choice other Churches would make, as you doubt not, so you care not. If you regard their sentence, how durst you reuile her as a false Harlot, whom they honour as a deare Sister? If you were more theirs than we, you might vpbraid vs: Now you tell vs what perhaps they would doe; we tell you what they doe, and will doe: Euen with one voice; blesse God for England, as the most famous and flourishing Church in Christendome: your handfull only makes faces, & enuies this true glory. Who yet (you say) despise not our graces, no more than wee those of *Rome*: See how you despise vs while you say, you are free from despite: How malicious is this comparison? as if wee were to you, as *Rome* to vs: and yet you despise vs more: Wee grant *Rome* a true Baptisme, true Visibility of a Church, though monstrously corrupted: you giue vs not so much: Thankes be to God, we care lesse for your censure, than you doe for our Church: We haue by Gods mercy the true and right vse of the Word and Sacraments, and all other essentiall gifts and graces of God; if there might be some further helps in execution, to make these more effectuall, we resist not: But those your other imaginary ordinances, as we haue not, so we want not: Neither the *Caldeans*, nor any Idolatrous enemies could make *Sion Babylon*, nor the holy vessels profane; so as they should cease to be fit for Gods vse: but they were brought backe at the returne of the captiuity, to *Ierusalem*: Such were our Worship, Ministery, Sacraments, and those manifold subiects of your cauills, which whilst you disgrace for their former abuse, you call our good euill, and willingly despise our graces.

M. *Smiths* retort vpon M. *Clifton*, p. 50.

SEP.

Where the truth is a gainer, the Lord (which is truth) cannot bee a loser. Neither is the thankes of ancient fauours lost amongst them, which still presse on towards new mercies: Vnthankefull are they vnto the blessed Maiestie of God, and vnfaithfull also, which knowing the will of their Master doe it not, but goe on presumptuously in disobedience to many the holy ordinances of the Lord and of his Christ, which they know, and in word also acknowledge, he hath giuen to his Church to be obserued, and not for idle speculation, and disputation without obedience.

It is not by our sequestration, but by our confusion, that Rome *and Hell gaines. Your odious commixture of all sorts of people in the body of your Church, in whose lap the vilest miscreants are dandled, sucking her brests as her naturall children, and are be-blest by her (as hauing right thereunto) with all her holy things, as Prayer, Sacraments, and other Ceremonies, is that which aduantageth hell, in the finall obduration and perdition of the wicked, whom by these meanes you flatter and deceiue.*

The Romish *Prelacie and Priesthood amongst you, with the appurtenances for their maintenance and ministrations, are* Romes *aduantage. Which therefore she challengeth as her owne, and by which she also still holds possession amongst you, vnder the hope of regaining her full inheritance at one time or other. And if the Papists take aduantage at our condemnation of you, and separation from you: it concernes you, well to see where the blame is, and there to lay it; least through light and inconsiderate iudgement, you iustifie the wicked, and condemne the righteous.*

SECTION

SECTION LVII.

ALa the sequell of my Answerer is meerely sententious: it is fitter for vs to learne than replie: Where the truth gaines (say you) God loseth not: I tell you againe, where God loseth, the truth gaineth not, and where the Church loseth, God (which indowed her) cannot but lose: Alas, what can the truth either get or saue by such vnkinde quarrels? Surely suspition on some hands, on others reiection: for (as *Optatus*, of his Donatists) betwixt our *Licet*, and your *Non licet*, many poore soules wauer and doubt: neither will settle, because we agree not: Thanks are not lost, where new fauours are called for, but where old are denied. While your Poesie is: Such as the mother, such is the daughter; where are our old, our any mercies? They are vnthankfull, which know what God hath done, and confesse it not: They are vnthankfull to God and his Deputie, which knowing themselues made to obey, presume to ouer-rule, and vpon their priuate authoritie, obtrude to the Church those ordinances to be obserued, which neuer had being but in their owne idle speculation.

The issue of Separation.

Inter licet verum, & non licet nostrum, nutant ac remigant animæ Christianorum. Optat. contr. Parm.

Your Sequestration and our confusion, are both of them beneficiall, where they should not: and as you pretend our confusion for the cause of your Separation; So is your Separation the true cause of too much trouble, and confusion in the Church: Your odious tale of commixture hath cloyed and surfeted your Reader already, and receiued answer to satietie: this one dish so oft brought forth, argues your pouertie: The visible Church is Gods Drag-net, and Field, and Floore, and Arke; here will be euer at her best, Sedge, Tares, Chaffe, vncleane Creatures: yet is this no pretence for her neglect: The notoriously euill shee casts from her brest, and knee, denying them the vse of her Prayers, and (which your Leaders mislike) of her Sacrament. If diuers through corruption of vnfaithfull Officers, escape censure; yet let not the transgressions of some, redound to the condemnation of the whole Church. In Gods iudgement it shall not; we care litle, if in yours. Wee tell wicked men, they may goe to hell with the water of Baptisme in their faces, with the Church in their mouthes, we denounce Gods iudgements vnpartially against their sinnes, and them: Thus we flatter, thus we deceiue. If yet they will needs runne to perdition; *Perditio tua ex te Israel.*

Non enim propter malos boni deserendi, sed propter bonos mali tolerandi sunt, &c. Sicut tolerauerunt Prophetæ, &c. Aug. Ep. 48. Barr. against Gyff.

Our Clergie is so Romish as our Baptisme: If therefore Romish because they came thence, we haue disproued it: If therefore Romish, because they haue beene vsed there, wee grant and iustifie it; That ancient confession of their faith which was famous through the world, wee receiue with them: If they hold one God, one Baptisme, one Heauen, one CHRIST, shall we renounce it? Why should we not cast off our Christendome and humanitie, because the Romans had both? How much Rome can either challenge, or hope to gaine in our Clergie and Ministration, is well witnessed by the bloud of those Martyrs, eminent in the Prelacie, which in the fresh memories of many, was shed for God, against that Harlot: and by the excellent labours of others, both Bishops and Doctors: whose learned pens haue pulled downe more of the walls of Rome, than all the corner-creeping Brownists in the world shall euer be able to doe, while Amsterdam standeth. It is you that furnish these Aduersaries with aduantages, through your wilfull diuisions: Take *Scilarus* his arrowes, single out of the sheafe, the least finger breakes them, while the whole bundle feares no stresse: wee know well where the blame is, our deseruings can be no protection to you: you went from vs, not we from you. Plead not our constraint, you should not haue beene compelled to forsake vs, while CHRIST is with vs: But who compells you not to call vs brethren? to denie vs Christians? your zeale is so far from iustifying the wicked, that it condemnes the righteous.

SEP.

And for the ſuſpition of the rude multitude, you need not much feare it. They will ſuſpect nothing that comes vnder the Kings broad ſeale: they are ignorant of this fault. Though it were the Maſſe that came with authoritie of the Magiſtrate, they (for the moſt part) would be without ſuſpition of it: ſo ignorant and profane are they in the moſt places, 1 Sam. 10. 10. *It is the wiſe-hearted amongſt you, that ſuſpect your dealings, who will alſo ſuſpect you yet more, as your vnſound dealing ſhall be further diſcouered.*

SECTION LVIII.

The Brownists ſcornefull opinion of our people.

HOw ſcornefully doe you turne ouer our poore rude multitude, as if they were beaſts, not men; or if men, not rude but ſauage! This contempt needed not: Theſe ſonnes of the earth may goe before you to Heauen: Indeed it was of old ſaid, that all Ægyptians were Phyſitians: So may it now of you; All Browniſts are Diuines, no Separatiſt cannot propheſie: No ſooner can they looke at the skirts of this hill, but they are rapt from the ordinarie pitch of men: Either this change is perhaps by ſome ſtrange illumination, or elſe your learned paucitie got their skill amongſt our profane and rude multitude: we haue ſtill many in our rude multitude, whom wee dare compare with your Teachers: neither is there any ſo lewd and profane, that can not pretend a ſcandall from your ſeparation: Euen theſe ſoules muſt bee regarded (tho not by you.) Such were ſome of you, but yee are waſhed, &c.

The wiſe-hearted amongſt vs doe more than ſuſpect, finde out our weakneſſes, and bewaile them; yet doe they not more diſcouer our imperfections than acknowledge our truth: If they be truely wiſe, wee cannot ſuſpect them, they cannot forſake vs: Their charitie will couer more, than their wiſdome can diſcouer.

SEP.

Laſtly, the terrible threat you vtter againſt vs, that euen whoredomes and murders ſhall abide an eaſier anſwer than ſeparation, *would certainely fall heauy vpon vs, if this anſwer were to be made in your Conſiſtorie Courts, or before any of your Eccleſiaſticall Iudges; but becauſe we know, that not Antichriſt, but Chriſt ſhall be our Iudge, we are bold vpon the warrant of his Word and Teſtament, (which being ſealed with his bloud may not be altered) to proclaime to all the world Separation from whatſoeuer riſeth vp rebelliouſly, againſt the Scepter of his Kingdome, as we are vndoubtedly perſwaded, the Communion, Gouernment, Miniſterie, and worſhip of the Church of* England *doe.*

SECTION LIX.

The Concluſion from the fearefull anſw. of Separation. Troub. and excom. at Amſt. *G. Ionſ.* profeſſes he found better dealing in the Biſhops Conſiſtories; & might haue found better in the Inquſition.

MY laſt threat, of the eaſier anſwers of whoredomes, and adulteries, than Separation, you thinke to ſcoffe out of countenance. I feare, your conſcience will not alwayes allow this mirth; Our Conſiſtories haue ſpared you enough: let thoſe which haue tryed, ſay, whether your corrupt Elderſhip be more ſafe Iudges: If ours impriſon iuſtly, yours excommunicate vniuſtly; To be in cuſtodie is leſſe grieuous, than out of the Church; at leaſt if your cenſures were worth any thing, but contempt: As *Ierome* ſaid of the like; it is well that malice hath not ſo great power as will: you ſhall one day (I feare) finde the Conſiſtorie of Heauen more rigorous, if you waſh not this wrong with your teares; That Tribunall ſhall finde your confidence, preſumption; your zeale, furie. You are bold (ſurely more than wiſe) to proclaime: wee

Ex rom. Cypr. de ſimplic. prælat. Ad pacis præmium venire non poterunt, qui pacem Domini diſcordiæ furore ruperunt. Ibid. Inexpiabilis & grauis culpa diſcordiæ nec paſſione purgatur.

haue

haue no need of ſuch cries: doubtleſſe your head hath made Proclamations long, now you hand beginnes. What proclaime you? Separation from the Communion, Gouernment, Miniſtery, and worſhip of the Church of England: what need it? Your act might haue ſaued your voice: what ſhould our eyes and eares be troubled with one bad obiect?

But why ſeparate you from theſe? Becauſe they riſe vp rebelliouſly againſt the Scepter of Chriſt: The Scepter of Chriſt is his Word: he holds it out, we touch and kiſſe it: What one ſentence of it doe we wilfully oppoſe? Away with theſe fooliſh impieties: you thruſt a Reed into your Sauiours hand, and ſay, Haile, King of the *Iewes*, and will needs perſwade vs, none but this is his rod of yron. Laſtly, vpon what warrant? Of his will and Teſtament. You may wrong vs; But how dare you faſten your lies vpon your Redeemer and Iudge? What clauſe of his hath bid you ſeparate? We haue the true Copies: As we hope or deſire to be ſaued, we can finde no ſentence that ſoundeth toward the fauour of this your act: Muſt God be accuſed of your wilfulneſſe? Before that God and his bleſſed Angels and Saints, we feare not to proteſt that we are vndoubtedly perſwaded, that whoſoeuer wilfully forſakes the Communion, Gouernment, Miniſtery, or worſhip of the Church of England, are enemies to the Scepter of Chriſt, and Rebels againſt his Church and Anointed: neither doubt we to ſay, that the Maſterſhip of the Hoſpitall at *Norwich*, or a leaſe from that City (ſued for with repulſe) might haue procured that this ſeparation from the Communion, Gouernment, and worſhip of the Church of England, ſhould not haue beene made

by

IOHN ROBINSON,

FINIS.

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A SERIOVS DISSVVASIVE FROM POPERIE.

To *W. D.* Reuolted, &c.

YOV challenged me for my bold assertion of your manifold diuisions: I doe here make it good with vsurie. Those mouthes that say they teach you the truth, say also (and you haue beleeued them) that they all teach the same. As you finde them true in this, so trust them in the other: For me, I cannot without indignation see, that in this light of the Gospell, God and his truth should thus bee losers by you; and that a miserable soule should suffer it selfe thus grossely cozened of it selfe, and glory: Many can write to you with more profoundnesse, none with more sincere feruencie, and desire to saue you.

I call heauen and earth to record against you this day, that if you relent or answer not, your perishing is wilfull. Wee may pittie your weaknesse, but God shall plague your Apostasie; if you had bin bred in blindnesse, your ignorance had bin but lamentable, now your choice and loue of darknes is fearefull and desperate. Alas! you cannot be condemned without our sorrow and shame. What should we doe? We can but intreat, perswade, protest, mourne, and gage our soules for yours; if these auaile not, who can remedie that which will perish? Here this yet (you weake Reuolter) if there be any care left in you of that soule which you haue thus prostituted to error; if you haue any regard to that God, whose simple truth you haue contemned and forsaken, what is this that hath driuen you from vs, allured you to them? For Gods sake, let me but expostulate a little ere my silence: Either be conuicted or inexcusable. Our bad liues haue set you off; Woe is me, that they are no holier; I bewaild our wickednes, I defend it not: Onely aske how they liue in Italie; if they be not (for the more part) filths to the worst of ours, goe with them and prosper. Let all indifferent tongues say, whether that very See whereon your faith depends, euen within the smoke of his Holinesse, be not (for viciousnes) the sinke of the world: we may condemne our selues, their liues shal iustifie vs; But you list not to looke so farre; you see their liues at home, you see ours: The comparison is not equall; They take this for the time of their persecution; we of our prosperitie. The stubbornest Israelite, and the most godlesse Mariner, could call vpon God in his trouble: we are all worse with liberty: Looke backe and see how they liued in

former times while they proſpered: No Turkes (ſaith ERASMVS) more abominably: though now (the world, how heauy) holy profeſſors might you finde, which would ſcorne that their moſt Barbarous Hermit, the vttere Capuchine, ſhould goe before them in a gracious life, and in true mortification: euen amongſt twelue, there will be one Deuill: I would (ſay I) were it good that wee might emulate them: but for thy part, I neuer yet could know that Papist, which made conſcience of all Gods ten morall lawes. Shortly, whatſoeuer is vpbraided to vs, the truth is pure, though men be vnholy; and God is where he was, whatſoeuer becomes of men: For you, if you had not fallen to coole affections, and a looſe life, you had beene ſtill ours. It is iuſt with God to puniſh your ſecure negligence with error and delusion; and to ſuffer you thus to loſe the truth, who had loſt your care of obedience and firſt loue. And now you doe well to ſhift off this blame to others ſins, which haue moſt cauſe to accuſe your owne.

From maners to looke towards our doctrine: the noueltie of our Religion (you ſay) hath diſcouraged you: theirs hath drawne you with reuerence of her age. It is a free challenge betwixt vs, let the elder haue vs both: if there be any point of our Religion yonger than the Patriarchs and Prophets, CHRIST and his Apoſtles, the Fathers and Doctors of the Primitiue Church, let it be accurſed, and condemned for an vpſtart: ſhew vs euidence of more credit and age, and carrie it. The Church of Rome hath beene ancient, not the errors; neither doe we in ought differ from it, wherein it is not departed from it ſelfe. I did not more feare your wearineſſe than my owne; forgetting the meaſure of a Preface, I would paſſe through euery point of difference betwixt vs; and let you ſee in all particulars, which is the old way; and make you know, that your Popiſh Religion doth but put on a borrowed viſour of grauitie vpon this Stage, to out-face true antiquitie. Yet leſt you ſhould complaine of words, let mee without your tediouſneſſe haue leaue but to inſtance in the firſt of all Controuerſies betwixt vs; offering the ſame proofe in all, which you ſhall ſee performed in one, I compare the iudgement of the ancient Church with yours, ſee therefore and bee aſhamed of your noueltie.

Eſpecially, *Toby, Iudeth, Wiſd. of Salomon, Eccleſiaſticus, Maccabees. Euſeb. l. 4. c. 25. Expoſit. Symboli veteris inſtrumenti, primi omnium Moſis quinque libri, &c. Hæc ſunt quæ patres intra Cánonem concluſerunt, ex quibus fidei noſtræ aſſertiones, &c. Alij libri ſunt qui non Canonici, &c.*

Firſt, our queſtion is, Whether all thoſe bookes which in our Bibles are ſtiled *Apocryphall*, and are put after the reſt by themſelues, are to be receiued as the true Scriptures of God? Heare firſt the voice of the old Church: to let paſſe that cleare and pregnant teſtimonie of MELITO SARDENSIS in his Epiſtle to ONESIMVS cited by EVSEBIVS. Let CYPRIAN or RVFFINVS rather ſpeake in the name of all: Of the old Teſtament (ſaith he) firſt were written the fiue bookes of MOSES, *Geneſis, Exodus, Leuiticus, Numbers, Deuteronomie*; after theſe the booke of IOSHVAH the Son of NVN, and that of the *Iudges*, together of RVTH; after which were the foure bookes of the *Kings*, which the *Hebrewes* reckon but two: of the *Chronicles* which is called the booke of Dayes; and of EZRA, are two bookes, which of them are accounted but ſingle, and the booke of ESTER. Of the Prophets there is ESAY, HIEREMIE, EZEKIEL, and DANIEL, and beſides, one booke which containes the twelue ſmaller Prophets. Alſo IOB, & the Pſalmes of DAVID are ſingle books: of SALOMON there are three books deliuered to the Church, the *Prouerbs, Eccleſiaſtes, Song of Songs*. In theſe they haue ſhut vp the number of the bookes of the old Teſtament. Of the new, there are foure Goſpels, of MATTHEVV, MARKE, LVKE, and IOHN; the *Acts of the Apoſtles*, written by LVKE; of PAVL the Apoſtle fourteene Epiſtles; of the Apoſtle PETER two Epiſtles, of IAMES the LORDS brother and Apoſtle, one; of IVDE one; of IOHN three; Laſtly, the *Reuelation of* IOHN. Theſe are they which the Fathers haue accounted within the Canon, by which they would haue the aſſertions of our faith made good. But we muſt know there are other bookes, which are called of the Ancients not Canonicall but Eccleſiaſtical, as the *Wiſedome of* SALOMON, & another Book of *Wiſedome*, which is called *of* IESVS *the ſonne of* SIRACH; which book of the *Latines*, is termed by a generall name *Eccleſiaſticus*: of the ſame ranke is the book of TOBY and IVDETH, and the bookes of the *Maccabees*: Thus farre that Father; ſo HIEROME after that he hath reckoned vp the ſame number of bookes with vs in their order, hath theſe words:

This

This Prologue of mine (saith hee) may serue as a well defenced entrance to all the bookes which I haue turned out of *Hebrew* into *Latine*; that we may know that whatsoeuer is besides these, is Apocryphall: therefore that booke which is intituled *Salomons Wisdome*, and the booke of *Iesus the sonne* of *Syrach*, and *Iudeth*, and *Tobias* and *Pastor*, are not Canonicall: the first booke of the *Macabees* I haue found in *Hebrew*, the second in *Greeke*: which booke (saith hee) indeede the Church readeth, but receiueth not as Canonicall. The same reckoning is made by *Origen* in *Eusebius*, word for word. The same by *Epiphanius*, by *Cyrill*, by *Athanasius*, *Gregorie Nazianzen*, *Damascen*: yea, by *Lyranus*, both *Hugoes*, *Caietan*, *Carthusian*, and *Montanus* himselfe &c.

All of them with full consent reiecting these same Apocryphall bookes with vs. Now heare the present Church of *Rome* in her owne words, thus: The holy Synode of *Trent* hath though good to set downe with this Decree a iust Catalogne of bookes of holy Scripture, lest any man should make doubt which they bee which are receiued by the Synode; And they are these vnder-written, Of the Old Testament; fiue bookes of MOSES, then IOSHVAH, the *Iudges*, RVTH, foure bookes of the *Kings*, two of the *Chronicles*, two of ESDRAS, the first and the second, which is called NEHEMIAS, TOBIAS, IVDETH, ESTER, IOB, the Psalter of DAVID, containing one hundred and fiftie Psalmes, *The Prouerbs of* SALOMON, *Ecclesiastes*, the *Song of Songs*, the booke of *Wisdome*, *Ecclesiasticus*, ESAY, HIEREMIE, &c. two bookes of the *Maccabees*, the first and the second.

And if any man shall not receiue these whole bookes with all the parts of them, as they are wont to be read in the Catholike Church; and as they are had in the old vulgar *Latine* Edition, for holy and Canonicall, let him be accursed. Thus she: Iudge you now of our age; and say, whether the opinion of the ancient Church (that is ours) be not a direct enemie to Popery, and flatly accursed by the *Romish*.

Passe on yet a little further. Our question is whether the *Hebrew* and *Greeke* Originals be corrupted; and whether those first Copies of Sciptures be not to be followed aboue all Translations. Heare first the ancient Church with vs: But (saith Saint AVGVSTINE) how soeuer it be taken, whether it be beleeued to bee so done, or not beleeued, or lastly whether it were so or not so; I hold it a right course, that when any thing is found different in either bookes (the *Hebrew* and *Septuagint*) since for the certaintie of things done, there can be but one truth; that tongue should rather be beleeued from whence the Translation was made into another language. Vpon which words LVDOVICVS VIVES (yet a Papist) saith thus: The same (saith he) doth HIEROM proclaime euery where, and reason it selfe teacheth it, and there is none of sound iudgement that will gainsay it; but in vain doth the consent of all good wits teach this, for the stubborne blockishnesse of men opposeth against it. Let HIEROM himselfe then, a greater Linguist be heard speake: And if there bee any man (saith he) that will say the *Hebrew* bookes were afterwards corrupted by the Iewes; let him heare ORIGEN, what he answeres in the eight volume of his explanations of ESAY to this question; that the Lord and his Apostles which reproue other faults in the Scribes and Pharises, would neuer haue beene silent in this, which were the greatest crime that could be. But if they say that the *Hebrewes* falsified them after the comming of Christ and Preaching of the Apostles, I cannot hold from laughter, that our Sauiour and the Euangelists and Apostles should so cite testimonies of Scripture, as the *Iewes* would afterwards deprane them: Thus IEROME. And the Canon law it selfe hath this determination, that the truth and credit of the bookes of the old Testament should bee examined by the *Hebrew* Volumes; of the new, by the *Greeke*. And Pope INNOCENTIVS as he is cited by GRATIAN, could say, Haue recourse to the diuine Scriptures in their Original *Greeke*.

In vulgo gaza, to Tom. 3. p. 6. Hic prologus Scripturam quasi Galeatũ principium omnibus libris quos de Hebraeo, &c. Vt scire valeam quicquid extra hos est, inter apocrypha esse ponendum: igitur Sapientia quæ vulgo Salomonis inscribitur & Iesu, &c. non sunt in canone, &c. Euseb. l. 6. c. 24. Haud ignorandũ autem fuerit, veteris instrum. libros sicut Hebræi tradunt. 22. ἀριθμὸς τῶ ἐνόντα, &c. δυὸ καὶ εἴκοσι βιβλους. Hæc sunt Apocrytha, Iesus, Sapientia, Pastor, & Maccabæorũ libri, Iudeth atq; Tobia. Hugo card. concil. Trident. Decr. de Canon. Script. April. 8. promulg. in quar. Sessione. Sacrorũ vero librorum indicem huic decreto adscribendum censuit, &c. Sunt autem infra-scripti Testamenti veteris quinque libri Mosis, &c. Tobias, Iudeth, Sapientia Salomonis, Ecclesiasticus, Maccab. 2. Si quis autem libros ipsos integros cum omnib' suis partibus prout in Ecclesia Catholica legi consueuerunt, & in veteri vulgata Latina Editione habentur, pro sacris & canonicis non susceperit, Anathema sit. Aug. de Ciuit. Dei. l. 15. c. 13. Sed quomodo libet istud accipiatur, &c. Ei linguæ potius credatur vnde est in aliam facta translatio. Ludouic. Viues ibid. Hoc ipsum Hieronymus clamat vbique; hoc ipsum docet ratio, &c. Sed frustra bonorum ingeniorum consensus hoc docet. Hieron. l. 3. tom. in Esaiam. Quod si aliquis dixerit Hebræos libros postea à Iudeis falsatos, &c. Si autem dixerint post aduentum Domini saluatoris, &c. Hebræos libros fuisse falsatos, cachinnum tenere non potero, vt saluator & Apostoli, &c. cap. 6, Decr. p. 1. dist. 9. c. vt veterum. Vt veterum librorum fides de Hebraïs voluminibus examinanda est, ita nouorum Græci sermonis normam desiderat. Ad Decr. p. 1. d. 19. c. 3. Ad diuina recurre scripta Græca.

The same lastly by BELLARMINES owne confession, the Fathers teach euery where: As IEROME in his booke against HELVIDIVS, and in his Epistle to MARCELLA, that the *Latine* Edition of the Gospell is to be called backe to the *Greeke* fountaines; and the *Latine* Edition of the old Testament, is to be amended by the Hebrew; in his Comment vpon ZACHARY, 8. The very same hath AVSTEN in his second booke of Christian doctrine, *Chap.* 11. 12. 15. and *Epist.* 19. and elsewhere. This was the old Religion and ours; now heare the new. The present Church of *Rome* hath thus: The holy Synod decreeth that the old vulgar *Latine* Edition in all Lectures, Disputations, Sermons, Expositions, be held for Authenticall, saith the Councell of *Trent*: And her Champion BELLARMINE hath these words; That the fountaine of the Originals in many places runne muddy and impure, wee haue formerly shewed, and indeede it can scarce be doubted, but that as the *Latine* Church hath beene more constant in keeping the faith than the *Greeke*, so it hath beene more vigilant in defending her bookes from corruption. Yea, some of the Popish Doctors maintaine, that the *Iewes* in hatred of the Christian faith, did on purpose corrupt many places of Scripture: so holds GREGORY *de* VALENTIA, IACOBVS CHRISTOPOLITANVS in his Preface to the Psalmes, CANVS in the second booke of his common places. But in stead of all, BELLARMINE shall shut vp all with these words; The Heretikes of this time, in hatred of the vulgar Edition, giue too much to the *Hebrew* Edition, as CALVIN, CHEMNITIVS, GEORGIVS MAIOR: All which would haue euery thing examined and amended by the *Hebrew* text, which they commonly call a most pure fountaine. See now whether that which BELLARMINE confesses to haue bin the Iudgement of HIEROME, AVSTEN, and all the ancient Fathers, be not here condemned by him, as the opinion of the Heretikes: Ours was theirs; and theirs is condemned vnder our names: Iudge whether in this also Popery be not an vpstart.

Yet one step more: Our question is, whether the Scripture be easie or most obscure; and whether in all essentiall poynts it doe not interpret it selfe; so as what is hard in one place, is openly laid forth in another: Heare the Iudgment of the old Church and ours: All things are cleare and plaine, and nothing contrary in the Scriptures, saith EPIPHANIVS. Those things which seeme doubtfully and obscurely spoken in some places of Scripture, are expounded by them, which in other places are open and plaine, saith BASIL: What could CALVIN and LVTHER say more?

There is no so great hardnesse in the Scriptures to come to those things which are necessary to saluation, saith AVSTEN: In those things which are openly laid downe in Scripture, are found all those things which containe our faith and rules of our life, saith the same Father; who yet againe also saith thus: The Spirit of God hath Royally and wholsomely tempered the holy Scriptures so, as both by the plaine places he might preuent our hunger, and by the obscure he might auoid our nice slothfulnesse; for there is scarce any thing that can be fetcht out of those obscurities, which is not found most plainly spoken else-where.

And because *Bellarmine* takes exception at this (*Ferè*, *Scarce*) compare this place with the former; and with that which he hath in his third Epistle, thus: The manner of speech in which the Scripture is contriued, is easie to be come to of all; although it be throughly attained by few: Those things which it containeth plaine and easie, it speakes like a famliar friend, without guile, to the heart of the learned and vnlearned, &c.

But it inuites all men with an humble manner of speech, whom it doth not onely feede with manifest truth, but exercise with secret, hauing the same in readinesse. which it hath in secrecie: Thus AVSTEN. To omit IRENEVS and ORIGEN: CHRYSOSTOME (whom BELLARMINE saith we alledge alone for vs) besides many other plaine places, writeth thus:

Who

Bellar. l. de verb. Dei 2. cap. 11. §. 3.

Accedit quod patres passim docent, ad fontes Hebræos & Græcos esse recurrendum: & Hieron. in lib. contr. Heluid. & in Epist. ad Marcellam, &c. Concil. Trid. sess. 4. Sacrosancta Synodus statuit, vt hæc ipsa vetus, &c. pro authentica habeatur. Bell de verb. l. 2. c. 11. Nunc autem fontes multis in locis turbidos fluere, &c. Omnino contendunt Iudæos in odium Christiane relig. studiosè deprauasse: ita docet Iacobus Christopolitanus & Canus, &c. Bell. 2. de verb. Dei, p. 100. So Raynolds in his refutation, pag. 303. against Isaac Valla, Andradius, Monta, &c. Hæretici huius temporis, odio vulgatæ editionis nimium tribuunt editioni Hebraicæ, &c. omnia examinari volunt ad Hebræum textum, quem non semel purissimum fontem appellant. Bell. l. 2. de verb. c. 2. Epiphan. contr. Anomæos. Hæres. 76. Omnia sunt clara & lucida, &c. Basil. in Ascet. & Regul. breuiores. quæ ambiguè, & obscurè videntur dici in quibusdam locis sacræ script. & reg. 267. Aug. Ep. 3. Non tanta in scripturis difficultate peruenitur ad ea quæ necessaria sunt saluti, &c. Aug. de doctr. Christ. l. 2. c. 9. In ijs quæ apertè in scriptura posita sunt, inueniuntur illa omnia quæ continent fidem moresque viuendi. Magnificè & salubriter spirit. sanctus ita script. &c. De doctr. Christ. lib. 2, cap. 4. Aug. Epist. 3. Modus ipse dicendi quo sancta Scriptura, &c. Sed inuitat omnes humili sermone.

Whois there to whom all is not manifest, which is written in the Gospell, who that shall heare, *Blessed are the meeke, Blessed are the mercifull, Blessed are the pure in heart*, and the rest, would desire a teacher to learne any of these things which are here spoken? As also the signes, miracles, histories, are not they knowne and manifest to euery man? This pretence and excuse is but the cloake of our slothfulnesse: Thou vnderstandest not those things which are written; how shouldest thou vnderstand them, which will not so much as slightly looke into them? take the booke into thy hand, reade all the history, and what thou knowest, remember, and what is obscure, run often ouer it. So CHRYSOSTOME: yea, he makes this difference betwixt the Philosophers and Apostles: the Philosophers speake obscurely, but the Apostles and Prophets (sayth hee) contrarily make all things deliuered by them, cleare & manifest; & as the common teachers of the world haue so expounded all things, that euery man may of himselfe by bare reading, learne those things which are spoken: yea, lastly, so farre hee goes in this point, as that he asketh, Wherefore needs a Preacher? all things are cleare and plaine in the Diuine Scriptures; but because ye are delicate hearers, and seeke delight in hearing; therefore ye seeke for Preachers. You haue heard the old Religion, now heare the new: BELLARMINE hath these words: It must needs be confessed that the Scriptures are most obscure; Here therefore (saith he) LVTHER hath deuised two euasions; One, that the Scripture, though it be obscure in one place, yet that it doth clearely propound the same thing in another. The second is, that though the Scripture be cleare of it selfe, yet to the proud and vnbeleeuers it is hard by reason of their blindnesse & euill affections: so the *Lutherans* (saith *Eccius*) contend that the Scriptures are cleare and plaine: so *Dureus* against *Whitakers*: so the *Rhemists* in their annotations; and generally all Papists. Iudge now if all these forenamed Fathers, and so the ancient Church, were not *Lutherans* in this point; or rather we theirs; and yeeld that this their old opinion by the new Church of *Rome* is condemned for hereticall: and in all these say vpon your soule, whether is the elder?

Let mee draw you on yet a little further: Our question is, whether it be necessary or fit that all men (euen of the Laitie) should haue libertie to heare and reade the Scriptures, in a language which they vnderstand? Heare first the voice of the old Religion. To omit the direct charges of GREGORY NISSEN and AMBROSE; thus hath IEROME vpon the Psalms, The Lord will declare; and how will he declare? Not by word but by writing; In whose writing? In the writing of his people, &c. Our Lord and Sauiour therefore tells vs, and speaketh in the Scriptures of his Princes: Our Lord will declare it to vs in the Scriptures of his people, in the holy Scriptures: which Scripture is read to all the people, that is, so read as that all may vnderstand; not that a few may vnderstand, but all.

What faithfull man, saith AVGVSTINE (though he be but a Nouice, before he be baptized and haue receiued the Holy Ghost) doth not with an equall minde reade and heare all things, which after the Ascension of our Lord are written in Canonicall truth, and authority, although as yet he vnderstands them not as he ought?

But of all other, Saint CHRYSOSTOME is euery where most vehement and direct in this point: Amongst infinite places, heare what hee saith in one of his Homilies of LAZARVS.

I doe alwayes exhort, and will neuer cease to exhort you (saith hee) that you will not heere only attend to those things which are spoken, but when you are at home, you continually busie your selues in reading of the holy Scriptures; which practice also I haue not ceased to drive into them which come priuately to mee: for let no man say, Tush, they are but idle words, and many of them such as should be contemned: Alas, I am taken vp with law causes, I am employed in publike affaires, I follow my trade,

Chrysost. Hom. 3. de Lazaro. Cuius enim sunt manifesta quæcunq; in Euangel. &c. quomodo possis negligere quæ ne leuiter quidem intueri velis, &c. sume librum in manus, lege, &c.

Citat. ab ipso Bellarm. Apostoli verò & prophetæ omnia contra fecerunt manifesta claraque: quæ prodiderit, exposuerit nobis veluti communes orbis doctores, vt per se quisq; discere possit ea quæ dicuntur, ex sola lectione.

Chrys. hom. 3. in Laz. Quamobrem opus est conciuatore, omnia sunt plana ex scripturis diuinis, sed quia delicatuli estis, &c. Hom. 3. in 2. Thess.

Bellarm. lib. 3. de verbo, cap. 1. Necessario fatendum est Scripturas esse obscurissimas, Lutherus duo effugia excogitauit; vnum quod Scriptura etiamsi alicubi obscura, tamen illud idem alibi clare proponat, &c. ibid. § 2. Eckius in Enchirid. c. 4 Lutherani cõtendunt Scripturas sacras esse claras. Dureus contr. Whitak. lib. 6. Rhemists in 2 Pet. 3. 16. and in their Preface at large, &c.

Homil. in 4. Dominic. ab Epiphã. Ambr. ser. 35.

Hieron. in Psal. Dominus narrabit, & quomodo narrabit? Non verbo sed scriptura. in cuius scriptura? in populorum &c. Dominus narrabit in scripturis populorum in scripturis sanctis; quæ scriptura populis omnibus legitur, hoc est, vt omnes intelligant, non vt pauci intelligerent, sed vt omnes, in Psalm. 86. Omnia quæ post ascens. &c. quis fidelis vel etiam catechumenus antequam Spiritum Sanctum baptizatus accipiat, non æquo animo, &c. Aug. tract. in Ioh. 96. and to the same purpose, *l. 2. de Doct. Christ. c. 8. Chrysost. hom. 3. de Lazar, Semper hortor, & hortaris non desinam, vt non hic tantum attendatis, &c. Ego forensibus causis affixus sum, &c.*

I maintaine a wife and children, and haue a great charge to looke to: It is not for me to read the Scriptures, but for them which haue cast off the world, which haue taken vp the solitarie tops of Mountaines for their dwellings, which liue this contemplatiue kind of life continually.

What sayest thou, O man? is it not for thee to turne ouer the Scriptures, because thou art distracted with infinite cares? Nay, then it is for thee more than for them; for they doe not so much neede the helpe of the Scriptures, as you that are tost in the midst of the waues of worldly businesse.

And soone after: Neither can it be possible that any man should without great fruit be perpetually conuersant in this spirituall exercise of reading: and straight; Let vs not neglect to buy our selues Bookes, lest we receiue a wound in our vitall parts; and after he hath compared the Bookes of Scripture to Gold, hee addeth; But what, say they, if we vnderstand not those things which are contained in those Bookes? What gaine we then? Yes surely, though thou dost not vnderstand those things which are there laid vp, yet by the very reading much holinesse is got: Although it cannot be, that thou shouldest be alike ignorant of al thou readest; for therefore hath the Spirit of God so dispensed this Word, that *Publicanes*, Fishers, Tent-makers, Shepheards and Goat-heards, plaine vnlettered men may be saued by these Bookes; least any of the simpler sort should pretend this excuse, That all things which are said should be easie to discerne; and that the workman, the seruant, the poore widdow, and the most vnlearned of all other, by hearing of the Word read, might get some gaine and profit.

And the same Father elsewhere, I beseech you (saith hee) that you come speedily hither, and hearken diligently to the reading of the Holy Scriptures; and not only when you come hither, but also at home take the Bible into your hands, and by your diligent care reape the profit contained in it. Lastly, in his Homilies vpon the Epistle to the *Colossians*, he cries out, Heare, I beseech you, O all you secular men, prouide you Bibles which are the medicines for the soule; At least get the new Testament. Now on the contrary, let the new religion of *Rome* speake; first, by her *Rhemish* Iesuites, thus: We may not think that the translated Bibles into vulgar tongues, were in the hands of euery husbandman, artificer, prentice, boyes, girles, Mistresse, Maid, Man; that they were sung, played, alledged of euery Tinker, Tauerner, Rimer, Minstrell. The like words of scorne and disgrace are vsed by HOSIVS, and by ECKIVS, and by BELAR. *de verb. l. 2. c. 15.*

The wise will not heere regard (say our *Rhemists*) what some wilfull people doe mutter, that the Scriptures are made for all men, &c. And soone after, they compare the Scriptures to Fire, Water, Candles, Kniues, Swords, which are indeede needfull, &c. but would marre all, if they were at the guiding of other, than wise men, All the Heretikes of this time, saith BELLARMINE, agree that the Scriptures should be permitted to all, and deliuered in their owne Mother tongue; But the Catholike Church forbids the reading of the Scriptures by all, without choice: or the publike reading or singing of them in vulgar tongues, as it is decreed in the Councell of *Trent, Sess. 22. c. 8. & Can. 9.* If you thinke (saith DVRÆVS) that Christ bade all Christians to seach the Scriptures, you are in a grosse error; For how shall rude and ignorant men search the Scriptures? &c. And so he concludes, that the Scriptures were not giuen to the common multitude of Beleeuers.

Iudge now what either we say, or these Papists condemne, besides the ancient iudgement of the Fathers: and if euer either CALVIN or LVTHER haue bin more peremptory in this matter, than S. CHRYSOST. I vow to be a Papist. If ours bee not in this the old religion, be not you ours.

Yet this one passage further, and then no more, lest I weary you: Our question is; whether the Scriptures depend vpon the authoritie of the Church; or rather vpon the authoritie of Scriptures?

Vxorem alo & liberos, familiæ curam gero, &c. Quis montium Vertices occuparunt, &c. Quid ais homo? non est tui negotij scripturas euoluere? &c. Imo tuum magis est quàm illorum, &c. Neq; nunc fieri potest vt quisquã, &c. Ne negligamus nobis parare libros, &c. Quid igitur inquiunt, &c. Publicani, Piscatores, Tabernaculorum opifices, Pastores, & Apostoli, idiotæ illitterati. &c.

Note that which is read in *Chrysostome*, ἀποστόλους, in some better copies is αἰπόλους, which signifies Goat-heards, more agreable to the place.

Vt & famulus & vidua mulier, & omnium hominum indoctissimus, exaudita lectione aliquid lucri vtilitatisq; reportet. Hom. in Gen. 29. Obsecro vt subinde huc veniatis, &c. In Coloss. Hom. 9. Audite obsecro Seculares omnes, &c.

Rhemists in their Preface to their Testament.

Bellarm. de verb. lib 2. cap. 15. Hæretici huius temporis omnes in eo conueniunt, vt oporteat Scripturas omnibus permittere, imo & tradere in sua lingua, &c. At Catholica Ecclesia, &c. Prohibet ne passim omnibus sine discrimine concedatur eiusmodi lectio, &c. Durens contra Whit. lib. 6.

Si Christianis omnibus vt Scripturas scrutentur à Christo dictum esse intelligis, in magno certè errore, &c. Promiscuæ fidelium turbæ, &c. Basil. Ep. 82.

Heare firſt the ancient Church, with and for vs: The queſtion is (ſaith S. AVSTIN) betwixt vs and the *Donatiſts*, where the Church is. What ſhall we do then? ſhall we ſeeke her in her owne words, or in the words of her Head the Lord Ieſus Chriſt? I ſuppoſe we ought to ſeeke her rather in his words, which is the Truth; and knowes beſt his own body, for the Lord knowes who are his; wee will not haue the Church ſought in our words. And in the ſame Booke, Whether the *Donatiſts* hold the Church (ſaith the ſame Father) let them not ſhew, but by the Canonicall Bookes of Diuine Scriptures; for neither do we therefore ſay they ſhould beleeue vs, that we are in the Church of Chriſt, becauſe OPTATVS or AMBROSE hath commended this Church vnto vs which we now hold; or becauſe it is acknowledged by the Councels of our fellow Teachers, or becauſe ſo great miracles are done in it: it is not therefore manifeſted to bee true and Catholike; but the Lord Ieſus himſelfe iudged, that his Diſciples ſhould rather be confirmed by the teſtimonies of the Law and the Prophets: Theſe are the rules of our cauſe, theſe are the foundations, theſe are the confirmations.

And vpon the *Pſalmes*, Leſt thou ſhouldeſt erre (ſaith the ſame AVGVSTINE) in thy iudgement of the Church: leſt any man ſhould ſay to thee, This is Chriſt, which is not Chriſt, or this is the Church, which is not the Church; for many, &c. Heare the voyce of the Shepheard himſelfe, which is clothed in fleſh, &c. He ſhewes himſelfe to thee; handle him, and ſee. Hee ſhewes his Church, leſt any man ſhould deceiue thee vnder the name of the Church, &c. yet CHRYSOSTOME more directly thus: Hee that would know which is the true Church of Chriſt, whence may he know it in the ſimilitude of ſo great confuſion, but onely by the Scriptures? Now the working of miracles is altogether ceaſed; yea, they are rather found to bee fainedly wrought of them, which are but falſe Chriſtians; Whence then ſhal he know it, but only by the Scriptures? The Lord Ieſus therefore knowing what great confuſion of things would bee in the laſt dayes, therefore commands that thoſe which are Chriſtians, and would receiue confirmation of their true faith, ſhould flye to nothing but to the Scriptures; Otherwiſe if they flye to any other helpe, they ſhall be offended and periſh, not vnderſtanding which is the true Church: This is the old faith; Now heare the new, contradicting it & vs. The Scripture (ſaith ECKIVS a *Popiſh* Doctor) is not authenticall without the authoritie of the Church; for the Canonicall Writers are members of the Church; Whereupon let it be obiected to an Heretike, that wil ſtriue againſt the decrees of the Church, by what weapons hee will fight againſt the Church, hee will ſay, By the Canonicall Scriptures of the foure Goſpels, and *Pauls* Epiſtles. Let it be ſtraight obiected to him, how hee knowes theſe to be Canonicall, but by the Church. And a while after, The Scripture (ſaith hee) defined in a Councell, it ſeemed good to the Holy Ghoſt and to vs, that you abſtaine from things offered to Idols, and bloud, and ſtrangled: the Church by her authority altred a thing ſo cleerely defined & expreſſed: for it vſeth both ſtrãgled and bloud; Behold, the power of the Church is aboue the Scripture; thus ECKIVS. And beſides CVSANVS, BELLARMINE ſaith thus: If wee take away the authoritie of the preſent Church, and of the preſent Councell (of *Trent*,) all the Decrees of all other Councels and the whole Chriſtian faith may be called into doubt. And in the ſame place a little after; The ſtrength of all ancient Councels, and the certaintie of all opinions, depends on the authority of the preſent Church. You haue heard both ſpeake: ſay now, with whom is true antiquitie; and on Gods name deteſt the newer of both. It were as eaſie to bring the ſame, if not greater euidence for the perfection, and all-ſufficiencie of Scripture; and ſo to deliuer all the bodie of our religion, by the tongues and pens of the Fathers, that either you muſt bee forced to hold them *Noueliſts* with vs, or your ſelues ſuch againſt them. How honeſt and ingenuous is that confeſſion of your ERASMVS? who in his Epiſtle to the Biſhop and Cardinall of *Mentz*, could ſay, It is plainly found, that many things in LVTHERS Bookes are condemned for Hereticall, which in the bookes of BERNARD and AVSTEN, are read for Holy and Orthodoxe.

Aug. de vnitate Eccleſiæ, ſiue Epiſt. contra Petilianum Donatiſtam cap. 2. Inter nos autem & Donatiſtas quæſtio eſt, vbi ſit Eccleſia, quid ergo facturi ſumus? in verbis noſtris eam quæſituri, &c. Aug. ibid. cap. 16. Vtrum ipſi Eccleſiam teneant, non niſi Diuinarum Scripturarum Canonicis libris oſtendant, &c. Quia nec nos propterea dicimus &c. Aug. in Pſal. 69. in illa verba: Omnes qui quærunt te, &c. Ne in eccleſiam errares, ne quis, &c. Multi enim dixerunt carnem non habuiſſe: oſtẽdit, &c. So Epi. 166. & in Pſ. 57. &c. Chryſoſt. Hom. in Matth. 49. Qui vult cognoſcere, quæ ſit vera Eccleſia Chriſti, vnde cognoſcet niſi &c. Eckius in Enchirid. c. de Eccleſia. Scriptura non eſt authentica ſine authoritate Eccleſiæ; Scriptores enim canonici ſunt membra Eccleſiæ, vnde hæretico contendere volenti, &c. Eckius ibidem. Scriptura definit in Concilio, viſum eſt Spiritui Sancto, &c. rem tam clarè expreſſam, & definitam Eccleſia ſua authoritate mutauit, &c. Ecce poteſtas Eccleſiæ ſuper Scriptura. Si tollamus authoritatem præſentis Eccleſiæ & præſentis Cõcilij, in dubium reuocari poterunt omnium aliorum Conciliorum decreta, & tota fides Chriſtiana, &c. Bell. de effectu Sacram. l. 2. cap. 25. pag. 300. Omnium Dogmatum firmitas, &c. So Pigh. l. 1. de Hier. et Stapl. l. 9. Princ. doct. c. 1. Compertum eſt ab his damnata vt hæretica in Lutheri libris, quæ in Bernardi, Auguſtinique libris, vt Orthodoxa, imo vt pia legantur. Eraſm. Epiſt. ad Card. Mogunt pag. 401.

This

This is too much for a taste: If your appetite stand to it, I dare promise you full dishes. Let me therefore appeale to you, if light and darknesse be more contrary than these points of your Religion, to true Antiquitie: No, no; Let your Authors glose as they list, Popery is but a yong faction, corruptly rayled out of ancient grounds: And if it haue (as wee grant) some ancient errours, yet blood cannot be bettered with Age; there is no prescription against God and Truth: What we can proue to be erroneous, we need not proue new: some hundreths of yeeres is an idle Plea against the Ancient of dayes.

What can you plead yet more for your change? Their numbers perhaps, and our handfuls? You heard all the World was theirs, scarce any corner ours: How could you but suspect a few? These are but idle brags; we dare and can share equally with them in Christendome: And if we could not; this rule will teach you to aduance *Turcisme* aboue *Christianity*, and *Paganisme* aboue that: the World aboue the Church, Hell aboue Heauen: If any proofe can be drawne from numbers, He that knowes all, sayes the best are fewest.

What then could stirre you? Our diuisions and their vnity. If this my following labour doe not make it good to all the World, that their peace is lesse than ours, their dissension more, by the confession of their owne mouths, bee you theirs still, and let mee follow you. I stand not vpon the scoldings of *Priests* and *Iesuites*, nor the late *Venetian* iarres, nor the pragmaticall differences now on foote, in the view of all Christendome, betwixt their owne cardinalls in their Sacred conclaue, and all their Clergie, concerning the Popes temporall power: Neyther doe I call any friend to bee our Aduocate; none but *Bellarmine* and *Nauarrus* shall be my Orators; and if these plead not this cause enough, let it fall: See heere dangerous rifts and flawes, not in the outward barke onely, but in the very heart and pith of your Religion; and if so many be confessed by one or two, what might bee gathered out of all? and if so many bee acknowledged; thinke how many there are that lurke in secret, and will not be confessed? How loth would we bee (after all exclamations) that your busie *Iesuites* could rake out so many confessed quarrels out of all our Authors, as I haue heere found in two of yours? We want onely their cunning secrecy in the carriage of our quarrels: Our few (and slight) differences are blazoned abroad with infamy and offence, their hundreds are craftily smothered in silence.

Let your owne eyes satisfie you in this, not my pen: see how what you would neuer beleeue.

What is it then, that could thus bewitch you to forsake the comely and heauenly Truth of God, and to dote vpon this beastly Strumpet? to change your Religion, for a ridiculous, sensuall, cruell, irreligious faction? A Religion (if wee must call it so) that made sport to our plaine forefathers, with the remembrance of her graueſt deuotions: How oft haue you seene them laugh at themselues, whiles they haue told of their creeping-crouch, kissing the Pax, offering their Candles, signing with Ashes, partiall Shrifts, merry Pilgrimages, ridiculous Miracles, and a thousand such May-games, which now you begin (after this long hissing at) to looke vpon soberly, and with admiration!

A Religion, whose fooleries very Boyes may shout and laugh at, if for no more but this, that it teaches men to put confidence in Beades, Medals, Roses, hallowed Swords, Spels of the Gospell, *Agnos Dei*, and such like idle bables, ascribing vnto them Diuine vertue: yea, so much as is due to the Sonne of God himselfe, and his precious bloud. I speake not of some rude Ignorants; your very Booke of holy ceremonies shall teach you what your holy-fathers doe, and haue done. That tels you first with great allowance and applause, that Pope VRBAN the fift sent three *Agnos Dei*, to the Greeke Emperor, with these verses:

Balsam,

The Peace of *Rome* left out, because it was but a Translation in this Editiõ, &c.

Balſame, pure wax, and Chriſmes-liquor cleere,
Make vp this pretious Lambe, I ſend thee heere;
All lightning it diſpels, and each ill ſpright,
Remedies ſinne, and makes the heart contrite,
Euen as the bloud that Chriſt for vs did ſhed.
It helps the child-beds paine; and gines good ſpeed
Vnto the birth; Great gifts it ſtill doth win
To all that weare it, and that worthy bin:
It quels the rage of fire; and cleanely bore
It brings from ſhipwracke ſafely to the ſhore.

And leſt you ſhould plead this to be the conceite of ſome one Phantaſticall Pope, heare (and be aſhamed) out of the ſame Booke, what by preſcription, euery Pope vſeth to pray in the bleſſing of the water, which ſerues for that *Agnus Dei*: If you know not, thus he prayeth: That it would pleaſe thee, O God, to bleſſe thoſe things which we purpoſe to powre into this Veſſell of water prepared to the glory of thy Name, ſo as by the worſhip and honour of them, we thy ſeruants may haue our heynous offences done away, the blemiſhes of our ſinnes wip't off, and thereby we may obtaine pardon, and receiue grace from thee; ſo that at the laſt with thy Saints and Elect Children we may merit to obtaine euerlaſting life, *Amen*. How could you chooſe, but be in loue with this Superſtition, Magicke, Blaſphemie practiſed, and maintained by the heads of your Church?

A Religion, that allowes iuggling Equiuocations, and reſerued ſenſes euen in very oathes. Beſides all that hath bin ſhameleſly written by our Ieſuites to this purpoſe; Heare what *Franciſcus Victoria*, an ingenuous Papiſt, and a learned Reader of Diuinitie in Salmantica, writes in the name of all.

But what ſhall a Confeſſor doe (ſaith he) if he be askt of a ſin that he hath heard in Confeſſion? May he ſay that he knowes not of it? I anſwere, according to all our Doctors, that he may? But what if hee be compelled to ſweare? I ſay, that he may and ought to ſweare that he knowes it not; for that it is vnderſtood that he knowes it not beſides confeſſion, and ſo he ſweares true, But ſay, that the Iudge or Prelate ſhall maliciouſly require of him vpon his oath, whether he know it in confeſſion or no; I anſwer, that a man thus vrged may ſtill ſweare that he knowes it not in confeſſion; for that it is vnderſtood, he knowes it not to reueale it, or ſo as he may tell: Who teach and doe thus in anothers caſe, iudge what they would doe in their owne. O wiſe, cunning and holy periuries, vnknowne to our fore-fathers!

A Religion, that allowes the buying and ſelling of ſins, of Pardons, of ſoules: ſo as now Purgatory can haue no rich men in it, but fooles and friendleſſe: Deuils are Tormenters there (as themſelues hold from many Reuelations of *Bede, Bernard, Carthuſian*) yet Men can command Deuils, and money can command men.

A Religion, that relies wholy vpon the infallibilitie of thoſe, whom yet they grant haue bin, and may be monſtrous in their liues and diſpoſitions. How many of thoſe heyres of PETER (by confeſſion of their owne Records) by Bribes, by Whores, by Deuils, haue climed vp into that chaire! Yet, to ſay that thoſe men which are confeſſed to haue giuen their ſoules to the Deuil, that they might be Popes, can erre, while they are Popes, is Hereſie worthy of a ſtake, and of Hell.

A Religion, that hood-winks the poore Laitie in forced ignorance, leſt they ſhould know Gods will, or any way to Heauen but theirs; ſo as millions of ſoules liue no leſſe without Scripture, than as if there were none: that forbids ſpirituall food as poyſon; and fetches Gods Booke into the Inquiſition.

A Religion, that teaches men to worſhip ſtockes and ſtones, with the ſame honour that is due to their Creator; which practiſe leſt it ſhould apeare to her ſimple Clyents, how palpably oppoſite it is to the ſecond Commandement; they haue diſcreetly

Balſamus & munda cera cum Chriſmatis vnda conficiunt Agnũ, quod munus do tibi magnũ, &c. Fulgura de cælo, &c. Peccatum frangit vt Chriſti ſanguis & angit, &c. Sacr. Cerem. lib. 1.

Vt ea, quæ in hoc aquarũ vaſculo, præparato ad nominis tui gloriã, infundere decreuim⁹, benedicas: quatenus ipſorũ veneratione & honore nobis famulis tuis crimina diluantur, abſtergantur maculæ peccatorum, impetrentur veniæ, gratia conſeruantur, vt tandem vnà cum ſanctis & electis tuis vitam percipere mereamur æternam.

Fran. à Victoria Ordin. Prædicatorum Sum. Sacram. art. 184. p. 104. Sed quid faciet Confeſſor cum interrogatur de peccato? &c. Reſpondeo ſecundum omnes, quod ſic. Sed fac quod Iudex aut prælatus ex malitia exigat à me iuramentũ, an ſciam in confeſſione? Reſpondeo: quod coactus iuret ſe neſcire in confeſſione, quia intelligitur ſe neſcire ad reuelandum, aut taliter quod poſſit dicere.

creetly left out thoſe words of Gods Law, as a needleſſe illuſtration, in their Catechiſmes and Prayer Bookes of the vulgar.

A Religion, that vtterly ouerthrowes the true humanitie of Chriſt, while they giue vnto it tenne thouſand places at once, and yet no place: fleſh and no fleſh, ſeuerall members without diſtinction; a ſubſtance without quantity, and other accidents; or ſubſtance and accidents that cannot bee ſeene, felt, perceiued. So they make either a Monſter of their Sauiour, or nothing.

A Religion, that vtterly ouerthrowes the perfection of Chriſts ſatisfaction: If all be not paid, how hath he ſatisfied? If temporall puniſhments in Purgatory be yet due, how is all paid? and if theſe muſt be paid by vs, how are they ſatisfied by him?

A Religion, that makes more Scriptures than euer God and his ancient Church; and thoſe which it doth make, ſo imperiouſly obtrudes vpon the world, as if God himſelfe ſhould ſpeake from heauen: & while it thunders out curſes againſt all that will not add theſe Bookes to Gods, regards not Gods Curſe, If any man ſhall add vnto theſe things, God ſhall adde vnto him the plagues that are written in this Booke.

A Religion, whoſe Patrons diſgrace the true Scriptures of God with reprochfull termes, odious compariſons, imputations of corruption and imperfection; and in fine, pin their whole authority vpon the ſleeues of men.

Papa facit proteſtationem ante Canonizationem, ſe nihil intendere facere, quod ſit contra fidem aut Eccleſiam Catholicam. Aliqui tamen clariſſimi viri dicunt, &c. Quia Papa quodammodo cogebatur ad Canonizandum quendam contra ſuam voluntatem, lib. Sacr. Ceremon.

A Religion, that erects a throne in the Conſcience to a meere man, and giues him abſolute power to make a ſinne, to diſpenſe with it, to create new Articles of Faith, and to impoſe them vpon neceſſitie of ſaluation.

A Religion, that baffoules all Temporall Princes, making them ſtand bare-foot at their great Biſhops gate, lye at his foot, hold his ſtirrup, yea, their owne Crownes at his Courteſie, exempting all their Eccleſiaſticall Subiects from their Iuriſdiction, and (when they liſt) all the reſt from their Allegiance.

A Religion, that hath made wicked men Saints, and Saints Gods. Euen by the confeſſion of Papiſts, lewd and vndeſeruing men haue leapt into their Calendar: Whence it is, that the Pope before his Canonization of any Saint, makes ſolemne proteſtation, that he intends not in that buſineſſe to doe ought preiudiciall to the glory of God or to the Catholike Faith and Church: And once Sainted, they haue the honour of Altars, Temples, Inuocations; and ſome of them in a ſtile fit only for their Maker. I know not whether that bleſſed Virgin receiue more indignitie from her enemies that deny her, or theſe her flatterers that deifie her.

A Religion, that robs the Chriſtian heart of all ſound comfort, whiles it teacheth vs, that we neither can nor ought to be aſſured of the remiſſion of our ſinnes, and of preſent grace, and future ſaluation; That we can neuer know whether we haue receiued the true Sacraments of God, becauſe we cannot know the intention of the Miniſter, without which they are no Sacraments.

A Religion that rackes the conſcience with the needleſſe torture of a neceſſary ſhrift; wherein the vertue of abſolution depends on the fulneſſe of confeſſion: and that, vpon examination and the ſufficiencie of examination, is ſo full of ſcruples (beſides thoſe infinite caſes of vnreſolued doubts in this fained penance) that the poore ſoule neuer knowes when it is cleare.

A Religion, that profeſſes to be a Bawd of ſinne; whiles both (in practiſe) it tolerates open ſtewes, and preferres fornication in ſome caſes to honourable Matrimonie, and gently blanches ouer the breaches of Gods Law, with the name of Venialls and fauourable titles of Diminution; daring to affirme that Veniall ſinnes are no hinderance to a mans cleanneſſe and perfection.

A Cruell Religion, that ſends poore Infants remedileſſy vnto the eternall paines of Hell; for want of that which they could not liue to deſire: and frights ſimple ſoules with expectation of fained torments in Purgatory, not inferiour (for the time) to the flames of the damned. How wretchedly and fearfully muſt their poore Layicks needs die: for firſt, they are not ſure they ſhall not goe to Hell; and ſecondly, they are ſure to be ſcorched, if they ſhall goe to Heauen.

A Religion, that makes nature vainely proude in being ioyned by her, as coparthner with God, in our Iuſtification, in our Saluation; and idlely puffed vp in a conceit of her perfection, and abilitie to keepe more Lawes than God hath made.

A Religion, that requires no other faith to iuſtification in Chriſtians, than may bee found in the Deuils themſelues: who beſides a confuſed apprehenſion, can aſſent vnto the Truth of Gods reuealed will: Poperie requires no more.

A Religion, that inſtead of the pure milke of the Goſpell hath long fed her ſtarued ſoules with ſuch idle Legends, as the Reporter can hardly deliuer without laughter, and their Abettors not heare without ſhame and diſolamation: the wiſer ſort of the World read thoſe Stories on winter Euenings for ſport, which the poore credulous multitude heares in their Churches, with a deuout aſtoniſhment.

A Religion, which (leſt ought ſhould bee here wanting to the Doctrine of Deuils) makes Religious Prohibitions of meat, and difference of dyet; ſuperſtitiouſly preferring Gods workmanſhip to it ſelfe, and willingly polluting what he hath ſanctified.

A Religion, that requires nothing but meere formalitie in our deuotions; the worke wrought ſuffices alone in Sacraments, in Prayers: So the number be found in the Chappelet, there is no care of the affection, as if God regarded not the heart, but the tongue and hands, and while he vnderſtands vs, cared little whether we vnderſtand our ſelues.

A Religion, that preſumptuouſly dares to alter and mangle Chriſts laſt Inſtitution; and ſacrilegiouſly rob Gods people of one halfe of that heauenly prouiſion, which our Sauiour left for his laſt and deareſt Legacie to his Church for euer: as if Chriſts Ordinance were ſuperfluous, or any Shaueling could be wiſer than his Redeemer.

A Religion, that depends wholly vpon nice and poore vncertainties, and vnproueable ſuppoſals: that *Peter* was Biſhop of Rome; that hee left any heires of his graces and ſpirit; or if any, but one in a perpetuall and vnfaileable ſucceſſion at Rome; That hee ſo bequeathed his infallibilitie to his chaire, as that whoſoeuer ſits in it, cannot but ſpeake true; that all which ſit where hee ſate, muſt by ſome ſecret inſtinct ſay as hee taught; That what Chriſt ſaid to him abſolutely, ere euer Rome was thought of, muſt be referred, yea, tyed to that place alone, and fulfilled in it: That *Linus*, or *Clemens*, or *Cletus*, the Schollers and ſuppoſed Succeſſors of *Peter*, muſt bee preferred (in the Headſhip of the Church) to *Iohn* the beloued Apoſtle then liuing: That hee whoſe life, whoſe pen, whoſe iudgement, whoſe keyes may erre, yet in his Pontificall chaire cannot erre: That the Golden Line of this Apoſtolicall Succeſſion, in the confuſion of ſo many, long, deſperate Schiſmes, ſhamefully corrupt Vſurpations, and Intruſions, yeelded Hereſies, neither was, nor can be broken. Denie any of theſe, and Popetie is no Religion. Oh the lamentable hazard of ſo many Millions of poore ſoules that ſtand vpon theſe ſlipperie termes, whereof if any be probable, ſome are impoſſible! Oh miſerable grounds of Popiſh faith whereof the beſt can haue but this praiſe, that perhaps it may be true!

A Religion, that hath bin oft dyed in the bloud of Princes: that in ſome caſes, teaches and allowes Rebellion againſt Gods Anointed; and both ſuborneth Treaſons, and excuſes, pities, honors, rewards the Actors.

A Religion, that ouerloades mens conſciences with heauy burdens of infinite vnneceſſary Traditions; far more than euer *Moſes* commented vpon by all the Iewiſh Maſters; impoſing them with no leſſe authoritie, and exacting them with more rigor, than any of the royall lawes of their Maker.

A Religion, that coozens the vulgar with nothing but ſhadowes of Holineſſe, in Pilgrimages, Proceſſions, Offerings, Holy-water, Latine Seruices, Images, Tapers, rich Veſtures, gariſh Altars, Croſſes, Cenſings, and a thouſand ſuch like (fit for Children and Fooles) robbing them in the meane time of the ſound and plaine helps of true pietie and ſaluation.

A Religion, that cares not by what wilfull falſhoods it maintaines a part: as *Wickliffes* blaſphemie, *Luthers* aduice from the Deuill, *Tindals* communitie, *Caluins* fained Miracle, and blaſphemous death, *Bucers* necke broken, *Bezaes* revolt, the

the blasting of Huguenots, Englands want of Churches and Christendome; Queene ELIZABETHS vnwomanlinesse, her Episcopall iurisdiction, her secret fruitfulnesse; English Catholikes cast in Beares skins to Dogs; *Plesses* shamefull ouerthrow; *Garnets* Straw, the *Lutherans* obscene night-reuels; *Scories* drunken ordination in a Tauerne; the Edict of our Gracious King IAMES (*Anno* 87.) for the establishment of Poperie, our casting the Crusts of our Sacrament to Doggs, and ten thousand of this nature, maliciously raised and defended against knowledge and conscience, for the disgrace of those whom they would haue hated, ere knowne.

A Religion, that in the conscience of her owne vntruth, goes about to falsifie and deprauе all Authors that might giue euidence against her, to outface all ancient truths, to foist in Gibeonitish witnesses of their owne forging: and leaues nothing vnattempted against Heauen or Earth, that might aduantage her faction, & disable her innocent Aduersarie: Loe, this is your choice. If the zeale of your losse haue made me sharpe, yet not malicious, not false; God is my Record, I haue not (to knowledge) charged you with the least vntruth: and if I haue wronged, accuse mee: and if I cleere not my selfe, and my challenge, let me be branded for a Slanderer. In the meane time, what spirituall phrensie hath ouertaken you, that you can finde no beautie, but in this Monster of Errors? It is to you, and your fellowes that God speakes by his Prophet: O yee Heauens be astonied at this, be afraid and vtterly confounded, saith the Lord; for my people hath committed two euils, they haue forsaken me, the Fountaine of liuing Waters, to digge them pits, euen broken pits, that can hold no water: what shall bee the issue? *Et tu Domine, deduces eos in puteum interitus*: Thou, O God, shalt bring them downe into the pit of destruction. If you will thus wilfully leaue God, there I must leaue you: But (if you had not rather dye) returne, and saue one; returne to God, returne to his Truth, returne to his Church: your bloud be vpon my head, if you perish.

AN ADVERTISEMENT TO THE READER.

THe Reader may please to take notice, that in the former Edition there was added vnto this Discourse, a iust Volume of aboue three hundred Contradictions and dissentions of the Romish Doctors, vnder the name of The Peace of Rome; *which because it was but a collection out of* Bellarmine *and* Navar, *and no otherwise mine, but as a Gatherer and Translator, I haue here thought good to omit.*

FINIS.

NO PEACE WITH ROME.

WHEREIN IS PROVED, THAT (AS TERMES NOW Stand) there can be no Reconciliation of the REFORMED RELIGION, with the ROMISH: And that the Romaniſts are in all the fault.

Written firſt in Latine

by

J. H.

And now Engliſhed.

LONDON,
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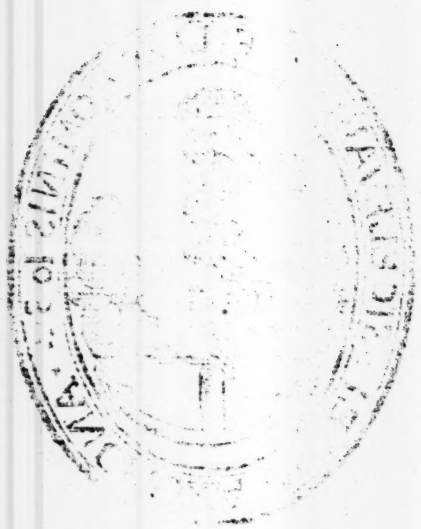

TO THE TRVE, SOVND, AND HOLY CHVRCH OF GOD;

whereſoeuer warfaring vpon Earth.

I Preſent vnto thee (deare, and holy Mother) this poore vnworthy token of my loue and loialtie; the not ſo pleaſing, as true report of thy future broiles. How much gladder ſhould I haue beene (if thy Spouſe had ſo thought good) to haue beene the meſſenger of thy Peace and ſecuritie! But ſince the great, and wiſe Moderator of all things, hath thought a Palme fitter for thee, than an Oliue; it is for thee to thinke of victory, not of reſt: Thou ſhalt once triumph in heauen, and reſt for all; but in the meane time, here is nothing to bee lookt for, but ambuſhes, skirmiſhes, tumults: And how cheerefully muſt thou needs both beare and ouercome all oppoſitions, that art not more ſure of the neceſsitie of thy warfare, than of the happineſſe of thy ſucceſſe, whileſt thou ſeeſt thy glorious husband, not onely the leader of this field, but a moſt iuſt, and mercifull crowner of thy Conqueſt. Certainly, it is as vnpoſsible for thee to miſcarry, as to ſit ſtill, and

not fight: Behold, all the forces of heauen and earth conſpire, and reioyce to come voluntaries vnto this holy warre of thine, and promiſe thee a moſt happy iſſue: addreſſe thy ſelfe therefore (as thou art wont) couragiouſly to this worke of God: But remember, firſt, to inquire (as thou doſt) of ABEL: Spare no teares to thy deſperate Siſter, (now thine enemie) and calling heauen and earth to witneſſe, vpon thy knees beſeech and intreat her, by her owne ſoule, and by the deare bowels of CHRIST, by thoſe precious drops of his bloudy ſweat, by that common price of our eternall redemption, that ſhe would at the laſt returne to her ſelfe, and that good diſpoſition, which ſhe hath now too long abandoned; that ſhe would forbeare, any more (as I feare ſhee hath hitherto wilfully done) to fight againſt God: but if ſhee ſhall ſtill perſiſt to ſtop her eares againſt thee, and to harden her ſelfe in rebellion againſt her God; forget (if thou canſt) who ſhee once was; and flie mercileſly vpon this daughter of *Beliall*, that vaunts her ſelfe proudly in the glory of her munition; Goe, ſmite, deſtroy, conquer, and reigne, as the worthy partner of thine husbands Throne: For mee, I ſhall in the meane time be as one of thy rude Trumpets, whoſe noiſe ſhall both awaken thy courage vnto this ſpirituall battell, and whoſe ioyfull gratulations ſhall, after thy rich ſpoiles, applaud thine happy returne in the day of thy victory.

J. H.

THE SVMME OF THE following Sections.

SECTION I.

THe ſtate of the now-Roman Church.

SECTION II.

The commodities and conditions of Peace.

SECTION III.

The obſtinate and Peace-hating diſpoſition of Papiſts.

SECTION IV.

That the Confeſſion of the ſame Creed is not with them, ſufficient to Peace.

SECTION V.

The imputation or corruption of the Roman *Church; and their impoſsibility of Reconciliation, ariſing from that wilfull fable of the Popes infallibilitie.*

SECTION VI.

That the other Opinions of the Romiſh *Church will not admit Reconciliation.*

SECTION VII.

The Romiſh *Hereſie concerning Iuſtification.*

SECTION VIII.

Concerning Free-will.

SECTION IX.

Concerning Merits.

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SECTION XI.

Concerning Purgatorie.

SECTION XII.

Concerning Pardons.

SECTION XIII.

Concerning the distinction of Mortall and Veniall sinne.

SECTION XIV.

Concerning the Canon of the Scripture.

SECTION XV.

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SECTION XVII.

Concerning Transsubstantiation.

SECTION XVIII.

Concerning the Multi-presence of Christs bodie.

SECTION XIX.

Concerning the sacrifice of the Masse.

SECTION XX.

Concerning the number of Mediators, and the Invocation of Saints.

SECTION XXI.

Concerning the Superstitious, Heathenish, and ridiculous worship of the Papists.

SECTION XXII.

Concerning the impossibilitie of the meanes of Reconciliation.

THE OPINION OF George Cassander, A LEARNED PAPIST, AND GRAVE DIVINE;

That by two seuerall Emperors, FERDINAND, and MAXIMILIAN, was set on worke to compose these quarrels of the CHVRCH.

In his consultation, pag. 56. & 57.

YEt I cannot denie, but that in the beginning, many out of a godly zeale and care, were driuen to a sharpe and seuere reproofe of certaine manifest abuses; and that the principall cause of this calamitie, and distraction of the Church, is to bee laid vpon those, which being puffed vp with a vaine insolent conceit of their Ecclesiasticall power, proudly and scornefully contemned and reiected them, which did rightly, and modestly, admonish their reformation: Wherefore my opinion is, that the Church can neuer hope for any firme Peace, vnlesse they make the beginning, which haue giuen the cause of the distraction: that

that is, vnleſſe thoſe which are in place of Eccleſiaſticall Gouernment, will bee content to remit ſomething of their too much rigor, and yeeld ſomewhat to the Peace of the Church; and hearkening vnto the earneſt Prayers and Admonitions of many godly men, will ſet themſelues to correct manifeſt abuſes, according to the rule of Diuine Scriptures, and of the ancient Church from which they haue ſwarued.

NO PEACE WITH ROME.

SECT. I.

The state of the now-Roman Church.

THERE is no one question doth so racke the mindes of men, at this day, as this of the Church: The infancy of the Church was sore and long vexed with heresies of an higher nature concerning God, concerning Christ, which stil strook at the head; but her vigorous & hoary age is exercised with a slighter quarrell, concerning our selues; which yet raiseth vp the greater broyles euery where, by how much euery man naturally loues himselfe, more than God. Not to meddle with any forraine questions of this nature: Too many seeme vnto me to mis-conceiue the state of our Church, & the *Romish*, as if they had beene alwaies two; as if from their first foundations, they had been sensibly seuered in time, and place, like to *Babylon* and *Hierusalem*, or those two famous Cities, opposed in *S. Austens* learned discourse. Hence are those idle demands of some smattering questionists; Where our Church hath thus long hid it selfe? What yeere and day it came to light? in which age that other Church lost it selfe? Why we haue withdrawne our selues no further from them? What is become of our forefathers? Which was the religion of the former world? From hence haue those sharpe and rigorous censures passed on both sides; whether of nouelty, or of the desperate condition of those soules, which haue departed out of our owne way. Alas! what monsters both of opinions and questions haue risen hence; and haue vexed not their owne Authors onely (for the *Delphick* Oracle said well, It is fit a man should haue, as he doth:) but together with them, the whole Church of God? How many silly soules haue splitted vpon this rocke, which had neuer needed any votiue monument of their wracke, if they had but learned to hold no other difference betwixt vs and *Rome*, than must needs be granted betwixt a Church miserably corrupted, and happily purged; betwixt a sickly, languished, and dying Church, and one that is healthfull, strong, and flourishing. Neither therefore did that *Valdus* of France, nor *Wickliffe* of England, nor *Hierom* of Prague, nor *Luther* of Germany, euer goe about to frame a new Church to themselues, which was not; but onely endeuoured (not without happy successe) to cleanse, scoure, restore, reforme that Church which was, from that filthy soyle, both of disorder, & errors, wherewith it was shamefully blemished. All these rather desired to be accounted Physitians to heale, than parents to beget a Church: And the same haue we carefully done, euer since, & do seriously, and ingenuously professe of our selues this day; *Rome* is alike to vs (as it was of old

G. Cassand. l. de Consult. Art. 7. Ex articulo hoc de Ecclesia, omnis haec distractio, quae hodie est in republica Christiana, originem ducit.

Aug. de Ciuit.

Iulian Cæs. εἰκὸς πάσοις τοῖς χ' ἑαυτῶν ἰδίοις χρῶτο. Iudaicum, si quis quæ fecit perseuerat, æquum est.

Anno Do. 1160.

old to *Hierome*) with *Eugubium*, *Rhegium*, *Alexandria*; ſaue that this citie is both more famous, & more neere vs: Places do not varie either faith, or title: What Church ſoeuer God ſhall call daughter, wee will call ſiſter; and ſo we ſafely may. How many honeſt, and chaſte matrons haue we knowne, that haue beene aſhamed of a lewd ſiſter, and haue abhorred filthineſſe in one of their owne bloud! So it fareth now with vs: *Rome* is ouergone with hereſie, with Idolatrie, Let her practiſe her whoredome at home, by her ſelfe; It was not for vs with the ſafegard of our honeſtie, to dwell with ſuch a partner. Not onely her wickedneſſe hath thruſt vs out, but her violence: We yeeld therefore, and ſorrowfully complaine with the Prophet, How is the faithfull citie become an harlot! It was full of iudgement; and iuſtice lodged therein; but now it is full of murderers: Thy ſiluer is become droſſe, and thy wine is brewed with water. Away with the imperious name of a mother: Wee are all the ſame Church (by the vertue of our outward vocation) whoſoeuer all the world ouer worſhip Ieſus Chriſt, the onely Sonne of God, and Sauiour of the world, and profeſſe the ſame common Creed: ſome of vs doe this more purely, others more corruptly; In the meane time we are all Chriſtians, but ſound Chriſtians wee are not: But how harſhly doth this ſound to a weake Reader, and more than ſeemes to need reconciliation with it ſelfe; that the Church ſhould be one, and yet cannot be reconciled? certainly yet ſo it is: The dignitie of the outward forme (which comprehends this vnitie in it ſelfe) auailes nothing to grace, nothing to ſaluation, nothing to the ſoundneſſe of doctrine: The net doth not ſtraight make all to bee fiſh, that it hath dragged together; ye ſhall finde in it vile weeds, and whatſoeuer elſe that deuouring Element hath diſgorged.

Hierom. Epiſt. ad Euagr.

Eſa. 21. 22.

Iren. l. 1. c. 2. 3.

The Church is at once One in reſpect of the common principles of faith; and yet in reſpect of conſequences, and that rabble of Opinions which they haue raked together, ſo oppoſed, that it cannot by any glew of concord (as *Cyprian* ſpeaketh) nor bond of vnity, be conioyned: That which *Rome* holds with vs, makes it a Church; That which it obtrudes vpon vs, makes it hereticall; The truth of principles makes it one, the error and impiety of additions makes it irreconcileable. Neither doth this late and ſpurious brood of traditions more oppoſe vs, than it doth thoſe very Principles of Religion, which the authors themſelues deſire to eſtabliſh: Looke on the face therefore of the *Roman* Church, ſhe is ours, and Gods; Looke on her back, ſhe is quite contrary, Antichriſtian: More plainly; for it is no diſputing in Metaphors, as *Clemens* ſaid well: *Rome* doth both hold the foundation, and deſtroy it; ſhe holds it directly, deſtroies it by conſequent: In that ſhe holds it, ſhe is a true Church, howſoeuer impured; In that ſhe deſtroyes it (what-euer ſemblance ſhee makes of piety, and holineſſe) ſhe is a Church of malignants: If ſhee did altogether hold it, ſhe ſhould be ſound and Orthodox; If altogether ſhe deſtroyed it, ſhe ſhould be either no Church, or deuilliſh: but now that ſhe profeſſes to hold thoſe things directly, which by inference of her conſequences, ſhee cloſely ouerthrowes, ſhe is a truly viſible Church, but an vnſound. In what ſhee holds the principles, we embrace her; in what ſhe deſtroyes them, we pitty her error, and hate her obſtinacie.

Cyp. l. 3. ep. 13. Nullo concordiæ glutine aut vnitatis vinculo copulari poſſunt.

Pſal. 26. 5. ἐκκλησίαν πονηρευομένων.

The common bond of Chriſtianitie neuer ties vs to fauour groſſe errors, ſo much as with ſilence; there is no ſuch ſlauerie in the deare name of a ſiſter, that it ſhould binde vs to giue either aid, or countenance to lewdneſſe; Haue no ſuch fellowſhip (ſaith *S. Paul*) but rather reproue: So wee haue done, both modeſtly, and earneſtly; The ſame is befalne vs, which befell the bleſſed Apoſtle; we are become their enemies, for telling the truth

Eph. 5. 11.

Gal. 4. 16.

Behold now we are thruſt out of doore, ſpet vpon, rayled at, and when opportunitie ſerues, perſecuted with moſt curious torments; And (leſt any miſchiefe ſhould be wanting) obſtinacie is now at laſt added vnto error: and a cruel rage ariſing from impatience; and now their wickedneſſe began to pleaſe them the more, becauſe it diſpleaſed vs. And what ſhould we now doe, in ſuch a caſe; wee, the deſpiſed, and reiected Patrons of this ſpirituall chaſtitie? To let fall ſo iuſt a cauſe, wee might not; vnleſſe wee would caſt off that God, who challenges this plea for onely his. To yeeld, and giue in, were no other,

other, than to betray the truth of God, and damne our owne ſoules; No courſe remaines but this one, (and here is our onely ſafety) with all our courage, and skill, to oppoſe the wicked Paradoxes, and Idolatrous practiſes of the Romiſh Church, till either ſhe be aſhamed of her ſelfe, or repent that euer ſhe was.

SECT. II.

The Commodities and Conditions of Peace.

BEAVTIFVLL is the name of Peace (as *Hilary* ſpeaketh) and truly ſacred; and ſuch as ſcarce ſauoureth of the earth: Neither did the *Hebrewes* by any other terme chooſe rather to expreſſe all happineſſe, and perfection of liuing: Neither is there any thing, which the Angels did more gladly congratulate vnto men, or which Chriſt did more carefully bequeath, or the Apoſtles more earneſtly enioyne; How oft, and how vehemently doth the Spirit intreat and command vs to haue peace? But this (thou ſayeſt) is euery mans wiſh, to haue peace; but, what if peace will not be had? Loe then, Saint *Iames* charges vs to make peace, by our endeuours, by our patience. Once made, and had, what if it will not ſtay with vs? Then Saint *Paul* bids to follow thoſe things which concerne peace: What if it will needs away, and hide it ſelfe? yet then Saint *Peter* commands to follow, and inquire after it. What if once found, it refuſe to come, as *Abrahams* ſeruant preſuppoſed of *Rebecca*? Euen then ſtudy to be quiet, ſaith Saint *Paul*; or as the word implies, Be ambitious of Peace: So let the Author of Peace loue vs, as we loue Peace. Who is there that would not rather wiſh with *Conſtantine* quiet daies, and nights free from care and vexation? It was a ſpeech worthy of an Emperour, and a Chriſtian, that fell from *Ioniauus* about that querelous libell of the *Macedonians*, I hate contention; and thoſe that are inclined to concord, I loue, and reuerence.

Hilar. cit. à Cal. de vera pacific.
Iudic. 6. 23.
τὸ εἰρηνικὸν ζῆν.
2 Sam. 18. 29.
Iud. 19. 29.
1 Chr. 12. 18.
Luc. 2. 14.
Ioh. 14. 27.
εἰρηνοποιεῖν
2 Cor. 13. 11.
πυκτεύειν εἰρήνην
Iam. 3. 18.
Rom. 14. 19.
1 Pet. 3. 11.
1 Theſ. 4. 11.
Socr. l. 1. c. 4.
Socr. l. 3. c. 21.

Our aduerſaries would make vs beleeue they profeſſe and deſire no leſſe, with an equall zeale of charitie, and agreement. God bee Iudge betwixt vs both; and whether-ſoeuer perſiſts to hate peace, let him periſh from the face of God, and his holy Angels: Yea (that this imprecation may be needleſſe) he is already periſhed; For (as *Cyprian* according to his wont, grauely) they cannot come to the reward of Peace, which haue broken the Peace of God, with the fury of diſcord. And ſurely what but the flames of hell can determine the ambition of theſe fiery and boyling ſpirits? *Baſil* obſerues well, that Gods fire gaue light, and burned not; contrarily, the fire of hell burneth, without light; and therefore is well worthy of thoſe, who deſpiſing the light of truth, delight themſelues in the flames of contentions. Thoſe are the true haters of Peace, which doe wilfully patronize errors contrary to the Chriſtian faith. So long as wee muſt dwell by theſe tents of *Kedar*, wee ſhall too iuſtly complaine with the Pſalmiſt, I loue peace, but in the meane while they are bent to Warre. And as for vs, which profeſſe our ſelues the ingenuous clients of Peace, ſince wee muſt needs fight, it is not for vs to doe nothing; For that bleſſed Quire of Angels, before their Peace vpon earth, well ſung, *Glory to God in the higheſt Heauens*; and Saint *Iames* deſcribes the wiſdome of God, to bee firſt pure, then peaceable. And that choſen veſſell implies no leſſe, when to his charge of Peace, hee addes, If it bee poſſible. That is as impoſſible to euery good man, which ought not to be done, as that which cannot bee done, neither indeed (as the rule of Lawyers runnes) can we be ſaid to be able to doe that, which we cannot honeſtly doe. God (ſaith *S. Paul*) is not the Author of confuſion, but of Peace. It is a wicked peac, it is no peace, that neceſſarily breeds confuſion. That Peace is worthy of a defiance, which proclaimes warre with God; And I would to God, that

Cypr. de ſimplic. præl.
Ad Pacis præmium venire non poſſunt, qui pacem Domini diſcordiæ furore ruperunt.
In Pſal. 28.
Pſal. 120.
Luc. 2. 14.
Iam. 3. 17.
εἰ δυνατὸν,
Rom. 12. 18.

that peace which *Rome* either can performe or dare promiſe, were of any better, of any other nature.

Well then; Let it bee our preſent taske, carefully to diſcuſſe Saint *Pauls* condition of Poſſibility; and to teach how vaine it is, to hope that a true, holy, and ſafe peace can be either had, or maintained with our preſent *Romaniſts*; whether we regard the auerſe and ſtubborne diſpoſition of the one ſide, or the nature of the matters controuerted, or laſtly, the impoſſibilitie of thoſe meanes, whereby any reconciliation may bee wrought: Theſe three ſhall be the limits, wherein this our, not vnprofitable, nor yet vnſeaſonable worke, ſhall ſuffer it ſelfe to be bounded.

Sect. III.

The obſtinate and aduerſe diſpoſition of the Romaniſts.

Eſa. 11. 6.

And as for the firſt, I ſuppoſe we need not labour much. Indeed, God can eaſily make the Wolfe to dwell with the Lambe, and the Leopard to lodge with the Kid. How eaſie is it for him, ſo to ſoften the adamantine hearts of men, by bathing them in the bloud of that immaculate Lambe, that they ſhould melt into pure loue! but, as the times now are, it would be no leſſe miraculous, to finde a Popiſh heart truly charitable to vs, than to ſee the Lions fawning vpon *Daniel*. Euen where there is ſtrife about indifferent things, there is neceſſarily required a conſpiring of the minds of them, which would be reconciled: neither is it enough, that one ſide is content, together with armes, to lay downe hatred; and how will our *Romaniſts* endure this? Surely that hatred of *Eteocles* to his brother, or that of *Vatinius*, is but meere loue to this of Papiſts. Alas! when, and where, are wee not ſpet vpon, as the moſt deſperately hereticall enemies of the Church? *Rome* admits Iewes into her boſome, from whoſe hands their Popes holineſſe diſdains not to receiue the booke of the Law of God; but Proteſtants ſhe may not endure: That which *Socrates* complaines as iniuriouſly done by *Theodoſius* a *Grecian* Biſhop againſt the very *Macedonian* Heretikes, is daily done by them againſt vs; No *Arrians*, no *Circumcellion* heretikes were euer more cruell: and theſe idle Fablers in the meane time ſlander vs to the world, as guiltie of the ſame outragious proceedings againſt them. What hereſie is there in all times, which that *Romulean* Wolfe, and her bawling Clients are not wont to caſt vpon vs? One while wee are the Schollers of *Simon Magus*, becauſe wee doe but once mention Grace and Saluation; for what haue wee elſe to doe with that wicked Sorcerer? Another while we are fetcht from the curſed ſchoole of *Eunomius*, for that we attribute too much to Faith; and yet no more than that holy Heretike Saint *Paul*. One while we are *Pepuzians* that aſcribe too much to women; then wee are *Origeniſts* for holding the Image of God to be defaced in man: then contrarily *Proclians* for holding the ſinne of concupiſcence not enough defaced: One while we are the followers of *Sabellius*, becauſe I thinke we liued in the ſame age with *Seruetus*; another while of *Entiches*, becauſe wee liued in the time of *Swinckfeldius*; for what buſineſſe haue wee euer had elſe with thoſe branded Heretikes? Wee are *Pelagians* one while, for holding the wages of ſinne to bee death; then wee are *Donatiſts* for admitting none but the iuſt into the Church of the elect: ſometimes wee are *Manichees* for denying Free-will; ſtraight, we are *Arrians* for refuſing traditions; then *Nouatians* for taking away penance; another while we are *Aerians* for reiecting oblations for the dead, and faſtings; then *Iouinianiſts*, for not allowing a ſlippery and vaniſhing Faith; the followers of *Vigilantius*, for diſclaiming the adoration of reliques; of *Neſtorius*, for diſliking the aſſeueration of the Sacramentall bread: now we are *Xenaites*, for demoliſhing of Images, then we are *Lam-*

Sacr. Cere. l. 1.

Socr. l. 7. c. 3.

Bellar. de notis Eccleſ. l. 4. c. 9. Nota Sexta ſic accuſ. Luth. Cal. Brent. Bellar. ib. Renſa Caluiniſtis in Anglia mulier quædam eſt ſummus ſacerdos. Bellar. Anno 1582. Teſte Surio apud Bell. l. 1. de Chro. Ibid. hær. ſ. 16. Zuingl. & Bucer. Ibid. Hær. 9. Calu. l. 4 Inſtit. c. 1. ſect. 7. Aug. Confeſſ. art. 7. Ibid. Hæreſ. 8. Luth. art. 36. Cal. Inſt. 2. c. 2. Ibid. Hereſ. 10. Hæreſ. 6. cit. Cal. Inſt. 4. c. 19. Quær. reliq. Ib. apud Bellar.

Lampetians

petians, for disallowing the seruitude of idle vowes. It matters not whether the foule mouth of that hired strumpet accuse *Timotheus* the Presbyter, or *Athanasius* the Bishop, so that some body be smitten; It matters not what be spoken, so it be malicious: That is fully resolued of, which *Nazianzen* hath; No man shall hold in the reines of a riotous and lawlesse tongue: for (as *Hierom* saith well) it is the pastime of the wicked to slander the good: That therefore, which was the solemne fashion of the *Lindians*, neuer to do seruice to their *Hercules*, without railing, the same is too ordinary with these publike Heralds of our patience: Our daily fornace (as *Austen* speakes wittily) is our aduersaries tongue: How easily might I here vnlode whole carts of reproches, that haue bin heaped together by the scurrilous parasites of *Rome*? What riuers of bloud, what bonfires of worthy Saints might I here shew my Reader? All these the world knowes, and feeles too much: And as for those honest and good-natured men, which would needs vndertake to be the sticklers of these stripes, as *Cassander*, *Fricius*, the *Interimists*, and that nameless Apologist of the *French*, how ill haue they sped on both parts? With whom it hath no otherwise fared, me thinkes, than with some fond shepheard, that thrusts himselfe betwixt two furious Rammes running together in their full strength, and abides the shocke of both; Neither may it euer succeeded better to these kind *Philistims*, which will be bringing this Arke of God into the house of *Dagon*. And for vs, since we must needs be put to it, we shall not here (as it often falls out in other quarrells) striue to our losse. *Abraham* fared well by the dissensions of *Lot*; all the milke and hony of whole *Palestine* hereupon befell to him; whereof hee should else haue shared but the halfe: Doubtlesse these contentions (through the goodnesse of God) shall enrich vs, with a great increase both of Truth and Glory.

ἐστὶς ὑφέζειν τῆς γλωσσῆς αὐτονομίαν. *Bonos carpere malorum solatiũ est, Hier. ad Theop. aduer. Io. Hier.*

Quotidiana fornax nostra, aduersariorum lingua. Aug. Confes. l. 10 c. 37.

And. Fricius Modreuius lib. de emendanda rep. Examen pacifiq; de l. doctrina des Huguenots.

SECTION IV.

That the Confession of the same Creed is not with them sufficient for Peace.

IT is not *Cassanders* speech onely, but euery wise and honest mans, that the Creed is the common cognizance of our faith; and wee all doe with one voyce willingly professe it. Surely *Theodoret*, when he would by a fauourable report allay the bitter contentions of those ancient Christians of Antioch, writes thus: Both parts (saith he) made one and the same confession of their faith; for both maintained the Creed of the *Nicen* Councell; And yet this position is spightfully handled by Cardinall *Bellarmine*, and can scarce draw breath since his last stripes: What care we (saith he) for the same Creed? Faith is not in words, but in the sense: And indeed, I remember, what *Russinus* reports done by *Arrius*. That worthy *Constantine* had charged him to write what faith he held; he deliuered him a Creed in words, ours; in sense, his owne; and how right his wicked brood tooke after their father, in the insuing times of the Church, let Histories witnesse: sure I am, whosoeuer shall read the Creeds of their seuerall Sects, shall hardly fetch out any thing, which an Orthodox Censurer would thinke worthy of reproofe: How oft doe they yeeld Christ to be God, yea, God of God; and yet perfidiously reserue to themselues, in the meane time that absurd conceit; That he was created, *ex non entibus!* As therefore *Seuerianus* the *Syrian* in *Theodoret*, spake *Greeke* as a *Grecian*, but pronounced it like a *Syrian*: so there may be many, which may speake truths, but pronounce them heretically: For all Heresies (saith *Irenæus*) talke of one God, but marre him with their misconceits; yea, for the most part all Heresies (saith *Chrysologus*) set a face of the Trinitie; To little purpose; It was not ill sayd of *Gratian*, that no man is to care for words, since that not the meaning should serue the words, but the words rather the meaning; Let vs grant all this, and more; Let

Lib. de offic. boni viri.

Theod. hist. l. 3. c. 4.

Bell. de laicis lib. 3. c. 19.

Ἐξηκοντῶν. Ὁμοιῶν ἀστὶν.

Iren. l. 1. c. 9. Petr. Chrys. Ser. 109. Trinitatem vocabulis mentiuntur. Decr. 22. q. 5. humanæ.

it be ſaid of the Creed, as *Ierome* ſaid of the Booke of *Iob*, that euery word abounds with ſenſes: There is no Diuine Word (as *Tertullian* ſpeaketh wiſely) ſo diſolute and defuſed, that onely the words may be defended, and not the true meaning of the words ſet downe. To put the Cardinall out of this needleſſe feare; The proper and natiue ſenſe of the Creed may be fetcht out; and I adde yet more (except but that one Article of Chriſts Deſcenſion into Hell, which *Ruffinus* confeſſes he could not find, either in the Roman, or Eaſterne Creedes) is openly confeſſed on both parts: And yet for all this, we are neuer the neerer to peace: For from theſe common Principles of Faith, the ſubtle deuice of Hereticall prauity hath fetcht ſtrange and erroneous conſequences, which by their ſophiſticall and obſtinate handling, are now improued into Hereſies, and dare now threaten not onely oppoſition, but death vnto thoſe very principles, from which they are rayſed: Of this kind are the moſt of thoſe *Romiſh* opinions, which we vndertake to cenſure in this Diſcourſe.

Hier. in præf. Tert. de præſc.

But, if by the vniuerſall conſent of all, it ſhould appeare that both word and ſenſe are intire; that both the principles, and neceſſarie concluſions thence deduced, are vndeniably ſound: yet (ſaith *Bellarmine*) there can bee no peace with *Lutherans*. Let all the World know this, and wonder, Our King, (be it ſpoken to the enuie of thoſe which cannot emulate him, an incomparable Diuine for a Prince, yea, a Prince of Diuines, a King of men, and a wonder of Kings, mighty both with his ſcepter, and his pen) going about in that learned and ponderous Diſcourſe to cleere himſelfe from the aſperſion of Hereſie, which that foule hand had vnworthily caſt vpon him, profeſſes ſolemnly and holily, that whatſoeuer is contained eyther in the Sacred Scriptures, or the three famous Creeds, or the foure firſt generall Councels, that he embraces with both armes, that He proclaimes for His Faith, that He will defend with his Tongue, with his Pen, with His Sword, in that he will both liue and die.

Nulla tamen pax cum Lutheranis. De Laicis. l. 3. 19. Sect. 4.

Yea, but this is not enough, ſaith that Great *Antagoniſt* of Princes, For there are other points of faith wherewith religion is now of late times inlarged, as Tranſubſtantiation, Purgatory, the Popes Primacie (a whole doozen of theſe goodly Articles hath the *Tridentine* Councell created, in this decayed age of the World, leſt the Fathers of *Italy* ſhould ſeeme to come ſhort of the Apoſtles, and the Pope of Chriſt) any parcell whereof, whoſoeuer ſhall preſume to call into queſtion, is an Heretike preſently, and ſmels of the Faggot: and how ordinarily is that layd in euery diſh? that he cannot bee a member of the Church, which withdrawes his obedience from their Pope, the Head of the Church. Neyther is that any whit milder, which *Gratian* cites from Pope *Nicholas* the Second: Whoſoeuer goes about to infringe the priuiledge of the *Roman* Church, or derogates from her Authoritie, is an Heretike.

In præfat. ad Imper. & Princip.

But that is yet well worſe, which the allowed Table of the Decree hath peremptorily broched, Whoſoeuer obeies not the Popes Commandement, incurres the ſin of Idolatry; or (as *Gregory* the Seuenth, from whom *Gratian* would ſeeme to borrow this, which yet is not to be found in his Epiſtles) of *Paganiſme*. Whatſoeuer therefore Chriſt Ieſus, whatſoeuer the Apoſtles, whatſoeuer the counſels, & Fathers of the Primitiue Church haue commended to vs, to be beleeued, ſhall auaile vs little, neither can euer make vs friends, vnleſſe we will bee content to beſlaue our Faith vnto their Popeling: And can they thinke wee will looke at peace vpon ſuch a condition? That hope were bold and fooliſh that could expect this. Neither doe they more ſcornfully caſt vs out of the boſome of their Church, for ſpetting at theſe Articles of Straw, which their vanitie hath deuiſed, than wee can confidently condemne, and execrate their preſumption, which haue ſo imperiouſly obtruded ſuch traſh as this vpon the Church of God.

Bell. reſp. ad Regem. Non ſatis eſt ad hæreticum nomen fugiendum, illa recipere quæ Rex Anglorum recipere atq; admittere ſe dicit, pag. 80. Etiamſi nouitia & nupera illa ſint, ſi quis tamen ea neget, immunem ab hereſi nõ fore. Bell. reſp. and Regem, pag. 98. Bell. l. de laicis. 2. c. 19. Diſt. 22. Omnes. Margaritæ Decret. vel Tabula Martiniæ. In verb. Inobedientia.

SECTION V.

The impuration or corruption of the Roman *Church; and their impossibilitie of Reconciliation, arising from that wilfull Fable of the Popes infallibilitie.*

BVt, to leaue this first head of our Aduersaries indisposition to peace: Say that the Papists could be content to hearken to an agreement (which I can neuer hope to see, whiles *Rome* is it selfe) say they should seeke it, yet (as things now stand) whiles they wil not, and we may not stirre one inch from our station of iudgement, God forbids, the Truth debarres our Reconciliation: wee dare not (whatsoeuer some kind-hearted Mediators may perswade vs) eyther diuide Christ, or betray him with a kisse. The Truth is on high: they may well ascend to vs, as *Leo* sayd of old; but for vs, to descend to them, is neither safe, nor honest: First of all, how too plaine is it, that the Romane Church is palpably declined from that ancient puritie of Religion, which she once professed: It is not more certaine, and sensible, that the Citie of Rome is descended from her seuen Hils, to the Martian Plaines, that lye below them; or, that the spightfull Heathens of old (as *Eusebius* reports) turned the Sacred Monument of the Tombe of Christ, into the Temple of their Venus: What a cloud of witnesses haue we of this noted decay of that Church? yea, witnesses of their owne. To beginne with the other Sex. *Hildegardis* a Nunne, and a famous Propheteſſe of her time, accuses the Apostolicall Order, of the vtter extinguishing of Religion, amongst them. *Matilda*, or *Maud*, who liued in the same Age, censures them for common Apostasie from the Christian faith; and both of them, by some extraordinary Reuelation, cleerely and directly prophesied of this Religious and Holy restauration of the Church, which our dayes see accomplished.

Saint *Brigit*, the Foundresse of the Order of Saint *Sauiour*, which was * canonized by Pope *Vrban*, sticks not to teach openly in her Writings, that the Pope doth torment, yea, crucifie the soules of the Elect; and boldly foretels, that all his Followers, and Abettors, and whole Clergie shall be cut off, and that his Sea shall sinke downe into the bottome of Hell; and this shee doth so tartly and vehemently, that the Romanists of those times threatned, and indeuoured to burne her aliue: *Robert* (our Bishop of *Lincolne*, to whom the greatnesse of his Head gaue an homely, but famous name, whom *Illyricus* mis-nameth *Rupertus*) a worthy and peerelesse man in his age, durst, before the Popes owne face, openly accuse the Pastors of his time to be the Spoylers of the Earth, the Dispersers and Deuourers of Gods flocke, the vtter wasters of the Holy Vineyard of God. That *Carthusian* of Coleyne, which is said to haue gathered that Booke of the Bundle of times, complaines that Truth was then perished from the sonnes of men. *Petrus de Aliaco*, a Cardinall, confesses that the ancient Diuines built vp the Church, but the then-present Seducers destroyed it; And vnto these agree *Iohn de Rupescissa*, a Monke; *Picus* Earle of *Mirandula*, *Trithemius* the Abbot, *Laurence Valla*; And those worthie Lights of the Councell of *Basil*, the Cardinall of *Arles*, and *Thomas de Corsellis*: But *Nicholas Clemangis* the Archdeacon of *Bayeux* speakes nothing but stones and bullets; who in a whole Volume, hath freely painted out the corrupt estate of the Church; neither did *Dominicus* Bishop of *Brixia* speake any whit more sparingly, who euen in those times durst set before his Booke, this Title, *The Reformation of Rome*; To say nothing of *Ioachim*, of *Peter* of Ferrara the Lawyer, of the three *Theodericks*, of *Lyra*, *Petrarch*, *Gerson*, *Euerard*, the Bishop of Salisburg, *Erasmus*, *Cassander*, *Espensæus*, the Iury of Cardinals

Epist. ad Euph. Pell. cat. lib. 3. de Laicis.

Euseb. Hist. l. 3. c. 25.

An. 1170. Ex loc. com. Henr. Token. Illiric. Prophrythmic. Vita S. Brig. Præfixa Reuela.

* *Anno 1370.*

Reuel. l. 1. c. 41. cruciare, imo crucifigere electorum anim. &c.

Reuel. extrau. c. 8 Grosse teste in Manusc.

Anno 1250. Io. Treuisa translated into English.

Habetur initio Polychron. Ranulphi in Manuscript.

Anno 900.

Artic. in Consil. Constant. editus 1535.

Anno 1350. lib. Vade mecum.

Lib. Aduers. Element. donat. Constant.

Æneas Syl. de gest. Concil. Anno 1416.

Ad Plum. 2. lib. Reform. Cur. Rō. Anno 1400.

Auentin. Annal. lib. 7.

Osiand. Confut. Thes. Coster.

Cardinalls ſelected by *Paul* the Third, (amongſt which, *Gaſpar Cotarenus*, *Iames Sadolet*, and our Cardinall *Poole* were (as they might of eminent note) *Aluarus Pelagius*, *SAVANAROLA of Florence, and whoſoeuer thoſe times yeelded at once both learned and good. Euen Pope ADRIAN himſelfe, the Sixt of that Name, whiles he inſtructs his Legate in his meſſage, cenſures the Church, and ingenuouſly complaines, that all was gone to wracke, and ruine: What ſhall we then ſay to this? Can any man be ſo partiall, as to thinke, that ſo many Saints of both Sexes, Prophets, Propheteſſes, Monkes, Doctors, Cardinals, Popes, ſhould (as *Ierome* ſpeakes of the *Luciferian* Heretikes) meerely deuiſe theſe ſlanders, to the diſgrace of their holy mother? If any man can be ſo mad, he is well worthy to be euer deceiued. Indeed, *Rome* was once an holy Citie: but now (as no leſſe famous the other way) ſhe is become a City of bloud; This Grape is growne a dry Raiſin; Neyther did that good Heremite, ANTONY, ſo iuſtly ſay of his *Alexandria*, as wee may now of *Rome*, Woe to thee thou Strumpetly Citie, into which the Deuils out of all the reſt of the World haue aſſembled themſelues. Certainely, therefore, ſo ſhamefull and generall a deformitie could not but bee diſcerned, by our lattet Papiſts; and (to auoyd all ſhifts) wee haue gently and louingly laid our finger vpon theſe ſpots: But, in the meane time, how haynouſly haue they taken it? and (as *Ruffinus* ſpeakes of *Apollinaris* the Heretike) whiles they are tranſported with the vicious humor of contention, and will bee croſſing euery thing, that is ſpoken, out of the vaine oſtentation of a ſtrong wit, they haue improoued their idle brabbles to Hereſies: HIEROME ſayd wittily, They vſe to winke, and deny, which beleeue not that to bee done, which they would not haue done. It is therefore a moſt lamentable and fearefull caſe, that a Church which of her owne fauourites is iuſtly accuſed of many and dangerous errors, ſhould blocke vp againſt her ſelfe, the way whereby ſhee ſhould returne into the Truth; and (as FRANCIS *à Victoria* honeſtly complaines) ſhould neyther indure her owne euils, nor their remedies. For whiles ſhee ſtands vpon it, that ſhee cannot erre, and ſtubbornely challenges vnto her Chaire a certaine Impeccancie of Iudgement (that wee may borrow a word from TERTVLLIAN) what hope can now remaine of recouering the Truth? How are we now, too ſawcie, that dare mutter ought againſt her? The firſt hope of health muſt needs bee fetcht from the ſenſe, and acknowledgement of the diſeaſe: That of the Epicure is common and true, The beginning of recouery, is the knowledge of the fault; Thou muſt find thy ſelfe amiſſe, ſaith *Seneca*, ere thou canſt amend thy ſelfe. *Rome* brags that ſhee cannot bee ſicke: What doe we now talke of medicines for her? Theſe Doctrinall Principles (as our *Stapleton* cals them) are they, from which a certaine fatall neceſſity of erring muſt needs follow. For to what purpoſe is all this we doe? If vpon the ſentence of this *Romiſh* Oracle (for in the cloſet, or the Priſon rather, of his Breſt (as *Ierome* obiected to *Iohn* of Ieruſalem) the Church is included) all things do ſo depend, that whatſoeuer he ſhall determine, muſt be receiued, without all contradiction, and his decree can by no inferiour meanes be repealed, in vaine doe we wrangle for truth; in vain haue all thoſe former Synods both met, and defined; in vaine doe we either teach, or learne ought of any other Maſter: Is it poſſible, ſhe ſhould euer be drawne to remorſe for her error, which eagerly defends that ſhe cannot erre? Either therefore let our Papiſts ſuffer this vaine opinion of Infallibilitie, to bee puld vp by the very roots, out of their breſts; or elſe there can be no hope, ſo much as of a conſultation of Peace; And doe wee thinke that our Maſters beyond the *Alpes* will euer abide themſelues ſtripped of this darling, which they haue made ſo daintie of, all this while? Why doe wee not aſwell demand Saint *Peters* Throne, and his Reuenues, and together with his Patrimony, all the bodie of Religion? For, what one Title is there of the now Roman faith, that hangs not on this ſtring? Let them giue vs this, and Rome falls alone, and lyes ſhamefully in the duſt; Let them denie it vs, and ſhee ſhall be ſtill that great Harlot, ſtill an enemie to Peace, ſtill hatefull to Heauen: But ſo farre are their moderne Doctors from an ingenuous reiection of this Infallibility, that no Age euer knew ſo well how to flatter

*Io. Mirandula. Marſil. Fecin. & Cõineus report him to haue bin a Prophet. Epenc. in Tit. Oſtand. Papa non Papa.

Mat. 4. 5. πολις ἁγια. Gnir hadammim. Ezek. 21. 2. Α ςαφυλις ςαφὶς ἐςι. Theocrit. edyll. xv. Hier. de vita Pauli. Ruff. l. 1. c. 20. Dum contentionis vitio nimis aguntur, &c. Hier. aduerſ. Lucifer.

Fr. à Victoria Relect. quarta de Poteſtate Papæ & Concilij Propoſ. duodecima Sect. vltima. Deuentum eſt ad hunc talem ſtatum vbi nec mala noſtra nec remedia pati poſſumus. Iudicij impeccantiam. Senec. Ep. 28.

Epiſt. ad Pammach. de error. Io. Hieroſol. An tu ſolus Eccleſia?

flatter a Pope: For not onely haue some yeelded this vnto him, without a Councell, as *Albert*, *Pighius*, *Gretser*, *Bellarmine*, and all Iesuites whersoeuer; but some others, (as *Gregory* of *Valentia*) haue fastned this vpon him, without any care or study required on his part. Oh happy Chaire of *Peter*, firme, eternall, full of prodigious vertue! which if we might imagine a woodden one, I should sure thinke were made of Irish Oake; there is no Spider of errour can touch it, but presently dyes: Behold, the Tables, written with Gods owne hand, were soone broken and gone; but the barres of thy frame can feele no Age, cannot incurre the danger of any miscarriage.

Sure (I thinke) VIBIVS RVFVS is aliue againe, which because hee sate in the same seat wherein IVLIVS CÆSAR had sate, and maried CICERO's wife, had wont to vaunt of both, as if hee should sure bee CÆSAR, for his seat; or for his wife, CICERO. Belike, all the vertue of it is from PETER: it is well that his other Successors conferred nothing towards it, lest perhaps ALEXANDER the Sixt should haue turned the succeeding Popes into Letchours, CLEMENT into sacrilegious Church-robbers, IVLIVS into Swaggerers, BENEDICT, GREGORY, SILVESTER, into Symonists; PASCALIS into Periurers; Pope IOANE of Mentz into women, *Martin* and that other SILVESTER into Magicians; the two *Iohns* into Deuils incarnate.

Now on the other part, can any man bee so fooliſh to hope that our Church will euer bee so mad, as thus basely to bolster vp the great Bridge-maker of Tybur? As though wee could bee ignorant how Christ neuer either performed, or promised them any such priuiledge? For, where is it written (as *Luther* iested well) vnlesse perhaps at Rome, in Saint *Peters* vpon some Chimnie with a Cole? Christ said indeed, *Thou art* PETER: but, Thou art *Paul* the Fift, he neuer said: Hee said, *I haue prayed for thee, that thy faith faile not*: so he said too, *Goe behinde me, Satan, thou sauourest not the things of God.* Now let this Oracle of the Chaire, teach vs how hee can at once make himselfe full heyre of the promise, and yet shift off the censure at pleasure: Yea, (to tread in the steps of the Times) as though wee could not know that the following Ages knew not of this; not *Policrates* and *Irenæus*, which resisted *Victor* the Pope; not *Cyprian*, which opposed *Stephen*, not the Fathers of Calcedon, which would not yeeld to *Leo*, not the Easterne Bishops, which would not yeeld to *Iulius*, nor the Fathers of Constantinople, which refused to yeeld to *Vigilius* and *Honorius*: yea, and of the latter Diuines, those which haue had either sense or shame, as *Iohn Gerson*, Chancellor of Paris, *Turrecremata*, *Almain*, *Alphonsus de Castro*, Pope *Adrian* the Sixt, Archbishop *Catharinus*, Cardinall *Caietan*, *Franciscus à Victoria*, and who not of the best ranke of their Doctors, haue not feared openly to deny, and disclaime this fancie; and *Alphonsus* shall giue a reason thereof for all. There are many vnlearned Popes (saith hee) that know not so much as the rules of Grammer, how then should they bee able to interpret the holy Scriptures? As though wee knew not which of their Popes fauored *Arrius*, which, *Montanus*, which, *Nestorius*, which, *Atacius*, which the Monothelites, which, the Sadduces, and which were in league with Deuils; which of them haue defined contrary to their fellowes, and which contrary to God; and (that I may vse *Ieroms's* words) how silly a Pilot hath ofttimes steered the leaking Vessell of the Church! As though euery Tapster and Tinker, now a dayes, could not point their finger to the long Beadroule of Popes, and say, Such and such were the Monsters of men, such (as PLATINA, LYRA, GENEBRARD confesse) were Apotacticall, and Apostaticall miscreants; ywis, their life hath beene long the Table-talke of the World, as BERNARD speakes: There can therefore bee no peace possibly, vnlesse they will bee content to bee head-lesse, or wee can bee content to bee the slaues of Rome: Imagine, they could bee so ingenuous, as to confesse that the same Serpent which insinuated himselfe of old into Paradise, might perhaps creepe closely into PETERS Chaire; yet there would bee no lesse Controuersie, *de facto*, than of the possibility of errour.

Lib.4.Hier.Eccl. si maturè procedat.Bel.l.4.de Pontif. Rom.c.2. G. Valencia. Analyſ.fidei. l.8. de vi & vſu auctorit.Rom.Pontificis in fide. Queſt.ſexta. Reſpondeo, ſiue Pontifex in definiendo ſtudium adhibeat, ſiue nõ adhibeat, modò tamen controuerſiam definiat, infallibiliter certè definiet, atq; adeo re ipſa vtitur authoritate ſibi à Chriſto conceſſa, &c. Xiphilin. Epit. Dionyſ. Tiberio. Νόμων τῶν Καισαρος ἰφ' ἕ, &c. Quær. Plat. de vitis Pontif. Clem.6. Iul.2. Ben.9. Greg.6. Sylueſt.3. Mart.2. Sylueſt.2. Io.23. & 23. Luth.aduerſ.falſonomin.Epiſc.

Bell. reckons vp most of these, *l.4.de Pont. Alij à Cano. loc.com. lib.6.cap.8. Alphonſ.de Caſtro, lib.1. contra Hæreſ.cap.4.*

Portenta hominum. Plat.in vit.Bened.4. & Chriſt. 1. Genebrard.4. Sæc.10. Lyra in Mat.16.

Besides, there are other Popish opinions of the same stampe, but more pragmaticall, which are not more pernicious to the Church, than to common-weales: as those of the power of both Swords, of the deposition of Princes, disposing of Kingdomes, absoluing of Subiects, fruition of Oathes (sufficiently cauilled of late, both by the *Venetian* Diuines, and French, and ours,) which are so palpably opposite to the libertie of Christian Gouernment, that those Princes, and People, which can stoope to such a yoke, are well worthy of their seruitude: and can they hope that the great Commanders of the World will come to this bent? (we all, as the Comick Poet said truly, had rather be free, than serue; but much more Princes) or, on the contrary, can wee hope, that the Tyrants of the Church will be content to leaue this hold? What a fopperie were this? For, both those Princes are growne more wise, and these Tyrants more arrogant; and (as *Rufinus* speakes of *George*, the *Arrian* Gallant) they insolently gouerne an vsurped Bishopricke, as if they thought they had the managing of a proud Empire, and not of a Religious Priesthood.

Ruff. l. 1. c. 23. Procaciter vi raptum Episcopatum gerunt, &c.

SECTION VI.

That the other Opinions of the Romish *Church will not admit Reconciliation.*

BVt let vs bee so liberall, as to grant this to our selues, which certainely they will neuer grant vs; for, this olde Grandame of Cities thinkes her selfe borne to command, and will either fall, or rule: Neyther doth that Mitred Moderator of the World affect any other Embleme than that, which *Iulian* iestingly ascribes to *Iulius Cæsar* (τὸ πρωτεύειν) To rule all; or to *Alexander* the Great (πανταχοῦ) to conquer all; It was a degenerating spirit of *Adrian* the Sixt, which caused to bee written vpon his Tombe, in the Church of Saint *Peter*; That nothing in all his life fell out so vnhappily to him, as that he gouerned: Let this, I say, be granted vs; There want not (I know) some milder spirits (*Theodosians*, that can play with both hands) which thinke, if these busie points were by the moderation of both parts quietly composed, it might bee safe for any man (so it be without noyse) to thinke what hee list, concerning the other differences of Religion: These are the Ghosts of that Heretike *Appelles*, whose speech it was, That it is sufficient to beleeue in Christ crucified, and that there should bee no discussing of the particular warrants and reason of our faith: Or the brood of *Leonas*, one of the courtiers of *Constantius*, and his Deputie in the *Seleutian* Councell, which when the Fathers hotely contended, as there was good cause, for the Consubstantialitie of the Sonne: Get you home, said hee, and trouble not the Church still with these trifles. Saint *Basil* was of another minde, from these men; who (as *Theodoret* reports) when the Lieutenant of *Valens* the Emperor, perswaded him to remit but one letter, for peace sake, answered, Those that are nursed with the sincere Milke of Gods Word, may not abide one sillable of his sacred Truth to be corrupted; but rather than they will indure it, are ready to receiue any kinde of torment, or death. *Eleusius* and *Syluanus*, which were Orthodox Bishops, and those other worthy Gardians, and (as *Athanasius* his title was) Champions of the truth, were of another minde from these coole and indifferent Mediators: So farre as the Sacred truth will allow vs, wee will accompany them gladly; but if they vrge vs further, wee stand still, or start backe; and those two courses, which *Epiphanius* aduised, as the remedies of Heresie (Heed, and Auoydance) both those doe we carefully vse, and performe. Great is the offence of discord, and vnexpiable; and such, in the graue iudgement of *Cyprian*, as is not purged with the bloud of our passion; and iustly doe we thinke that Fiend of *Homer*, worthy of no place

Iulian. Cæsares.

Binius in vita Adrian.

Socrat. l. 5. c. 20. & c. 14.

Euseb. l. 5. c. 13. ex Rodone.

Socrat. l. 2. c. 32.

Theodor. l. 2. c. 27.

Epiph. l. 1. Initio: τὸ φεύγειν, καὶ παραλλάσσειν. Cypr. de simplic. prælat. Ἀπὸ πάντας ἄκρους.

but

but Hell. But yee, wee cannot thinke concord a meete price of truth; which it is lawfull for vs to buy at any rate, but to sell vpon any termes, is no lesse than piacular.

Let vs therefore a little discusse the seuerall differences, and (as it vses to bee done, when the house is too little for the stuffe) Let vs pile vp all close together. It shall bee enough in this large Haruest of matter, to gather some few Eares out of euery Shocke, and to make a compendious dispatch of so long a taske: The grossest of the Popish Heresies, and (as HIEROME obiects to ORIGEN) the most venomous opinions of *Rome*, which haue bred so much trouble and danger at this day, to the Church of God, are either such as doe concerne our selues, not without some respect to God; or such as concerne God, not without some respect to vs: Of the former sort are those, which in a certaine order (such as it is) of discourse, are conuersant about Iustification, Free-will, the merit of our workes, humane satisfaction, Indulgences, Purgatory, and the differences of mortall and Veniall sinnes: These therefore first offer themselues to our examination. ἀκροσφαλῶς.

SECTION VII.

The Romish *Heresie concerning Iustification.*

THat point of Iustification (of all other) is exceeding important; insomuch as CALVIN was faine to perswade, that if this one head might bee yeelded safe and intire, it would not quite the cost, to make any great quarrell for the rest. Would to God that word of CASSANDER might bee made good, which doubted not to say, That which I affirmed, that men cannot bee iustified before God by their owne strength, merits, or workes, but that they are freely iustified by faith, was alwaies allowed and receiued in the Church of God, and is at this day approued by all Ecclesiasticall Writers: Yea, I would they would bee ruled by their *Thomas Aquinas* in this, who attributes Iustification to workes, not as Iustification is taken for an infusion of grace, but as it is taken for an exercise, or manifestation, or consummation of Iustice: If this were all, in this point all would be peace: But whilst the Tridentine Fathers take vpon them to forge the formall cause of our Iustification, to be our owne inherent Iustice, and thrust Faith out of Office, what good man can choose but presently addresse himselfe to an opposition? Who would not rather dye than suffer the ancient Faith of the Church to be depraued with these idle Dreames? Goe now ye great *Trent* Diuines, and bragge of your selues (as AETIVS did of old by *Theodorets* report) that God hath now at last reuealed to you those things, which he would haue hitherto concealed from all the world: In the meane time wee cannot but scorne to see the soules of men so shamefully deluded; whiles we heare the Spirit of God so oft redoubling, Without workes, not by workes but by faith: By their workes no flesh shall bee iustified; Being iustified freely by his grace; By the power whereof, *Arrius Montanus*, an ingenuous Author (and as HIEROME sayd of APPOLLINARIVS, a man of approued labour, though in many things (as the times then were) faultie in opinion) being vtterly conuinced; It followes (saith hee) that Faith is reputed for righteousnesse to him that workes not in the Law; and that according to the purpose of the grace of God.

If wee cast our eyes backe to the Ancient Fathers, they are all ours: Not according to the worth of our workes, saith BASIL: Onely to beleeue (τὸ πιστεῦσαι μονον) saith NAZIANZEN; Faith alone is sufficient, saith IEROME: By beleeuing are men iustified, saith

Caluin. Defens. Pacific. contra Interim.

Consultat. de Iustific.

In Galat. & in 1.c.2.

Concil. Trid. sess. 6.c.7. si quis dixerit sola fide, &c. Can. 9.

Rom.4.6. Gal.2.16. Ephes.2.8. Rom.3.20. Rom.3.24.

Epist. ad Pam. & Oceanum.

In Rom.4.5.

saith *Augustine*, and with these consort the rest, *Epiphanius*, *Chrysostome*, *Athanasius*, *Primasius*; and that whole sacred Quire of Antiquitie: But to what purpose doe I instance in these, when as the Expurgatory Index of Spaine, hath purposely wip't both out of the Tables and Text of *Chrysostome*, *Ierome*, *Cyrill*, most cleare Testimonies for the sole Iustification by Faith? The Booke is euery where abroad, it is needlesse to recite the seueralls: See now the Inquisitors guilty to themselues both of errour, and fraud; To whom I must sing the same note, that *Ambrose* did of old, to the *Arrians*: Yee may blot out the Letters, but the Faith you can neuer abolish; Those blurres bewray you more; those blots condemne you more than the Writing.

But some perhaps may thinke this a meere strife of words, and not hard to bee reconciled;: For, that which to the Papists is inherent iustice, is no other to the Protestants, than Sanctification; both sides hold this equally necessary, both call for it equally: True; but doe both require it in the same manner? doe both to the same end? I thinke not; yea, what can be more contrary than these opinions, to each other? The Papists make this inherent righteousnesse the cause of our iustification; the Protestants, the effect thereof: The Protestants require it as the companion or Page, the Papists as the Vsher, yea, rather as the Parent of Iustification. But what matters it (say they) so both ascribe this whole worke to God? As though it comes not all to one, to pay a summe for mee, and to giue it me to pay for my selfe. I know not how these things seeme so little dissonant to these mens eares, which the Spirit of God hath made vtterly incompatible; To him that worketh, the wages is not imputed of grace, but of debt; If by grace, now not of workes, or else grace should bee no more grace; for neither is it grace any way, if it be not free euery way, saith *Augustine*: But these men say, Therefore of grace, because of workes. Not of workes, lest any man should boast, (saith the Spirit:) But of workes, and yet a man shall boast in the Lord, saith BELLARMINE. And wherefore shall he boast? because hee is iust, because void of sinne; perhaps some ISIODORE may say thus of himselfe, which voluntarily protested that for forty yeares space he found not in himselfe any sin, not so much as in his thought, not so much as any consent to anger or inordinate desire: Or perhaps some BARONIVS or BELLARMINE may report this of their late Saint, *Gonzaga*; or the offall of the Schooles may say so of BONAVENTVRE; in whom, (if wee beleeue them) ADAM sinned not, or *Manicheus* may say it of his elect Masters; or perhaps *Priscilian*, *Euagrius*, *Iouinian*, the Messalians, may bragge thus of themselues; But farre otherwise is that speech of *Ambrose*, I will not boast because I am iust, but because I am redeemed; I will boast, not because I am voyd of sinne, but because my sinnes are forgiuen mee: Otherwise, wee shall come to that poynt which INNOCENTIVS condemned in the *Pelagians*, What need haue we now of God? But thou sayest, GOD hath giuen mee this whereby I am iust: Indeed this seemes at the first a great and glorious praise of the grace of God; and at the first hearing sounds well to an ignorant eare; and yet, (when it is better considered) vnder a pretence of piety, spoyles Christ of his glory: Why doest thou not as well say, Hee hath giuen mee wherewith I may redeeme my selfe? for by the same wherewith wee are iustified, wee are redeemed, (*Being iustified by his Bloud*;) Behold, the bloud of him that is God and man, iustifies vs, and the same redeemes vs: But goe on a little: God hath giuen thee this; But hath hee giuen it thee without thy selfe? Is this done without the interuention, without the operation of our Free-will? Let the Monkes of *Burdeaux* speake, in their Abiurations: let ANDRADIVS, let BELLARMINE (the flower of the Popish Schoole) let any Papist deny this, if hee dare; It is onely Christs therefore which is imputed: that which is inherent, is ours; for all (saith *Austen*) which are iustified by Christ, are iust not in themselues, but in him: That which is Christs, because it is his, is most perfect: that which is ours, because ours, is weake and imperfect. GOD hath made vs men, not Gods: Our perfection is seasonable in Heauen: Iustly doth HIEROME deride CTESIPHON; wee the Papists: O blessed, O happy men, if that Iustice which is not thought to bee any where but in Heauen, may bee found with

In Psal. 1. 14. Vide Whitak. contra Dur. θεότης. *Lib. 1. aduers. Pelag. & in 3. ad Galat. De Patient. c. 20. & in Psal. 31. In Anachor. In Rom. 17. hom. & in 1. Cor. hom. 11 Orat. 1. contr. Arrian. De offic. l. 2. c. 2. De Iacob. & vita beat. 2. In Rom 8. Chrysost. hom. de verbis Pauli. Non solum sed gloriamur in affl. Tom. 3. pag. 945. In Ep. ad Tit. c. 2. Hier. in Epist. ad Rom. c. 10. Fides sola iustificat, dicitur: ad Gal. 2. Literas quidem abolere potestis, &c. Ambr. de Sp. S. l. 3. c. 11. Exam. pacifiq; Rom. 4. 4. Aug. de Corrept. & grat. Ephes. 2. 8. Socr. l. 4. c. 18. In vita eius. In Bonaventura non peccauit Adam. Qu. vitam eius. Hier. aduers. Pelag. ad Ctesiphont. Theod. l. 4. c. 10.*

Rom. 5. 9.

Abiurat. Artic. 45.

Hier. aduers. Pelag. lib. 3.

with you onely vpon earth; In the meane time, it is sufficient for vs, to mourne for our wants, to hate iniustice: It is the very speech of *Donatists*, I haue nothing for thee to pardon. Let *Bernard* now (to conclude) shut vp this Stage; Not to sinne, (saith hee) is Gods iustice, but the iustice of man is the pardon of God. To be imputed therefore, and to be inherent, differ no lesse than God and man, *Trent* and Heauen: Wherefore let our Romanists confesse that, which both Scriptures, and Fathers, and all their modester Doctors haue both thought and reported to bee the common voyce of the former Church in all times; and we are agreed: Otherwise, What fellowship hath God with *Belial*, light with darknesse?

Optat. l. 2. Cont. Don. Non habeo quod ignoscas. Ser. in Cant. & Ser. 4. de verbis Esa. Reclam sortitam iustitiam, &c.

SECTION VIII.

Concerning Free-will.

BOrdering vpon this is the point of *Free-will*. To let passe all lighter quarrels of the nature of our will; let vs enquire of the power of it; and that, not in naturall, humane, or morall things, (Heere is all peace, and silence, saue that the words iangle with themselues: and when the matter is agreed vpon, who would not contemne words, as *Augustine* saith well?) but in spirituall and diuine matters, we do will indeed; wee will freely, neither can wee otherwise will any thing: who denies it? Heere is no Physicall determination, no violence; but to will that which is good, or to will well, we cannot. Wee doe freely beleeue; (for faith is an act of the will) yea, and wee doe co-operate with grace; neither are wee heerein like to senceless stone, as *Austen* truely speakes: But whence is all this? Is it of our selues, or of God? Is it of grace, or (which the Councell of *Arausica* condemned) by the power of nature? This must bee our question. Both sides like well that speech of Saint *Augustine*: To will freely, is the worke of nature; to will well, of grace; to will ill of corruption: but when wee come to the poynt, the Doctors of *Trent* are not more subtile, than the Iesuits inconstant: It is yet good and safe which *Bellarmine* cites from his *Ruardus*; A good worke, as it is a worke, is from Free-will; as it is good, from grace; as both a worke and good, both from Free-will and grace: But that is exceeding ingenuous and truely Euangelicall, which the same *Bellarmine* affirmes against some *Semipelagian* Catholickes. In those things which pertain to piety and saluation, that mans will can do nothing, without the help of Gods grace; It is the voyce of *Iacob*, if the Cardinall would hold him there, cursed be he that should oppose him. I goe on to hope, and read; and see what stuffe I meete with, soon after in the same Booke; That our conuersation is in the power of Free-will, because it may bee alwayes conuerted, when it will; and yet further: That before all grace we haue Free-will euen in the workes of pietie, and supernaturall things. Before all grace? what before the grace of preuention? It were well the Cardinall would set forth some better recognitions. Now, then God doth not preuent vs, (as *Austin* said of old) that wee might will; but wee preuent God, because wee will: But lest this should seeme too grosse, this liberty is tyed vp; and is altogether in the same state as the facultie of seeing, when a sensible *species* is absent; wee can freely see, while the obiect is absent: wee can freely will, in the absence of grace. Let *Bellarmine* now tell me: are we any whit more free to euill than hee faines vs to good? Did euer *Pelagius* dote thus much? Wee can will euill; but yet vnlesse it be determined (vnder some false semblance) by the verdict of our practiall iudgement, wee will it not: But if wee should yeeld him thus much; What helpe is this, that God giues vs? To preuent, inspire, excite, and helpe, is of God; to incline the will, is of our selues: How are we not now more beholden to our selues;

Aug. de ordine 2.

Aliud est velle, aliud velle bonum. Bern.

Bell. l. 6. de Grat. c. 15. p. 10.

Lib. 6. de gratia, c. 4. in titulo.

Lib. 6 c. 15. resp. ad Secund.

L. sexto. de Grat. c. vlt. sent. prima.

Aug. de cor. & Grat. nolentem præuenit vt velit, volentem subsequitur, ne frustra velit.

ſelues, than to God? What is this but that *Pelagian* conceit, ſo oft condemned by *Auguſtine*, ſo to ſeparate Free-will from grace, as if without it we could doe, or thinke any thing anſwerable to the will of God? That wee are able by the power of our will to auoid ſins; that we can ouercome the ſlighter motions of temptation, as *Bellarm.* ſpeaks; that wee can keepe Gods Commandements, as *Scotus* and *Durandus*; that wee can reiect or receiue the inſpiration of the Spirit, as the Tridentine Fathers; that wee can diſpoſe our ſelues to the receiuing of grace, as *Thomas* and *Suarez*; that wee doe naturally co-operate with grace, and make our conuerſion effectuall, as *Tapperus*; what is it elſe, but to ſteale glory from God, that wee may pranke vp this carion nature of ours? Yet it was modeſtly done of *Tyberius*, who of thoſe many buildings which hee repayred and perfected, challenged not one to himſelfe, but gaue them ſtill the names of thoſe men, by whom they were begun to be built: But theſe men challenge the whole houſe, when as they haue not laid, ſo much as one Tyle vpon the roofe. Farre bee this ſhamefull ſacriledge from vs, when that truely iealous God challenges to himſelfe, to worke in vs both the will and the deed; yea, that wee can will to beleeue is his worke, as *Auſten* rightly ſpeakes: See then, hee doth not excite but worke in vs; (ἐνεργεῖ) Hee works in vs, both that which is firſt, to will; and that which is laſt, to worke. *Hierome* ſayes worthily, To will and to runne is mine: but without Gods continuall helpe, it will not bee mine: Without me you can doe nothing, ſaith Chriſt; no, not thinke any thing, ſaith *Paul*: Alas, what can wee doe, who are not lame, but dead in ſinnes? By the influence of Gods Spirit therefore a new life muſt be created in vs, that was not; and not the former life excited which was; according to that of the Pſalmiſt, *Create in me a cleane heart*, and not ſtirre vp that cleane one I haue; Neither indeed is there as yet any place for this: The firſt heart muſt bee taken out, another muſt bee put in. *I will take away their ſtony heart, and giue them a heart of fleſh*, ſaith God by the mouth of *Ezechiel*; Hee will giue it, but (thou ſayeſt perhaps) into their breſts, which haue prediſpoſed and prepared themſelues for the gift. Yea contrarily, to thoſe that doe not a little reſiſt him; The wiſedome of the fleſh is enmitie. But there are ſome enmities more ſecret, and which doe not outwardly bewray themſelues: but behold, heere is publique reſiſtance, (ἐκ ὑποταγῆς) It is not ſubiect; But, perhaps it will once yeeld of it ſelfe (ἐκ δυνάμει) It cannot, ſayth the Spirit of God. See in how rebellious an eſtate we are to God: What proneneſſe is heere to will good, what abilitie to performe it? Let the Papiſts, (if they will) ſacrifice to themſelues, as *Seianus* had wont of old; or to their nets, as the Prophet ſpeaketh: As for vs, come what can come vpon our oppoſition, wee neither can nor dare arrogate vnto our ſelues thoſe things, which by an holy reſeruation, & incommunicableneſſe, are proper onely vnto the Higheſt. It is ſafe indeed for the Papiſts when they will to come vp to vs: but we cannot goe downe to them without a fearefull precipitation of our ſoules: Let *Caſſander* witneſſe this for vs: Let *Bonauenture* himſelfe witnes it for him; This is the propertie of holy minds, to attribute nothing to themſelues, but all to the grace of God: So that how much ſoeuer a man aſcribe to the grace of God, hee ſwarueth not from true pietie, though by giuing much to grace, hee withdraw ſomething from the power of nature, or Free-will: but when any thing is withdrawne from the grace of God, and ought attributed to nature, which is due to grace, there may bee great danger to the ſoule; Thus farre thoſe two ingenuous Papiſts: But (to inferre) wee giue all to grace, the Papiſts ſomething to nature; and what they giue to nature, we giue to God; Therefore we doe and ſay that which is fit for holy minds; they (if *Bonauenture* may be witneſſe) that which ſwerues from pietie, and is ioyned with much danger of their ſoule.

Aug. Epiſt. 46. & 47. Petr. Chryſol. ſer. 114. Chriſtus quicquid ſuarum virtutum eſt, refert ad gloriam patris, & homo cuius ſuum nihil eſt ſibi vendicare quod per Chriſtum reſurrexit elaborat. Leuiores quaſq; titillationes ſuperare. Bellarm. Scot. 2. d. 28. Dur. ibid. qu. 4. Seſſio. 6. c. 5. & Can. 4. Citat. Bell. ibid. Xiphilin. Tiber. De grat. & lib. ar. c. 16. Hier. ad Cteſiphont. Epheſ. 2. Coloſſ. 3. Pſal. 51.

Ezek. 11. 36.

Xiphil. Epiſt. Dionis.

Conſult. Caſſ. cit. Bonauent. in hæc verba; hoc piarũ mentium eſt vt nil ſibi tribuunt, &c.

SECTION IX.

Concerning Merits.

THe foundation of Popiſh Iuſtification is the freedome of our will; and vpon the walls of Iuſtification is merit raiſed; wee will haue no quarrell about the word. The holy Fathers of old (as wee all grant) tooke the word in a good ſenſe, which the later Diuines haue miſerably corrupted; About the thing it ſelfe, wee muſt ſtriue eternally; we promiſe a reward to good workes, yea an euerlaſting one; It is a true word of the Iewes, He that labours in the Euen, ſhall eat on the Sabbath: for God hath promiſed it, and will performe; who yet crowneth vs in mercy and compaſſion, as the Pſalmiſt ſpeaks, not (as the Papiſts) in the rigour of iuſtice, not (as *Andradius*) according to the due deſert of our worke; By the free gift of God, and not our merits, as *Caietan* wiſely and worthily; Or (if any man like that word better) God doth it in Iuſtice, but in reſpect of his owne promiſe, not the very dignity of our workes. That a iuſt mans worke in the truth of the thing it ſelfe, is of a value worthy of the reward of heauen (which induſtrious and learned *Morton* cites out of the Engliſh Profeſſor of *Doway*) and hath a meet proportion, both of equality, and dignity, to the recompence of eternall life, as *Pererius*, and that in it ſelfe without any reſpect of the merits, and death of Chriſt, which *Suarez*, and *Bayus*, ſhamed not to write, ſeemes iuſtly to vs little leſſe than blaſphemie.

Bucer. cit. à Caſſ. Cypr. l. 3. ep. 20. Prou. Ind.

Qui laborauit in veſpera, comedet in Sabbatho. Conc. Trident. Orthod. expl. l. 6. Caiet. in Galat.

Weſton. de Tripl. bom. eſſ. l. 2. Vid. proteſt. Appeal. lib. 2. c. 11. Tom. 1. in Th. 3. d. 11.

But (ſay our moderate Papiſts) CHRIST hath merited this merit of ours; neither can any other workes challenge this to themſelues, but thoſe, which are done in GOD, as *Andradius* ſpeaks; but thoſe, which are dipped and dyed in the bloud of CHRIST, as our later Papiſts elegantly and emphatically ſpeake. But what is this but to coozen the world, and to caſt a miſt before the eyes of the vnskilfull? Our ſinnes are dyed in the bloud of CHRIST, not our merits: Or, if they alſo; Hath CHRIST then deſerued that our workes ſhould bee perfect? How comes it about that the workes of the beſt men are ſo lame, and defectiue? Hath he deſerued that though they bee imperfect, yet they might merit? What iniurie is this to God, what contradiction of termes? Behold now, ſo many Sauiours, as good men: what I doe, is mine, what I merit, is mine, whoſoeuer giues me either to do or to merit: Whoſoeuer rides on a lame horſe, cannot but moue vn-euenly, vneaſily, vncertainly: what inſolent ouer-weeners of their owne workes are theſe Papiſts, which proclaime the actions which proceed from themſelues, worthy of no leſſe than heauen? To whom wee may iuſtly ſay, as *Conſtantine* ſaid to *Aceſius*, the Novatian, Set vp ladders, O yee Papiſts, and clime vp to heauen alone. Who can abide that noted ſpeech of *Bellarmine*, A iuſt man hath by a double title, right to the ſame glory; one, by the merits of CHRIST imparted to him by grace, another, by his owne merits; contrary to that of the Spirit of God; *The wages of ſinne is death, but, The gift of God is eternall life*: vpon which words another Cardinall, *Caietan*, ſpeakes in a holier faſhion, thus; He doth not ſay that the wages of our righteouſneſſe is eternall life: but, *The gift of God is eternall life*, that wee may vnderſtand, and learne, that we attaine eternall life, not by our owne merits, but by the free gift of God; for which cauſe alſo he addes, *By Ieſus Chriſt our Lord*: Behold the merit, behold the righteouſneſſe, whoſe wages is eternall life; but to vs in reſpect of IESVS CHRIST, it is a free gift: Thus *Caietan*: What could either *Luther* or *Caluin*, or any Proteſtant ſay more plainly? How imperfect doth the Scripture euery-where proclaime both Gods graces in vs, and our workes to him? and though the graces of God were abſolutely perfect, yet they are not ours; if our workes were ſo, yet they are formerly due: And if they

Socr. l. 1. c. 7. Erigite vobis ſcalas, &c. Homo iuſtus duplici titulo &c.

Rom. 6. fin.

Caiet. Com. in Rom. 6.

they be due to God, what recompence of transcendent glory is due to vs? Behold, wee are both seruants and vnprofitable; Not worthy saith God; worthy and more, say the Papists: *By grace yee are saued through faith, and that not of your selues*, saith God: By grace indeed, but yet of our selues, say the Papists: What insolencie is this? Let our Monkes now, goe, and professe wilfull pouertie, whiles *Ezekiah* did neuer so boast of his heaps of treasure, as these of their spirituall wealth.

Ephes. 2.

Hicr. Epitaph. Fabiolæ.

Hicrome said truely; It is more hard to bee stripped of our pride, than of our Gold and Iewels; for euen when those outward ornaments are gone, many times these inward rags swell vp the soule. *Gregorie Ariminensis*, their old Schoole-man, was ashamed of this wicked arrogance, and so was *Durandus* and *Pighius*, and other their Diuines of a more modest temper: I would the Iesuites could haue had the grace to haue beene no lesse ashamed, and the Tridentine Doctors; together with their executioners, the Inquisitors: But, what other men haue holily, and truely spoken, that they haue perfidiously wip't out: witnesse their *Index* of *Madrill*, in these words: Out of the booke which is intituled, The Order of Baptizing, together with the manner of visiting the sicke, Printed at Venice, in the yeere 1575. Let these words bee blotted out; Doest thou beleeue that not by thine owne merits, but by the vertue and merit of the passion of our Lord IESVS CHRIST, thou shalt come to glory? and soone after, Dost thou beleeue that our Lord IESVS CHRIST died for our saluation, and that no man can be saued by his owne merits, or any other meanes, but onely by the merit of his passion? Ywis, these are the Scorpions and Snakes of the ancient Diuines (as *Ierome* termed the errors of *Origen*) amongst which the Reader must needs haue walked, had not the graue Senate of the Inquisition wisely prouided for our safetie. What hope is there now of peace? vnlesse they could be content (which *Bellarmine* grants to be the safest way) renouncing the merits of their works, not so much for their vncertaintie, as the imperfection of their Iustice, and danger of vaine-glory, both to resolue and teach men to repose their whole confidence in the mercy, and bounty of God: which we can at once both wish, and not hope for.

Ind. expurg. Madriticus p. 149.

Ex cod. libro fol. 34. ad Med.

Hier. l. de libris Orig. κατὰ ἀρχὰν

SECTION X.

Concerning Satisfaction.

SATISFACTION hath neere affinitie with merit; and indeed, is but as another twig arising from the same root: Than which, no opinion could bee deuised more iniurious, and reproachfull to the merits of CHRIST. The word was not displeasing to the ancient Fathers, nor in their sense, to vs; Onely this let mee touch in passing by; that the heedlesse abuse of words, to the great wrong of the Church, hath bred confusion of things; as contrarily, that of *Tertullian* is approued, The assured sense of words is the safetie of proprieties: Wee haue nothing to doe here with ciuill Satisfaction, nothing with Ecclesiasticall; whereof *Luther* not vnfitly said, (euen in *Cassanders* owne iudgement) Our mother the Church, out of her good affection desiring to preuent the hand of GOD, chastises her children with certaine Satisfactions, lest they should fall vnder the scourges of GOD. This Canonicall Satisfaction, as many call it, hath bin too long out of vse, on both sides: Yea, more than this, in all our Sermons to our people, we beat importunatly vpon the necessity of penitence, & all the wholsome exercises thereof, as fruits worthy of Repentance. Not (as *Cassander* wel interprets it) as if we desired they should offer vnto God a ransom worthy, & sufficient for the clearing of the score of their sins; but that we teach thē, those offices must be performed by

Tert. de præscrip. Fides nominum salus proprietatum. Consult. c. de satisfact.

Satisfactio pœnitentialis nihil aliud est quàm conatus infectum reddendi quod factum est. Alphons. Virues. aduers. Luth.

by them, which God requires of thoſe ſinners, on whom he will beſtow the ſatisfaction of his Sonne: Let them call theſe ſatisfactions, if they will, we giue them leaue: But that after the moſt abſolute paſſion of Chriſt, there ſhould be yet behinde, certaine remainders of puniſhment to be diſcharged by vs, either here, or in Purgatory, with a purpoſe thereby to ſatisfie the diuine Iuſtice, whether they be impoſed by God or by the Prieſt, or by our ſelues (as the *Tridentine* diſtinction runnes) we neither may, nor can indure.

For (how nicely ſoeuer theſe men diſtinguiſh) it cannot be, but this ſacrilegious opinion muſt needes accuſe the truly propitiatory ſacrifice of Chriſt, of ſome imperfection. I know, they ſay, that both ſatisfactions may well ſtand together; that, of the Mediator; and this, of man; whereof *Bonauenture* cals the one Perfect, the other Semiperfect. But theſe are words. Let the Sophiſters tell me, Doth not the full veſſell containe in it ſelfe the halfe? or what need the one halfe apart, when we haue the whole? And laſtly, can any thing be added to that which is perfect? But ſome of their heed-fuller Diuines wil neither haue theſe two oppoſite, nor ſubordinate to each other: For it is a ſhame to ſpeake, what *Suarez*, what *Durand*, and other groſſer Papiſts haue diſcourſed of this point: Let them rather if they will, hold (which opinion yet hath beene controlled, not by the Cardinall onely, but by three Popes before him) that mens ſatisfactions ſerue onely to apply vnto vs, that which the ſatisfactions of Chriſt haue promerited for vs. Yet, euen this ſhift will not ſerue: For Chriſts ſatisfaction (as they teach) reſpects eternall puniſhment, and not temporall; How then can it once be imagined, that we by our ſatisfaction ſhould procure that his ſuffering, which was deſtinated to the expiation of an eternall puniſhment, ſhould ſerue to the diſcharge of a temporall? And why ſhould we doe this, rather than Chriſt himſelfe? Beſides, how abſurdly doth this ſound, That he whoſe bounty hath paid our pounds for vs, hath yet left vs, out of our poore ſtocke, to pay ſome few farthings for our ſelues? Let me demand then; whether could not Chriſt vndertake theſe temporall puniſhments for vs, or would he not? That he could not, is impious; that he would not, is bold to ſay, and illiberall to doe: For where is there any reſtraint? or what are the limits of his mercy? The fault is remitted (ſaith the conuenticle of *Trent*) the puniſhment is not pardoned: The Eaſterne Church would neuer haue ſaid ſo, which alwayes ſtoutly oppoſed her ſelfe to this error: And indeed, what a ſhamefull reproach is this to the infinite mercy of the forgiuer? what a wrong to his iuſtice? whereto is the puniſhment due but to the fault? Did euer God inflict puniſhments that were not due? Many a time hath he forgiuen to ſinners thoſe plagues which both they had deſerued, and he threatned; but neuer did hee call backe for thoſe arrerages which hee had forgiuen: God puniſhes vs indeed, (or chaſtens vs rather) and that ſometimes well and ſharply after the remiſſion of our offence. Not that hee may giue himſelfe ſatisfaction of vs (for how can it be ſo pleaſing to him that it ſhould bee ill with vs?) but that he may confirme vs to himſelfe, that he may amend vs: Hee layes no ſtroke vpon vs with a reuenging hand, but with a fatherly. Wee ſuffer therefore now, but wee ſatisfie not; This is proper onely to that eternall Prieſt, and to his eternall Prieſthood, and is no more communicable to Saints and Angels, than his owne perſon; And certainly that which was his part, hee hath performed; hee hath redeemed vs from the curſe of the Law; and part of the Legall puniſhment, is this temporall reuenge: For vs therefore, to giue hands to them in this, it were no better than perfidious and ſhamefully traiterous. And if it be more than manifeſt, that this cannot be done, either by our owne torments inflicted, or good workes performed (how penall ſoeuer) how much leſſe ſhall it bee effected by others? There is none of the Saints which will not iuſtly take vp that anſwere of the wiſer Virgins, There will not be enough for you, and for vs. But as *Hierome* ſaid well; There is no need of any great conuiction, where the opinion carries blaſphemy in the face.

Cit. caſſ. ibid.

Bellarmine de Indulg. l. 1. c. 4. Pius 5. Greg. l. 3. Clem. 6.

Matth. 25. 9. Hieronym. aduer. Luciferian. Non neceſſ. habet conſum. i quod ſua ſtatim profeſſione blaſphemum eſt.

SECTION XI.

Concerning Purgatory.

VPon this conceit of Satisfactions, depend thoſe other fables of Purgatory, and Indulgences; pleaſant ones both, and not vnworthy of a Satyre: whereof, ſo oft as I thinke, I cannot but remember the ſcornefull frumpe of *Luther*, alluding to that of the Prophet, *Domine non poſſum veſci ſtercore humano*: yet if they had onely doubtfully and problematically commended their Purgatory to the Church, we might eaſily haue fauoured them with a conniuence; although you cannot ſay, whether it would haue beene more worthy to ſet the ſpleene on worke for laughter, or the bowels for commiſeration: But now when *Bellarmine* teaches vs, that it pertaines to the Catholike faith, and our *Fiſher* of Rocheſter will haue it altogether neceſſary to bee knowne and beleeued; we cannot entertaine this preſumptuous folly, without indignation. How miſerably the Scriptures are wreſted to this purpoſe, if any Schoole-boy could not eaſily ſee, he were worthy of whipping. As *Hierome* ſaid of the Heretikes of his time, They frame ſome vnfitting teſtimonies to their owne ſenſe; as if it were a worthy, and not rather an abhominable kinde of teaching, to depraue ſentences, and to dragge the Scriptures perforce, to their owne bent: Neither are the ancient Fathers better vſed in their citation; of which, *Origen*, *Ambroſe*, *Hilary*, *Lactantius*, *Niſſen*, *Ierome*, gaue intimation of a quite other *Purgatory*, from the Romiſh. *Auguſtine* ſpeakes of it, at peraduenture, waueringly, vncertainly; The reſt neuer dreamed of any at all: But yet, I miſtake it; Now I remember S. *Plato* is cited by *Auſten* and *Euſebius*, for the Patron of this opinion: and who knowes not, that S. *Homer* and S. *Virgil* are flat for it: yet this fire neuer began to burne out, but in *Gregories* time and ſince that, the authority of the *Alcoran* hath not a little mended it: this is it that their *Rocheſter* ingenuouſly confeſſed of old, that this Purgatory-flame came but lately to the knowledge of the Church: but for vs, that of S. *Paul* ſhall neuer be wrung from our hands: (ἐὰν ἡ ἐπιγείου,) If, or when this earthly houſe ſhall be diſſolued, we haue a building, not made with hands, eternall, in the heauens: And when is this Saint *Pauls* (ἐὰν)? Saint *Iohn* ſhall interpret it; (ἀποθνήσκοντες ἀπάρτι) Thoſe that dye *A modò*, from henceforth: and when is this *A modò? To day thou ſhalt be with me*, ſaith *Chriſt*; euen inſtantly vpon the egreſſe of the ſoule. Let them commend their ſoules to God, ſaith S. *Peter*: But what of that? That which doth vtterly quench out this fabulous fire, the counterfeit *Salomon*, (though true to the Papiſts) addes, *The ſoules of the righteous are in the hand of God, and no torment ſhall touch them*: Behold then, either the ſoules without a Purgatory or, a Purgatory without paine: But what ſticke we at this? Let the Popiſh Doctors together agree among themſelues, of the fire of their Purgatory, of the torments of the Subiect, of the duration, of the executioners, of the condition of the ſoules there detained; and then afterwards let them looke for our aſſent: In the meane time, why is it not as free for vs as for *Suarez*, not to beleeue the walking Ghoſts of the dead, but metaphorically? or why may not we as well deny the ordinary common Purgatory, as *Bellarmine* may deuiſe a new one, more noble and eaſe-full than the firſt.

Hier. Paulin. Plato in Phædone. Itaque quicunque in vita quodammodo medium tenuiſſe iter comperiuntur, ad Acherontem profecti vehiculis, quæ vnicuique adſunt, in paludem perueniunt Acheruſiam; ibique habitant, purganturq; pœnas dantes iniuriarum, & cum purificati, &c. Euſeb. de præpar. Euang. l. 11. c. vlt. Aug. de Ciuit. Dei, l. 21. c. 13. qui & Virgil. ibid. citat.

2 Cor. 5. 1. Apoc. 14. 13. Wiſd. 3. 1.

Tom. 4. in Th. d. 46.

SECTION XII.

Concerning Indulgences or Pardons.

PVRGATORY is guilty of Indulgences, as their ROCHESTER confesses: Both of them were bred by superstition, and nursed by couetousnesse; I touch these with a light hand onely; It is long since all ingenious Clients of *Rome* were ashamed of this holy fraud; I cannot but commend *Cassander*, which writes thus modestly and truly: The abatement or relaxation of Canonicall punishments, was of old called Indulgence; which at this day is drawne to all priuate satisfactions, and the full right of bestowing them withdrawne from all other Bishops, to the Bishop of *Rome* alone. About the vse and practise whereof, all good men haue desired a correction and moderation; as of things, which being hitherto ill handled, haue giuen the chiefe occasion of this breach in the Church: Here therefore it were to be wished, that the Popes would yeeld something to the Publike peace. Thus farre *Cassander*: With whom agrees *Hilydore Virgil*; both of them more worthy of a blacke cole, than their honest *Rochester*, whom *Gregory* of *Valence* hath so foulely branded. Neither hath there wanted some of their own (as *Bellarmine* witnesseth) which haue called both the treasure of the Church, and Pardons into question; neither haue there wanted those which haue boldly and flatly denied them either to bee of vse, or to bee at all: And indeed who, that is not too much intoxicate with the potions of that Harlot, can endure, that whilst the imputation of Christs merits to the iustifying of a sinner, applyed by God to vs, is euery where a common scoffing-stocke to these men, yet that the merits and sufferings of holy men, out of a certaine common treasure, should by a man be imputed to men, for the deliuerance of their soules from torment? Who can abide that any mortall man should ouer-satisfie God for his sinnes? Who can abide the prodigall grants, and shamefull Marts of their Pardons? Who can endure to heare, that to the careless mumbling ouer of some short prayers (for if we beleeue their *Casuists*, there is no great need of any intention of minde, of any speciall deuotion) there should bee granted by *Iohn* 22. a Pardon for no lesse than a million of yeeres? Who can endure (since by their owne confession, this fire must last but till the conflagration of the world) that yet in one little Booke there should be tendred vnto credulous poore soules, Pardons of but eleuen thousand thousands of yeeres? What should we make many words of this? There is now lying by me a worme-eaten Manu-script, with faire Rubrickes, in which, besides other absurd and blasphemous promises, there is power giuen to one little prayer to change the paines of hell (due perhaps to him that sayes it) into Purgatory; and after that againe, the paines of Purgatory into the ioyes of Heauen: *Bellarmine* had wisely respected his owne reputation, if hee had giuen his voice according to that which he confesseth to haue beene the iudgement of some others; That these like Buls were not giuen by the Popes, but lewdly deuised by some of his base Questuaries for an aduantage: But that which he should excuse, hee defends. What ingenuity or shame is to be expected of Iesuites? and how cleane hath an old Parrot (as he said of old) forgotten the wand? Who may abide this vniust and inhumane acceptation of persons? that the wealthier sort, may by their purses redeeme this holy treasure of the Church, and by money deliuer the soules of themselues and their friends from this horrible Prison, while the needy Soule must be still frying in that flame, without all hope of pardon, or mature relaxation, vntill the very last Iudgement day? Lastly, who can endure, that whiles it is in the power of Christs Vicar to call miserable soules out of this tormenting fire (which hell it selfe is said to exceed onely in the continuance) yet

Cap. de Indulg.

De Indulg. l. 4. c. 4.

Horæ B. virg. stations of Rome. Rubric. Horæ B. Mar. virg. ad vsum sacrum.

Lib. de Indulg.

that he should suffer them to lie howling there, and most cruelly broyling still, and not mercifully bestow on them all the heapes of his treasure, as the spirituall ransome of so many distressed spirits? A wretched man is he (as *Ambrose* said of the rich man) which hath the power to deliuer so many soules from death, and wants the will: Why hath God giuen him this faculty of Indulgences, if hee would not haue it beneficiall to Mankinde? and where the Owner of the house will bee bountifull, it is not for the Steward to bee niggardly; Let that *Circe* of *Rome* keepe these huskes for her hogges.

Ambr. de Naboth.

Auth. operis imperfecti.

SECTION XIII.

Concerning the distinction of Veniall and Mortall sinnes.

PArdons doe both imply and presuppose that knowne distinction of Mortall and Veniall sinne, which neither hath God euer allowed, neither (while he gainesayes it) will euer the Protestants: That there are certaine degrees of euill we both acknowledge and teach; so as we may here iustly tax the dishonesty and shamelesnesse of *Campion*, *Dureus*, *Coccius*, and the Monkes of Burdeaux, who haue vpbraided vs with the opinion of a certaine Stoicall and Iouinianish parity of sinnes: yea, *Bellarmine* himselfe hath already done this kinde office for vs. Some offences are more hainous than other; yet all in the malignitie of their nature, deadly: As of poysons, some kill more gently; and lingringly; others more violently and speedily, yet both kill. Moreouer, if wee haue respect vnto the infinite mercy of God, and to the obiect of this mercy, the penitent and faithfull heart, there is no sinne, which (to borrow the word of *Prudentius*) is not veniall; but in respect of the Anomy or disorder, there is no sinne which is not worthy of eternall death. Euery sinne is a Viper; there is no Viper (if we regard the nature of the best) but kils whom she bites; but if one of them shall haply light vpon the hand of *Paul*, she is shaked into the fire, without harme done: Let no man feare that harmefull creature euer the lesse, because he sees the Apostle safe from that poyson. So is sinne to a faithfull man; Saint *Iohns* word is, *All sinne is* (ἀνομία) *Transgression of the Law*; Saint *Pauls* word is, *The wages of sinne is death*; Put these two together, and this conceit of the naturall pardonablenesse of sin, vanishes alone.

1 Iob. 3. 4. Rom. 6.

Our Rhemists (subtill men) can no more abide this proposition conuerted, than themselues: All sinne indeed (say they) is *anomia*, a transgression of the Law; but euery transgression of the Law is not sinne: The Apostle therefore himselfe turnes it for vs: *All vnrighteousnesse* (saith he) *is sin:* But euery (ἀδικία) is vnrighteousnesse, saith *Austen* vpon the place. For the Law is the rule of righteousnesse, therefore the preuarication of the Law is vnrighteousnesse: Yea, their very owne word shall stop their owne mouth; for how is sinne vniuocally distinguished into Veniall and Mortall, if the Veniall be no sinne? and the wages of euery sinne is death. That therefore which the Papists presume to say, that this kinde of sinne deserues pardon, in it selfe (vnlesse they will take the word merit, catachrestically, with *Stapleton*:) And that which *Bellarmine* and *Nauarus* adde, that Veniall sinnes are not against, but beside the Law: and lastly, That which *Franciscus à Victoria* writes, that a Bishops blessing, or a Lords Prayer, or a knocke on the breast, or a little holy water, or any such like slight receipt, without any other good motion of the heart, is sufficient to remit Veniall sinne, is so shamefully abhorring from all piety, and iustice, that these open bands, both of nature

τὸ ὑπεύθυνον εἶναι, &c. *Fr. à Vict. summa sacr. Pœnitentiæ nu.* 100. *p.* 63.

and

and ſinne, muſt be eternally defied of vs. It is an old, and as true a rule, Eaſineſſe of pardon giues incouragement to ſinne: And beſide, what maner of ſinnes doe they put in the ranke of Venials? Drunkenneſſe, adultery, angry curſes, or blaſphemies; couetouſneſſe: yea, ſtealing, lying, curſing of parents, (horrible offences) ſhroud themſelues (with them) vnder this plauſible title of veniall; He muſt needs be ſhameleſly wicked that abhorres not this licentiouſneſſe. Surely *Socrates* the Hiſtorian prophecied (I thinke) of theſe men: There are ſome (ſaith he) that let goe whoredome as an indifferent matter, which yet ſtrive for an holy-day, as for their life. The ordinarie, and not ſlight Controuerſie (as *Caſſander* thinketh) of the name, nature, condition, puniſhment of the firſt ſin, as *Chryſoſtome* calls it, I willingly omit; Neither doe I meddle with their Euangelicall perfection of vowes, nor the dangerous ſeruitude of their raſh and impotent Votaries, nor the inconueniences of their Monkerie: which yet are ſo great and many, that the elect Cardinals of *Paul* the third, doubted not with ioynt conſent to affirme, All the Orders of Couents we thinke fit to be aboliſhed; but, for the condition of that ſingle and ſolitary life, let that be done, which *Caſſander*, and *Clingius* the *Franciſcan* aduiſe, in this caſe; that is, Let all falſe conceit, and prepoſterous confidence bee remooued from it, that the truſt, which ſhould onely be put in the merit of Chriſt, bee not placed vpon theſe courſes: and let no man thinke, that hereby he deſerues righteouſneſſe, remiſſion, grace; and laſtly, (which I adde) remoue but idleneſſe, ſuperſtition, neceſſitie, from this kinde of life, and we doe not, we will not diſallow it: Neither doe we take our Colledges for any other than certaine ſacred (ἀσκητήρια) monaſticall Academies, wherein according to the precept of *Pelagius* the Pope, we may be maturely fitted for theſe holy ſeruices of God, and his Church: ſuch were the Monaſteries of the Ancient; inſomuch as *Poſſidonius* can witneſſe, that Saint *Auſten*, out of one little houſe, ſent forth ten labourers into the harueſt of the Church.

Decr. 23. q. 4. eſt iniuſta, &c. Petr. Alagena Comp. Manual. Nauarri, p. 91. p. 267. p. 140. p. 191. p. 352. p. 100. Socr. l. 5. 21.

Originall.

Poſſid. in vita Aug.

SECTION XIIII.

Concerning the Canon of the Scripture.

NOw, (leſt I be too tedious) it is time for mee, from theſe points, which doe directly concerne our ſelues, to haſten vnto thoſe, which do more cloſely touch the Maieſtie of God, and doe, as it were, ſend plaine challenges into heauen. And thoſe do, either reſpect the Scripture which is his expreſſed word, or *Chriſt* which is his naturall and ſubſtantiall Word, or laſtly, the worſhip due vnto his Name.

And firſt, the Scripture complaines iuſtly of three maine wrongs offered to it: The firſt, of addition to the Canon; The ſecond, of detraction from the ſufficiencie of it; The third, of hanging all the authoritie thereof vpon the ſleeue of the Church; For of that corrupt Tranſlation of Scripture, which the *Trent*-Diuines haue made onely, and fully authenticall, I forbeare purpoſely to ſpeake; although it were eaſie to ſhew (that which *Reuchline*, following the ſteps of *Hierom*, hath auerred) That the *Hebrewes* drinke of the Well-head; the *Greekes* of the ſtreame, and the Latines of the puddle: neither will I ſo much as touch the iniurious inhibition of thoſe holy bookes, to the Laity. Who can endure a piece of new cloth to bee patched vnto an old garment? Or what can follow hence, but that the rent ſhould bee worſe? Who can abide, that againſt the faithfull information of the *Hebrewes*, againſt the cleere Teſtimonies of *Melito*, *Cyril*, *Athanaſius*, *Origen*, *Hilary*, *Hierom*, *Ruffinus*, *Nazianzen*, againſt their owne Doctors both of the middle, and lateſt age, ſix whole bookes, ſhould, by their fatherhoods of *Trent*, be vnder pain of a curſe, imperiouſly obtruded vpon God & his Church? Whereof yet ſome propoſe to their Readers, no better than magicall iug-

Hier. aduerſ. Heluidium.

I referre the reader for the citation of theſe, to my diſſwaſiue from Popery.

glings, others bloudy ſelfe-murders, other lying fables, and others heathenish rites, not without a publike applauſe in the relation: Theſe indeed, *Caietan*, ingenuously, as his faſhion is, (according to that he had learned of *Hierome*) would perſwade vs to haue beene admitted onely by the Antients, into the Canon of Manners, not of Faith. And ſurely there be many precepts in *Syrutides*, the counterfeit *Salomon*, and *Eſdras*, which ſauour of excellent wiſedome; but I wonder what kinde of good manners can be learned from ſuch like hiſtories, euen by thoſe Nouices, to whom *Athanaſius* bequeaths theſe bookes? Well may I ſay of theſe, as that *Chian* ſeruant of his Maſter, (which ſold his wine, and dranke his lees) while they haue good, they ſeeke for naught: But let theſe bookes (how queſtionable ſoeuer to *Ephiphanius*) be all ſacred, let them be (according to the meaning of the councell of *Carthage*, and of *Auſten* ſo oft cited, to this purpoſe) after Canonicall; yet what man or Angel dare preſume to vndertake to make them diuine? Wee know full well, how great impietie it is to father vpon the God of heauen the weake conceptions of an humane wit; neither can we be any whit moued with the idle cracke of the *Tridentine* curſe, whiles we heare God thundring in our eares, If any man adde vnto theſe words, God ſhall adde vnto him the plagues written in this book.

Catechumeni.

Epiph. l. 1 ſect. 5. ἐν ἀμφιλεκτοις τοῦτο-νοῦν νῦν οι.

Si quis l. Heſter, Dan, Baruc, Eccl. Iudith, Tob. Macca. pro Canonicis non receperit, Anathema ſit, ſect. 4 Apoc. vlt.

SECTION XV.

Of the Inſufficiencie of Scripture.

NEither know I, whether it be more wickedly audacious, to faſten on God thoſe things which he neuer wrote, or to weaken the authority, and denie the ſufficiencie of what he hath written: The Papiſts doe both. We affirme (ſaith *Bellarmine*) that there is not expreſſely contained in Scriptures, all neceſſary doctrine, either concerning faith, or manners: And the *Tridentine* Fathers giue charge, that Traditions be receiued with no leſſe Pietie and Veneration, than the Bookes of Scripture.

Lib. 4. de verbo non ſcripto, c. 30. ſect. 1. Pari veneratione, pari pietatis affectu.

Vnwritten Truths (ſaith our wittie Chancellour, *More*) are equiualent to the Word of God: What place is there for peace? There are, we confeſſe, certaine things of a middle nature, indifferent rites, wherein much muſt be yeelded to the Church, much to Traditions: but that thoſe things which are ſimply neceſſary to ſaluation (whether to be knowne, or to be done) ſhould not be found in the holy Scriptures, either in their words, or in their ſenſe, as *Aquinas* diſtinguiſhes, we iuſtly hold abſurd, and with *Eraſmus*, contrary to all true diuinitie: Some Conſtitutions for publike order, are from the Church; but all neceſſary determinations of faith, are to be fetcht from the voyce of God; This is as *Niſſen* truely commends it, the right and euen rule of life: The law of God is perfect, ſaith *Dauid*; yea, and makes perfect, ſaith *Paul*: And what can be added to that which is already perfect? or what perfection can there be, where ſome neceſſary points are wanting; yea, (if we may beleeue *Hoſius*) the greateſt part?

Per verba, per ſenſum.

Διατυπωσις. In Can. Nic. Græc. cod. Piſan. Binnius Conc. Tom. 1. κανων ὀρθος. ἢ ἀδιαφορος.

How much is the Spirit of God miſ-taken? Hee wrote theſe things that wee might beleeue, and in beleeuing be ſaued; But now (if *Trent* may be iudge) although we beleeue what he hath written, yet wee cannot be ſaued, vnleſſe we doe alſo receiue, and beleeue what he hath not written: How ill was *Conſtantine* taught of old? how ill aduiſed, in that publike ſpeech; for which yet we doe not finde that any of thoſe Worthies of *Nice*, did ſo much as iogge him on the elbow, in a milde reproofe, whiles hee ſayd, The bookes of the Euangeliſts & Apoſtles, as alſo the Oracles of the Ancient Prophets doe plainely inſtruct vs in the meſſage and meaning of God? How miſerably were euery one of the learned Fathers of the Church blinded, that they could neuer, either ſee or acknowledge any other rule of faith? And what ſhall we ſay? Did God enuie vnto mankinde the full reuelation of his will, in the perpetuall monuments of his written

Theod. l. 1. c. 7. Tert. de præſcr. & l. contr. Her. Orig. in c. 16. ad Rom. Athan. in ſynopſ. Ambr. lib. 3. Hex. c. 3.

word

word? Or did he not thinke it expedient to lay vp al necessary doctrines in this common store-house of Truths, (as *Rochester* calls it?) Or, is that perhaps more vncertaine, which is faithfully committed to writing, than that which is carried about by the flying rumors of men, and by this ayrie conueiance deriued vnto posteritie? What a thing is it (as *Irenæus* wisely sayd) that we should leaue the voice of the Lord, and his Apostles, and attend to these tatlers, that talke neuer a true word? Or if this be fitting, how vainely haue you spent your labors, O all ye Registers of God, Prophets, Apostles, Euangelists? and as hee said of the ointment, To what purpose was all this waste? These Paradoxes are pernicious to the Church, and shamefully derogatory from the glory, both of the wisdome and goodnesse of God: Hold these, who dare. Surely, we can neuer abide that those two markes of Heretikes which *Irenæus* long since set downe (namely, not to rest in the bare authoritie of Scripture, and to vaunt of other Traditions) should both of them be iustly branded on our sides.

Aug. Ego solis Scripturis, &c. De nat. & gr. c. 61. Opt. Mileu. l. 5. Tho. in Mag. l. 3. d. 3. q. 1. ar. 1. Citatex Hier. Non mihi credas si quid tibi dixero, quod ex nouo Testamento vel veteri haberi non possit. Iren. l. 2. c. 1.

SECTION XVI.

Of the Authority of Scripture.

BVt this is yet most shamefully iniurious, to denie vnto the Word of God, credit of it selfe; and so to hang the Scriptures vpon the Church, that they must needs begge all their authority from the voyces of men. Honest *Eckius* in his reuised, and corrected *Enchiridion*: The Scripture (saith he) is not authenticall without the authoritie of the Church: To which as some golden and oracular sentence, there is added in the margin, a glorious and insulting applause, An *Achilles* for the Catholiks. I let passe the blasphemies of *Hermannus*, and *Hosius*, perhaps (as *Iunius* construes it) in the name of *Swinkfeldius*: I passe ouer the horrible impiety of that shameless glosse, which teaches, that *Salomons* Text borrowes his credit from the Popes canonization: *Bellarmine* alone shall speake for all; who going about to support the number of seuen Sacraments, by the authority of the *Tridentine* Councell (for this is euer their last hold:) The strength (saith he) of all the Ancient Councels, and of all opinions, depends vpon the authority of the present Church; And a little before; If we take away the authoritie of the present Church, and of the present Councell (of *Trent*,) the decrees of all other Councels, and the whole Christian faith may bee called into doubt, and question. O miserable, and miserably staggering soules of the Papists! How many, not persons only, but whole kingdomes, and those (as the *Romanists* themselues confesse, and bewaile) mighty and flourishing, amongst themselues, do yet still resolutely reiect all the authority of that *Tridentine* Councell? The whole Christian faith? All doctrines and opinions? What, euen those which are written by the finger of God? those that are indited by the holy Ghost? What is this else, but to make God a slaue to men; and to arraigne the Maker of heauen and earth, at the barre of humane iudgement? God will be God; the Scripture of God will be it selfe, in spight of *Rome, Trent, Hell:* And vnlesse we hold this, wee can haue no peace with God; vnlesse we denie it, no peace with the *Romanists*.

αὐτοπίστιαν.

Enchir. Eccli. 7. recogn. ann. 1586. fol. 8.

Achilles pro Catholicis. Animaduers. in Bellar. Glosse in decretal. l. 2. Tit. 23. isegi ἀγνόες. Bell. de num. sacr. & effect. l. 2 c. 25. p. 300.

SECTION XVII.

Concerning Transubstantiation.

THese errors concerne the Scriptures; those which follow, concerne either Christs person, or his offices: I let passe that idle brabble, (as *Bellarmine* himselfe iudges it) which the Popish Censors haue vniustly raysed about the Sons Godhead of himselfe; and insist vpon waightier quarrels; I would that exploded opinion of Transubstantiation, and (which is the root of it) the Multi-presence of Christs body, did not vtterly ouerthrow the truth of his Humanity. Good God! Is it possible (as *Auerroes* iested of old) that Christians should make themselues a God of bread? That any reasonable man can beleeue, that Christ carried his owne body in one of his hands, that hee raught it forth to bee eaten by those holy ghests of his, which saw him present with them, and heard him speaking to them, both whiles they were eating him, and when they had eaten the sacred morsell? That the selfe same Sonne of man should at once both deuoure his whole selfe, and yet should sit whole and entire at the Table with them? That the glorious body of Christ should be carried through the vncleane passages of our mawes; and either be there turned into the substance of our body; or (contrary to that the Spirit said of old, *Thou shalt not suffer thine holy One to see corruption*) should bee subiect to putrifaction, or vanish to nothing, or returne into that heauen, wherein it was, ere it returned, while it returned: or lastly, should be eaten with Mice (deuout and holy Vermine) or perhaps mixed with poyson, to the Receiuer? What Monsters of follies are these? How mad, yea, how impious is this obstinacie of foolish men, that they wil ouer-turne the very principles of nature, the order of things, the Humanity of their Sauiour, the truth of the Sacrament, the constant iudgement of Scripture, and lastly, the very foundations of all Diuinity; and confusedly iumbell Heauen & Earth together, rather than they will (where necessity requires it) admit but of a tropical kinde of speech, in our Sauiours consecration; whiles in the meane time, the whole Reuerend Senate of the Fathers cryes out, & redoubles the names of Symboles, Types, Signes, Representation, Similitude, Figures, and what-euer word may import a borrowed sense; notwithstanding all the indignation of Heauen, all the scorne of Pagans, al the Reluctation of the Church? This Letter killeth, as *Origen* truely speakes: Now what likelyhood is there, here, of agreement? That the true body of Christ is truely offered, and truely receiued in the Sacrament, which of vs hath not euer constantly taught, and defended? But how is this? not by any bodily touch, as *Cyrill* and *Ambrose* say well, but by our faith. That it should be Corporally, Carnally, Orally present, and torne in pieces with our teeth (as good Pope *Nicholas* caused *Berengarius* to say, and our *Allen* hath followed him vnbidden) hath euer seemed impious to vs, and (as *Austen* iudges it) no lesse than flagitious.

We like well yet the ingenuitie of *Arius Montanus*, in this point; who vpon *Luk.* 22. *This is my body* (saith he) that is, My Body is Sacramentally contained in this Sacrament of Bread; and straight hee addes (like another *Nicodemus*, Christs nightly Disciple) The secret and most mysticall manner whereof, God will once vouchsafe, more cleerely to vnfold to his Christian Church: Thus he: In the meane time, for vs; this prodigious conceit of Transubstantiation, which alone containes in it as many absurd errours, as there haue bin minutes of time, from the first forming of it (that is, from the Councell of *Lateran*) vntill this houre, can looke to be entertained no otherwise at our hand, than as such a Deuillish fancie deserueth, with hatred, and execration.

Genebr. l. 1. de Trin. Lindan. 3. dial. Canisius in præf. lib. de Io. Bapt. adv. Deum. Bell. l. 2. de Chro. c. 19. Caluinus sine dubio in modo loquendi erranit, sed dum rem ipsam discutio, non facilè audeo pronunciare illum in errore fuisse.

Psal. 16. 10.

Tert. contra Marc. l. 4. Beatus Rhenanus confesses, this errour of *Tertullian* was confuted in *Berengarius*. *Aug. Psal. 3. & Epist. 162. De doct. Christ. 3. 16. Chrys. Hom. 46. in Iob. &c. Bel. l. 1. de Euch. cap. 1. De doct. Chri. l. 3.*

SECTION

SECTION XVIII.

Concerning the Multi-presence of Christs body.

BVt this sleeueleſſe tale of Tranſubſtantiation, was ſurely brought both into the world, and vpon the Stage, by that other Fable of the Multi-preſence of Chriſts body: neither know I, whether I ſhould preferre for madneſſe, and ſophiſticall coozenage. That the ſame body of Chriſt ſhould be in a thouſand places at once of this ſublunary World, whiles yet it is in the meane time intire in Heauen; That the whole body of Chriſt ſhould lie hid in a little thinne Wafer, yet ſo, that the parts and members thereof ſhould not one runde into another, but continue diſtinct, and ſeuerally diſpoſed among themſelues, and haue a ſhape and order agreeable to a mans body (which are *Bellarmines* owne words) it doth not onely exceed reaſon, but faith: Neither doe they ſay now (as of old) Behold, here is Chriſt, or there; but (which is much worſe) Behold, Chriſt is both here, and there; That receiued *Axiom* of the Schooles is of an eternall Truth: The numericall vnity of a finite thing cannot ſtand without continuity. Who can chooſe but be aſhamed of the Ieſuites here? The very places in which Chriſts body is, (ſaith *Bellarmine*) are diſcontinued; yea, and the body of Chriſt it ſelfe is diuided from it ſelfe, in reſpect of place, but not in reſpect of his proper ſubſtance, or quantity; As if there could be any diuiſion of a materiall ſubſtance, but by bounds of place? As if quantity were not both bounded, and meaſured by place alone? As if there were not an vndoubted relation of the place to the thing placed? But now, this doth not belong to Chriſt onely. *S. Xauier*, in our Age (one of *Loyalaes* brood) was ſeene at once, both in the Ship, and in the Boat: *Turſellian* reports it; vnto this fabulous Saint, and his Fellow-fabuler, the Reporter, I cannot deuiſe to ſet a better match, than that *Plautine Amphitrio*: Dareſt thou ſay, thou fond Slaue, that which neuer man yet ſaw (nor indeed can be done) that one man ſhould at the ſame time, be in two places at once?

How farre wide is *Aquinas* (the honour of the Schooles) which ſaith, By the ſame ground or reaſon that an Angell might bee in two places, he might be in as many as you will? See now either *Xauier* is euery where, or elſe the carcaſſe of a Frier is more ſubtle than the nature of an Angell. To conclude, either *Aquinas* is falſe, or the Papiſts Vbiquitaries. How ouer-bold are the Ieſuites, the Patrones of this Multi-preſence? *Bellarmine*, ſcorning the modeſty of *Thomas*, *Egidius*, *Carthuſian*, *Capreolus*; Becauſe (ſaith he) we thinke that the body of Chriſt may be in many places at once, locally, and viſibly, therefore we ſay, and hold, that the ſame body may be circumſcriptiuely and definitiuely in more places at once: For, that a body may bee circumſcriptiuely in any place, nothing is required, but that it be fitly meaſured vnto that place: So as the bounds of the place and the thing placed, be both together; but, it is not required, that it ſhould not be elſe-where, as in another place. Thus he: What an abſurd oppoſition is this? To be circumſcribed in one place, and yet to be other-where; That the bounds of the place, and the thing placed ſhould be but one, and the places a thouſand; that a thing ſhould be fitly commeaſured by one place, and yet be in almoſt infinite; That another remote place ſhould leſſe hinder circumſcription, than a part of the next place; What is to be mad, if this be to be wiſe? who cannot but laugh at the wiſe folly of theſe men, as *Irenæus* ſaid of the Valentinians?

But I willingly heare that of *Chryſoſtome*; To conceiue of diuine things by Philoſophy, is no other, than to take out a red-hot Iron with our fingers, and not with tongs. And, that of *Auguſtine*, Yeeld God able to doe ſomething, which thou art not

Iul. Scal. exercit. in Card.

Aug. Epiſt. 57. Spatia locorum tolle corporibus, & nnſquam erunt.
Cited alſo by D. Sutcliffe, cont. Bell. de Euchar.

Plau. Amphi. Tun' dicere audes verbero, quod nemo vnquam homo vidit, nec poteſt fieri: Tempore vno, homo idem duobus vt locis ſimul ſit.

Tho in Mag. l. 1. d. 32. q. 1. art. 1. Bell. de Euchar. l. 3. c. 4. p. 297. in 8.

Sapientem ſtultitiam, Iren. li. 1. cap. 9.

not able to vnderſtand; It is reported that *Ariſtotle* miſ-led *Ætius* the Heretike, into that filthy error of *Arrius*, and *Tertullian* hath taught vs, that all Hereſies are ſubornes by Philoſophy. What hath *Athens* to doe with *Hierusalem*? the Academy with the Church? Away with Arguments where Faith is in queſtion, as *Thomas* ingenuously ſayes out of *Ambroſe*; But what is all this to vs? It is well yet, and I doe heartily congratulate it to our men, that the idle Tale of *Surius* concerning *Melanction*, and *Caroloſtadius* and other Proteſtants, abandoning of all Philoſophie (wherewith yet *Binius* pleaſed himſelfe of late) is thus hiſſed out of Commechanes, and vanished; Belike now, the reformed Doctors are Philoſophers, but too much: For vs, wee doe eaſily grant that many things are done, which we cannot vnderſtand; but theſe things we grant not, becauſe wee vnderſtand they cannot be done. God hath abſolute power (as *Thomas* ſpeakes truly) ouer the whole nature of the creature; but not ſo, as that he ſhould cauſe it to be, and not to be, at once. This (as *Rudel* ſayes wittily) *Deus ponere non potest*: The obiect of Gods power (as the *Reſiants* Schoole willingly confeſſes) is whatſoeuer implies not a contradiction in it ſelfe; Now, that the ſelfe ſame body ſhould lie downe, and not lie downe, ſhould be viſible and inuiſible, diuiſible and continued, and yet diſcontinued and indiuiſible; To be all here, to bee all elſewhere; to be here greater, there leſſe: To be one, and many; the ſame, and diuers; to depart, and not to depart; to be contained in Heauen, and not to be contained; to be a quantity without ſpace; to be meaſured by, and fitted to a place, and not to take vp any place; To be accidents, and yet not to be inherent; To be formerly, yet to be made; To be made, and not to be made; To be otherwiſe in places, than in a place; To be a true body, and yet to be ſpiritually; That Boy were well worthy of whipping, that cannot diſcerne and confeſſe manifeſt contradictions. But what doe I ſpend time in this thornie Diſcourſe? This one word ſhall ſhut, and ſumme vp all; That this wicked paire of opinions offers plaine violence to the true humanity of Chriſt; neither can euer, *Saluâ fide*, bereconciled with the Euangelicall Truth.

Socrat. l. 2. 6. Tert. l. de Præſ.

Binius in vita Adrian. 6.

Petr. Mart. diſt. de Omni præſ.

SECTION XIX.

Concerning the Sacrifice of the Maſſe.

THe Prieſtly Office of Chriſt is not a little impeached by the dayly Oblation of the Miſſall Sacrifice, and the number of Mediators. For the firſt: That in this Sacred Supper there is a Sacrifice (in that ſenſe wherein the Fathers ſpoke) none of vs euer doubted: but that is then, either Larreuticall (as *Bellarmine* diſtinguiſhes it not ill) or Euchariſticall: That is here (as *Chryſoſtome* ſpeakes) a remembrance of a Sacrifice, that is, as *Auguſtine* interprets it, a memoriall of Chriſts Paſſion, celebrated in the Church; and from this ſweet commemoration of our Redemption, there ariſes another Sacrifice, the Sacrifice of praiſe; and from thence a true Peace-offering of the Chriſtian ſoule; Theſe three Sacrifices offer themſelues to vs here; but for any propitiatory Sacrifice, vnleſſe it be (as the Gloſſe interprets it) repreſentatiuely, I finde none, none Eſſentiall; none (as the *Tridentines* labour to perſwade) true and proper; neither indeed can there be. For, what? Doth the Prieſt offer the ſame that Chriſt hath offered, or another? If another; then not propitiatory; for onely Chriſt is our Propitiation: If the ſame; then not an vnbloudy Sacrifice; for Chriſts Sacrifice was a bloudy one; Then, the naturall Being of Chriſt ſhould againe be deſtroyed; Then, the bloud of the Mediator (which I abhorre to imagine) muſt be of a finite value and power: yea, Chriſt himſelfe did not ſacrifice on the Table, but on the Croſſe; For if the Sacrifice, which he offered in his Supper, were perfect, and fully propitiatory, what

ἀναμνησις τῆς θυσίας.

Trid. Cō. Seſſ. 22.

needed he to die afterwards, wherefore was his bloud shed vpon the Crosse, which by his Transubstantiated bloud (not yet shed) had formerly redeemed the World? But if it be vnbloudy, then it is not propitiatorie: for without shedding of bloud (saith the Apostle) is no remission. Or what opposition is there betwixt the order of *Melchisedec*, and *Aaron*, betwixt *Christ* and the Priests of the old Law; if this Office doe equally passe, and descend in a long Pedigree of mortall Successors? Or why were the legall Sacrifices of the Iewish Synagogue so oft repeated, but because they were not perfect? and how can, or why should that which is most absolutely perfect, be reiterated?

Heb. 9. 22.

To conclude, what can either be spoken or conceiued more plaine, than those words of God, Once Offered, One Sacrifice, One Oblation? And yet these Popish Shauelings (Deuout men) take vpon them to crucifie, and sacrifice Christ againe; and whiles they solemnly offer the Sonne of God vp vnto his Father, they humbly beseech him, (in a religious blasphemie) that he would be pleased to blesse, and accept that Oblation. It is not for vs, I confesse, to be so deuout: We will remember this holy Sacrifice of Christ (as *Cassander* well aduises) and celebrate it with a thankfull heart, we will not repeat it; we will gladly receiue our Sauiour, offered by himselfe, to his Father, and offered to vs by his Father, we will not offer him to his Father: which one point whiles we sticke at (as we needs must) we are straight stricken with the Thunderbolt of the *Anathema* of *Trent*: Here can be therefore no possibilitie of peace.

Heb. 9. 28. μια θυσια, μια προσφορα. *Heb. 10. 12.* *Quam oblationem tu Deus in omnibus quæsumus benedictam, ascriptam, ratam, rationabilem, acceptabilemque facere digneris. Munera quæsumus, Domine, oblata sanctifica, &c. Canon Miss.*

SECTION XX.

Of the Number of Mediators, and the Inuocation of Saints.

IT doth not more belong to the Priesthood of Christ, that he offered himselfe once for vs (a spotlesse Sacrifice) vpon the Altar of his Crosse, than that he daily offers to his Father, the incense of our Praiers, on the Altar of Heauen. As therefore many Sacrifices, so many Mediators, plainly seeme to put Christ out of Office. Neither indeed hath the number of Intercessors more increased in this old Age of the World, than the impietie of imploring them: For the modester iudgement of the former Schooles, so framed to it selfe a distinction of Mediation, that it challenged one kinde thereof as proper onely to Christ, thinking the other might be imparted vnto Saints: but our late Doctors (wilfully breaking the barres both of Logicke and Diuinity) haue rashly incroched vpon all the Offices of a Mediator; and whatsoeuer might by any right belong to an Agent for peace, all that (if not more) haue they attributed to the Saints. Hereupon one saies to the blessed Virgin, O Sauioresse, saue me: Another, Obtaine thou pardon, apply grace, prepare glory for me. Others (if we may beleeue *Cassander*) famous Diuines haue said, That God hath translated one halfe of his Kingdome, which consists of Mercy, to the blessed Virgin *Marie*; reseruing the other halfe of Iustice, to himselfe: Others, that we may appeale from the Barre of Gods Iustice, to *Maries* Court of Mercy; Others haue so compared their *Francis* with *Christ*, that (I tremble to speake it) whether of these was the typicall *Iesus*, might seeme questionable to the Reador: Heare the holy Muse of *Turselline*;

FRANCIS *that was, shall now be* CHRIST *to thee*,
And soone after,
And CHRIST *that was, Saint* FRANCIS *now shall be*.

Qui Franciscus erat, iam tibi Christus erit.

Iam Franciscus erit, qui modo Christus erat.

O Tongue worthy to be cut out of that blasphemous mouth (as *Hierome* said of his *Vigilantius*) and made into gobbets! Neither hath this impious Parasite, or his *Sedulius* done

done more for their Stigmaticall *Francis*, than the holy Archbishop *Antoninus* hath done for his *Dominick*; in an emulation of blasphemy: There wants nothing (that I can see) but that euerlasting Gospell of the Friers: and it wanted not much (if Histories say true) of preuailing;

Hen. Steph. Apol. Herod. Fox, in Martyr.

Oh, what mad Gownes haue swaid the Roman *State!*

Martial.

as their Poet said of old:

Others haue sacrilegiously turned Letanies, Creeds, Psalters, and what-euer God meant to honour himselfe by, vnto the name of the holy Virgine: And I would to God this were only the priuate mis-deuotion of some superstitious old wife, or some idle and silly Cloysterer: Faine would our charity conceiue so; which is still credulous, and (as the Apostle commands) thinkes not euill; if *Cassander* did not directly tell vs, that they publikely sing in their very Churches this deuout *Antheme*,

O felix puerpera
Nostra patans secula, Iure matris impera Redemptori.

O happy Mother of that Sonne
Which hast all our sinnes fordone;
Out of a Mothers right, we pray thee
Bid our Redeemer to obey thee.

If all these were not openly approoued by the holy Censors of the Romane Church (seuere Controulers of manners) yea, by the voyces of their owne Popes; If at this day (witnesse the Muses of *Bencius*, and *Bonarcius*) the Iesuites did not both speake, and write thus: But let vs leaue these bold impieties (if you will) to their *Bernardines*, *Antonines*, *Bartlemewes* of *Pisa*, *Turcellines*; bring vs foorth their more sober Diuines, *Polydores*, *Cassanders*, *Viues*: Euen their opinions will not downe with vs, which teach that the Saints are in any wise to bee prayed vnto. Indeede, the Protestants say (as *Bellarmine* grants) that the Saints pray for vs; but, onely in a generality: *Bucer* said truly, that the Saints haue great loue to their militant brethren; great desire of their saluation; and so doubtlesse haue the Angels: But must wee therefore single out any one of those blessed Spirits to aid vs, to sue for vs in the Court of Heauen? God forbid: For, vpon what faith must these prayers of ours bee grounded? vnlesse perhaps (as *Hosius* saith) wee must beleeue in the Saints also? yea, how sure are we, that none of the Saints can either search the heart, the fountaine of our Prayers, or at once heare tenne thousand of their Suppliants, distant in place from each other; yea further, if (as there should bee no limits set to Religion) all the world ouer, deuout Clients should at once ioyntly commend, and prostrate themselues humbly to some one Saint; it is not a swiftnesse of nature (as *Hierom* contends) that would serue the turne; a true vbiquity (as *Bellarmine* confesses) must be required to the hearing of all those prayers: What hinders now, but that they, which of sinfull men haue made Saints, should of their Saints make Gods also? Besides, which of the Prophets, which of the Apostles euer commanded this? which of the Saints of the former world hath euer done it? Or what other (if credit may bee giuen to *Theodoret*) did Saint *Paul* forbid, vnder the worship of Angels to his *Colossians*? Or what was the Heresie of the *Collyridians*, if this must goe for piety? That rule of *Epiphanius* shall be euer a safe course for vs: Let *Mary* be honoured; but the Father, Son, and Holy Ghost worshipped; Heere is no feare of danger, but that wee may goe safely to that God, which cals vs to him; and prostrate our selues to his Christ, our Gracious Sauiour; None of the Saints can enuy God this Honour: none of them euer did either arrogate it to himselfe, or suffer it to be giuen him: Neither is there any of them whom God euer allowed either to take it to himselfe, or to impart it to others, or to accept it quietly, being imparted to him by others: The Papists therefore may come to vs,

Lib. de Beatit. Sanct. c. 15. Cass. in Conf. Ca. de Invocat. Sanct. The same is confessed by *Luth. Oecol. Melanct. Brent.* see *Mort. Appeal. 1. 2. 12. f. 1.*

Epiph. her. 79. circum. &c.

vs, when they will, with safety and aduantage; wee may not yeeld to them, without manifest danger of Idolatrous dotage.

Sect. XXI.

Of the Superstitious, Heathenish, and ridiculous worship of the Papists.

BVT if any good natured Reconciler shall bee so indifferent, as to thinke these weightie points of difference not to be so hainous, but that euery one might secretly maintaine what opinion hee list, yet so, that (as *Constantine* said to *Alexander*, and *Arrius*) whiles the minds differ, the outward peace may be preserued; Let him further vnderstand, that the continuall practise of the religious worship, and seruice of God, will euer both raise, and proclaime no lesse hostilitie, than matter of iudgement: In our deuotions and publike exercises of Pietie, and places consecrated to this vse, there is nothing that can offend either the eye, or the minde of a Papist, except the bareneſse of our walls, and the Apostolicall simplicity of Ceremonies: An easie fault; and such, as it is no praise of their ingenuitie to winke at; For, long since haue those clauses of our publike Liturgie beene purposely blotted out, which in our Grand-fathers dayes did but lightly touch this galled sore of Poperie. *Socrat. l. 1. cap. 4.*

But contrariwise, in the Popish Churches, there is scarce any thing either said, or done, whereof we can with a cleere and vnwounded conscience, be either partakers or witnesses: Their very wals kill vs dead; but their ridiculous or demonicall seruice, who can endure? We honour (as wee ought) the deare and happy memory of the Saints; and chiefly, the Leader of that heauenly Quire, the blessed Virgin, the Mother of God; and whatsoeuer she can thinke, not to be dishonourable to her selfe, and her Lord, and Sauiour, we will most gladly giue it her to the full: Neither will we only glorifie God in his Saints (as *Augustine* hath taught *Durand* to speake) but wee will magnifie the Saints (as opportunity serues) for their excellent graces, and worthy acts both in God and in themselues; wee will admire, extoll, and (what wee may) imitate their singular constancie, faith, sanctitie; as *Sidonius* said of his *Claudian*,

Sidon. in Epita. Claud. Mamert.

No Tombe can either Soule or glory shrond.

But, to digge vp their holy bones (that I may borrow *Luthers* word) out of their quiet graues, and to fall downe before these wormeaten Monuments of the Saints; to expect from them a diuine power, whether of cure, or of sanctification; equally to respect *Francis* his Coule, *Annaes* Combe, *Iosephs* Breeches, *Thomases* Shooe (as *Erasmus* complaines) with the Sonne of God himselfe, can seeme no better to vs, than an horible impiety: Neither can wee abide, either to deifie men, or to canonize beasts; It seemes, that Cardinall could abide it well, in whose Garden is yet to be seene this Epitaph, which hee wrote vpon his too-dearly-beloued Bitch;

This Tombe for thee (deare Bitch) I builded haue,
That worthier wert of Heauen, than a Grane.

Poem. Illustr. Poet. Italorum.

Wee (prophane *Huguenots*) cannot skill of worshipping *Martins* Boots, or *Georges* Scabbard, or *Crispins* Paring-knife; or (which they say is kept in a certaine Towne of *Liguria*) the Tayle of that Asse, which Christ rod vpon: or ROCHES Dogge,

Mores in Scot. Orig. Pap.

Dogge, or *Antonies* Swine; and surely, he had need of a very thicke Hide, that can doe this.

But, in earnest, say wee should yeeld these adorations to bee lawfull, and godly: What *Macarius* (amongst so many woods of counterfeit trees) can shew vs the true Crosse? or what *Helena* amongst such heaps, yea, Hils of Iron, can shew vs the true nayles? Assuredly, both these Iugglers smile one vpon another, while they shew these Relikes to their people; and now, euen the silly vulgar begins (not without indignation) to descrie this coozenage. To omit therefore these ridiculous tricks, and knauish conueyances of their shauelings; let vs in this case, appeale euen to *Cassanders* owne moderation; who (hauing first honestly acknowledged the ancient complaints of *Basil*, *Ambrose*, *Augustine*, about the businesse of these abuses) goes on thus. It appeares (saith he) that in the latter times there hath beene too much giuen to the Relikes and Monuments of the Saints: So as euen good men, and those which were zealously deuout, were growne to that passe, that they placed the summe of all Religion, in gathering together the Relikes of the Saints, and in garnishing them richly with Gold and Pearles, and building sumptuous Chappels and Temples to them: And againe, those that were lewd and godlesse, put all their confidence (though vaine and false) in the foolish and superfluous worship of Relikes: wherefore in the Councell of *Cabilon*, those are reproued, who in a pretence of deuotion, goe on Pilgrimage to Rome, or Turon, or any other like places, as if they thought, that the frequenting of these holy Shrines, could both purge them from sinne, and licence them to sinne with impunitie. And vnto this, yet another mischiefe hath beene added, that for couetousnesse sake to intice the simple people, false Relikes haue beene deuised, and fained Miracles reported; and by those Miracles, the Superstition of the multitude was so fed, that they were rather taken vp with an admiration of the Wonders, then drawne to an holy imitation of the Saints: and many times by the subtletie, and illusion of the Deuill, (abusing the superstition of men) new Relikes were, by Dreames and Visions, reuealed to the World; and by the operation of the same Deuill, Miracles seemed to be wrought, for the confirmation thereof: Thus saith *Cassander*, like a true German, shall I say? or like a true Israelite? But wee, that haue beene better taught, dare freely, and confidently say of our selues, as *Hierom* professed of old, in the name of all Christians: So farre are wee from adoring the Relikes of Martyrs, that we worship neither Sunne, nor Moone, nor Angels, nor Archangels, nor Cherubin, nor Seraphin, nor any name that is named either in the present World, or the future; lest we should serue the creature, rather than the Creator which is blessed for euer.

Caſſ. Conſult. de Reliq. Sanct.

Hier. ad Riparium aduerſ. Vigil.

Then, that from Relikes wee may descend to Images: Is it possible that we should not be euer displeased with that franticke superstition of the Romish Church? That against the Tables of Gods Law, against the Institutions of the Apostles, against the practise of the ancient Church, against the manifest Decrees of Councels, against the cleere Testimonies of Fathers, in defiance of God, and men, the Churches of Christians should bee no lesse pestered with Idols, than the Temples of the Heathen? That (as *Ierome* complained of old) the native beautie of the Church should bee polluted with the filth of Paganisme? That (which *Eusebius* iustly taxeth of madnesse) there should bee a visible and bodily Image or representation made of the Inuisible and Spirituall God? That wee should put our confidence in *Agnis Dei*, Graines, Tapers, Roses, Swords, Ensignes, Bels, ridiculously (after their manner) inchanted? That by certaine Magicall Exorcismes, the Deuill should bee driuen out of those Creatures, wherein he neuer was? Nay: let vs euen enter into league with Satan himselfe, if wee shall giue either allowance, or conniuence to such Diabolicall practises of will-worship.

Hier. Magno Oratori Rom.

Lib. Sacr. Cerem.

I doe purposely forbeare to speake of that prophane paradox of the sufficiencie of the outward worke done, without good inward dispositions, the idle mumbling vp of Prayers, in a forraine tongue; the number and vertue of Sacraments, the Sacrilegious mutilation of the Eucharist, and a thousand other Monsters both of Opi-

nions,

nions, and ceremonies: These that I haue reckoned, are errors more than enow: And I would to God, those which we haue here particularized, were not such, that there is no remedie, but that we must needs eternally fall out either with God, or with *Rome*. Since therefore neither Truth can euer yeeld, nor Obstinacie will yeeld; let vs serue cheerefully vnder the colours of our Heauenly Leader, and both proclaime and maintaine an vnreconcilable warre with these Romish Heresies.

Section XXII.

Of the Impossibilitie of the Meanes of Reconciliation.

And now, since no wise man can suspect of vs, that wee will euer grow to that height of madnes, as to run perfidiously from the Standerd of God, to the Tents of that Roman Antichrist; Is there any hope, that the Papists will euer bee drawne backe to the sound and pure iudgement of the Primitiue Antiquitie? Oh, that God would vouchsafe this grace to the Christian World, that wee could but comfort our selues with the hope of so great happinesse!

What a sight were this, how pleasant, how worthy of God and his Angels, that (as it is said of the *Nouatian* Faction, and the Orthodox of old) men, women, children of both parts, without all guile, and close harbors of discontentment, should mutually bring stones and matter to the building vp of this Temple of another (yet true) Resurrection! We will gladly speake vnto them, and (if need bee) vpon our knees in *Cyprians* words; Sithence we may not come forth of the sound and true Church of God, and come vnto you; Let vs beseech and intreat you, by whatsoeuer should bee most deare vnto you, that you would returne to our fraternitie, and into the bosome of that Mother-Church, whence yee are reuolted; and as he said in *Theocritus*, yet at last be perswaded: wee are both brothers of one bloud; why will you needs fight more against your selues, than your brethren?

Socr. l. 2. c. 30.

Cypr. l. 3. Ep. 2.

Theocr. Διοσκυ, &c. Αλλ' ἐπι κὶ νυῦ Πειθεῦθε, &c.

But alas, sooner may God create a new Rome, than reforme the old: Yea needes must that Church put off it selfe, and cease to be what it is, ere it can begin to be once againe what it was: for (as the Comicke Poet said in the like) both substance, credit, fame, vertue, honour, haue at once forsaken her; and by long disuse haue left her worse than naught; neither doe I see how these houses can be repaired, but they must be pulled downe to the very foundations, and then built from the ground.

Plau. Mostellar. Simul enim res, fides, fama, virtus, decusque defecerunt; atque ipsa in vsu. Facta est nimio nequior, nec videor mihi, &c.

But if there be any likelyhood of remedie, yet to be hoped for; surely, it must needs come either from her selfe, or from others. Can it be first from her selfe; which obstinately defends her errors, not onely with tongue and pen, but with fire and sword too? which will not yeeld so much as that shee can erre? which refused to amend those notorious abuses, which by the moderate verdict of her Elect Cardinals, were condemned? and lastly, which by the palpable flatteries of her last and worst Parasites the Iesuites, is growne not secure onely, but prouder than euer shee was? Can it be then from others? How oft hath this been indeuoured in vaine? Rome may bee sacked and battered (as it hath often beene) by militarie forces; but purged by admonitions, conuictions, censures, it will neuer be. I remember on this occasion, what *Sisinnius* the Lector aduised Bishop *Nectarius* in the like case; That hee had euer found disputations so farre from reconciling of Schismes, that they are still wont to inflame the minds of heretikes to suffer contention; What then? Can it be from her selfe and others? Alas, how should it? vnlesse either others had power, or her selfe had will to bee redressed. For certainely if there be any one sparke of good hope yet aliue, it must be in the aid and determination of a generall councell; and such a Synod is no lesse impossibe, than reconciliation

Socr. l. 5. c. 10.

Potuerunt ne vero pacem esse pati pacis dissolutores.

Synod. Ariminens.

Ad constan. Theod. l. 16. c. 19.

conciliation it ſelfe. For who ſhall call it? who ſhall ſit Preſident in it? who ſhall bee preſent, and giue their voyces? What ſhall be the rule of the deciſions? what the order of execution? Let them bring forth (if they will) the ſiſter, or the daughter of that their Tridentine aſſembly, who can hold from ſmiles and ſcorne? Foſooth they would deale with vs (as *Luther* wittily ieſted of the ſummoning of this Councell by *Paul* the third) much like vnto them that mocke an hungry dogge with a cruſt and a knife; who in ſtead of giuing him the bread, let him feele the haſt: well may we reſolue with *Nazianzen*, to auoid all ſuch meetings of Biſhops, for that no ſuch Synod euer did good; but tended rather to the decay than aduantage of the Church: I remember *Iſidore* deriues the Latine word *Concilium, à cilijs oculorum*; for that all direct the ſight of their mindes into one center. There can therefore bee no Councell held by thoſe which profeſſe a generall and publike diſagreement of iudgement: In vaine ſhould we indeuour any ſuch courſe, vnleſſe euery one of them would reſolue to thinke of peace at home, and would perſwade his heart, laying aſide all preiudice, and wilfull reſpects of faction, ingenuouſly to ſubmit himſelfe to the truth when it once appeares, and more to regard their ſoules, than their eſtates: For can wee thinke it equall (as things now ſtand) that the ſame parties ſhould be allowed, witneſſes, plaintiffes, defendants, Iudges in their owne cauſe? Or ſhall wee perhaps hope, that thoſe priuiledges which haue hitherto beene trecherouſly and tyrannically vſurped by Papiſts, will now, vpon better aduiſement, be ingenuouſly giuen vp by them, and renounced? or that they will, now at laſt, thunder and lighten *Anathemaes* againſt their owne heads? Some fooles may hope for this, which are vnacquainted with that old verſe ſo common in the mouth and pen of *Lipſius*,

Moribus antiquis Reſtat Romana, viriſq;.

But for vs (vnleſſe Hee that doth wonders alone, by his ſtretched-out arme from heauen, ſhould mightily beyond all hope, effect this) we know too well that it cannot be done; Onely this one thing (which God hath promiſed) we doe verily expect; to ſee the day, when the LORD IESVS ſhall with the breath of his mouth deſtroy this lawleſſe-man, long ſince reuealed to his Church; and by the brightneſſe of his glorious comming, fully diſcouer, and diſpatch him. Not onely in the meanes, and way, but in the end alſo, is Rome oppoſite to heauen: The heauen ſhall paſſe away, by a change of qualitie, not an vtter deſtruction of ſubſtance; Rome, by deſtruction, not by change: Of vs therefore and them ſhall that old Bucolicke Verſe bee verified;

Out of each others breſt their ſwords they drew:
Nor would they reſt, till one the other ſlew.

πιὰ τα σύλλογον φεύγειν ἐπισκοπον; ὅτι μηδεμίας συνόδου τέλος χεῖρον, &c. *In Præſat. Concil. B. nij.*

Optat. Mileu. l. 7. Decr. 2. q. multi.

τον ἀνομον.

Hier. in Mat. 24. Theocr. eidiſſ. κκ Τῷ δ' ἄορ ἐν κολεοῖιν, &c.

Glory to God, Victorie to the Truth, Warre with Hereſie, Peace to the Church.

AMEN.

FINIS.

Quo vadis?

A IVST CENSVRE OF TRAVELL,

AS IT IS COMMONLY VNdertaken by the Gentlemen of our NATION.

By Ios. HALL.

LONDON,
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TO THE RIGHT HONOVRABLE, MY SINGVLAR GOOD LORD, EDWARD Lord DENNY, Baron of Waltham.

RIght Honourable:

IF euer any men had reaſon to be in loue with the face of a forraine entertainment, thoſe are they, which were admitted to the attendance of the truly Generous and Honorable, Lord HAY, *your moſt noble Sonne, in his late Embaſſage to* France; *in which number my vnworthineſſe was allowed to make one; who can therefore well witneſſe, that no man could either receiue more honour from a ſtrange Countrey, or doe more honour to his owne. What wanted there that might make men confeſſe themſelues more welcome than ſtrangers? Neither doubt I, but that after many ages,* France *it ſelfe will wonder at the bountifull expreſſions of her owne fauours. But whiles others were inioying the noble courteſies of the time, my thoughts entertained themſelues with ſearching into the proofe of that ordinarie Trauell, wherewith I ſaw men commonly affected; which I muſt needs confeſſe, the more I ſaw, the leſſe I liked. Neither is it in the power of any forraine munificence, to make me thinke ours any where ſo well as at home. Earthly commodities are no part of my thought: I looked (as I ought) at the ſoule; which I well ſaw, vſes not only to gather no moſſe in this rolling, but ſuffers the beſt graces it hath to moulder away inſenſibly in ſuch vnneceſſarie agitation. I haue now beene twiſe abroad: both times (as thinking my ſelfe worthy of nothing but neglect) I bent my eies vpon others, to ſee what they did, what they got: my inquirie found*

found our spirituall losse so palpable, that now at last my heart could not chuse but breake forth at my hand, and tell my Countrymen of the dangerous issue of their curiositie. I meddle not with the common iourneyes to the minerall waters of the Spa; *to which many sicke soules are beholden for a good excuse: who whiles they pretend the medicinall use of that spring, can freely quaffe of the puddle of popish superstition; poysoning the better part, instead of helping the worse. These I leaue to the best Physitian, Authoritie; which, if it may please to vndertake the cure, may perhaps saue as many English soules from infection, as that water cures bodies of diseases. I deale onely with those, that professe to seeke the glory of a perfect breeding, and the perfection of that, which we call Ciuilitie, in Trauell: of which sort I haue (not without indignation) seene too many lose their hopes and themselues in the way; returning as emptie of grace, and other vertues, as full of words, vanitie, mis-dispositions. I dedicate this poore discourse to your Lo: as (besides my daily renued obligations) congratulating to you the sweet libertie and happy vse of your home; who like a fixed starre may well ouer-looke these planets, and by your constant settledness, giue that aime to inferiour eyes, which shall bee in vaine expected from a wandring light. The God of heauen, to whose glory I haue intended this weake labour, giue it fauour in the sight of his Church, and returne it backe, but with this good newes, that any one of the sonnes of* Iaphet *is hereby perswaded to dwell euer in the tents of* Sem. *Vnto that diuine protection, I humbly betake your Lo: iustly vowing my selfe*

Your Lo: humbly deuoted in all faithfull

and Christian obseruance,

IOS: HALL.

QVO VADIS?

SECT. I.

IT is an ouer-rigorous conſtruction of the workes of God, that in moting our ILAND with the Ocean he meant to ſhut vs vp from other Regions; For God himſelfe that made the Sea, was the Author of Nauigation, and hath therein taught vs to ſet vp a wooden bridge, that may reach to the very Antipodes themſelues: This were to ſeeke diſcontentment in the bountie of God, who hath placed vs apart, for the ſingularite of our happineſſe, not for reſtraint.

There are two occaſions wherein Trauell may paſſe, Matter of traffique, and Matter of State. Some commodities God hath confined to ſome Countries, vpon others he hath with a full hand powred thoſe benefits, which he hath but ſprinkled vpon ſome. His wiſe prouidence hath made one Countrey the Granarie, another the Celler, another the Orchard, another the Arſenall of their neighbours, yea of the remoteſt parts. The earth is the Lords, which he ment not to keepe in his hands, but to giue; and he which hath giuen no man his faculties and graces for himſelfe, nor put light into the Sunne, Moone, Starres for their owne vſe, hath ſtored no parcell of earth with a purpoſe of priuate reſeruation. *Salomon* would neuer haue ſent his Nauie for Apes and Peacocks, but yet held gold and timber for the building of Gods houſe, and his owne, worthy of a whole three yeeres voyage: The Sea and Earth are the great Cofers of God; the diſcoueries of Nauigation are the keyes, which whoſoeuer hath receiued, may know that hee is freely allowed to vnlocke theſe cheſts of Nature without any neede to picke the wards. Wiſe *Salomons* compariſon is reciprocall: A ſhip of Merchants that fetches her wares from farre is the good Huſwife of the Common-wealth; and if ſhee were ſo in thoſe blinde Voyages of antiquitie, which neuer ſaw Needle nor Card, how much more thriftie muſt ſhee needs bee in ſo many helps both of Nature and Art? Either *Indies* may bee ſearched for thoſe treaſures, which God hath laid vp in them for their farre-diſtant owners; Onely let our Merchants take heed, leſt they goe ſo far, that they leaue God behinde them; that whiles thy buy all other things good cheape, they make not an ill match for their ſoules, leſt they end their proſperous aduentures in the ſhipwracke of a good conſcience.

SECT.

Sect. II.

And for matter of policie, nothing can be more plaine than that our correspondence with other Nations cannot possibly bee held vp, without intelligence of their estate, of their proceedings; The neglect whereof were no other than to prostrate our selues to the mercy of an hollow friendship, and to stand still, and willingly lie open whiles we are plaid vpon by the wit of vntrustie neighbour-hood. These eyes and eares of Sate are necessarie to the well-being of the head; In which number I doe not include those priuate Inter-lopers intelligence, that lie abroad onely to feed some vaine Cameleons at home with the aire of Newes, for no other purpose saue idle discourse; but onely those profitable Agents, whose industry either fitteth them abroad for publike imployment, or imployeth them after due maturitie, in the fit seruices of the Common-wealth: neither my censure nor my direction reaches to either of these occasions. It is the Trauell of curiositie wherewith my quarrell shall be maintained; the inconueniences whereof my owne Senses haue so sufficiently witnessed, that if the wise Parents of our Gentry could haue borrowed mine eyes for the time, they would euer learne to keepe their sonnes at home, and not wilfully beat themselues with the staffe of their age: vpon them let my pen turne a little, as those that are more than accessaries to this both priuate and publike mischiefe.

Sect. III.

It is the affectation of too early ripenes that makes them prodigall of their childrens safetie and hopes; for, that they may bee wise betimes, they send them forth to the world in the minoritie both of age and iudgement, like as fond mothers vse to send forth their daughters on frosting, early in cold mornings (though into the midst of a vaporous and foggie ayre) and whiles they striue for a colour, lose their health. If they were not blinded with ouer-weening and desire, they could not but see that their vnsetlednes carries in it a manifest perill of miscarriage; grant that no danger were threatned by the place, experience giues vs, that a weake limbde childe, if he be suffered to vse his legges too soone, too much, lames himselfe for euer; but if he walke in vneuen ground, he is no lesse subiect to maimes, than crookednes. Doe they not see how easily a young twig is bowed any way? Doe they not see that the Midwife and Nurse are wont to frame the gristly head of the Infant to any fashion? May not any thing be written vpon a blanke? And if they make choice of this age, because it is most docible, and for that they would take the day before them, why do they not consider, that it is therefore more docible of euill, since wickednesse is both more insinuatiue and more plausible than vertue, especially when it meets with an vntutored Iudge; and seeing there is so much inequality of the number of both, that it is not more hard to find vertue, than to misse vice: Heare this then, ye careless Ostriches, that leaue your eggs in the open sand for the Sun to hatch, without the feare of any hoofe that may crush them in peeces, haue your stomacks resolued to digest the hard newes of the ruine of your children? Do yee professe enmitie to your owne loynes? then turne them (as you doe) loose to these dangers, ere they can resist, ere they can discerne; but if yee had rather they should liue and grow, bestow vpon them the kindly heat of your best plumes, and shelter them with your own brest and wings, till nature haue opened a seasonable way to their owne abilities.

Sect. IIII.

Yea, let it be my iust complaint in this place, that in the very transplantation of our Sonnes to the safer soyle of our owne Vniuersities, and Innes of Court, nothing is more preiudiciall than speed. Perfection is the childe of Time; neither was there euer any thing excellent, that required not meet leisure: but besides, how com-

commonly it is ſeene, that thoſe which had wont to ſwimme onely with bladders, ſinke when they come firſt to truſt to their owne armes? Theſe Lap-wings that goe from vnder the wing of their damme with the ſhell on their heads, runne wilde. If Tutors bee neuer ſo carefull of their early charge, much muſt bee left to their owne diſpoſition; which if it leade them not to good, not onely the hopes of their youth, but the proofe of their age lies bleeding. It is true, that as the French Lawyers ſay merrily of the Normans, which by a ſpeciall priuilege are reputed of full age at 21. yeares, whereas the other French ſtay for their fiue and twentieth, that *Malitia ſupplet ætatem*; ſo may I ſay of the younglings of our time, that Precocitie of vnderſtanding ſupplieth age & ſtature: but as it is commonly ſeene, that thoſe bloſſomes which ouer-runne the ſpring, and will be looking forth vpon a February-Sunne, are nipped ſoone after with an Aprill froſt when they ſhould come to the knitting: ſo is it no leſſe ordinary that theſe rathe-ripe wits preuent their owne perfection, and after a vaine wonder of their haſte, end either in ſhame, or obſcuritie. And as it thus falls out euen in our Vniuerſities (the moſt abſolute & famous Seminaries of the world) where the Tutors eye ſupplies the Parents; ſo muſt it needs much more, in thoſe free and honourable Innes (as they are called, for their libertie, Colleges for their vſe) of our Engliſh Gentry, wherein each one is his owne maſter in reſpect of his priuate ſtudy and gouernment. Where there are many pots boyling, there cannot but be much ſcumme, the concourſe of a populous citie affords many brokers of villany, which liue vpon the ſpoyles of young hopes, whoſe very acquaintance is deſtruction. How can theſe nouices, that are turned looſe into the maine, ere they know either coaſt, or compaſſe, auoid theſe rockes and ſhelues, vpon which both their eſtates and ſoules are miſerably wracked? How commonly doe they learne to roare in ſtead of pleading, and in ſtead of knowing the lawes, learne how to contemne them? Wee ſee and rue this miſchiefe, and yet I know not how careleſſe we are in preuenting it. How much more deſperate muſt it then needs be to ſend forth our children into thoſe places which are profeſſedly infectious, whoſe very goodnes is either impietie, or ſuperſtitiō? If we deſired to haue ſons poyſoned with misbeleefe, what could we doe otherwiſe? Or what elſe doe thoſe Parents, which haue bequeathed their children to Antichriſtianiſme? Our late iourney into *France* informed me of ſome ordinary factors of *Rome*, whoſe trade is the tranſporting and placing of our popiſh nouices beyond the ſeas; one whereof (whoſe name I noted) hath bin obſerued to carry ouer ſix ſeuerall charges in one yeare. Are we ſo fooliſh to go their way, whiles we intend a contrary period? Doe we ſend our ſonnes to learne to be chaſte in the midſt of *Sodome*? The world is wide and open; but our ordinary trauell is ſouthward, into the iawes of danger: for ſo far hath Satans policie preuailed, that thoſe parts which are only thought worth our viewing, are moſt contagious; and wil not part with either pleaſure, or information, without ſome tang of wickednes. What can we plead for our confidence, but that there is an houſhold of righteous *Lot* in the midſt of that impure Citie; that there are houſes in this *Iericho*, which haue ſcarlet threds ſhining in their windowes, that in the moſt corrupted aire of Poperie, ſome well reformed Chriſtians draw their breath, and ſweeten it with their reſpiration? Bleſſed be God, that hath reared vp the towers of his *Sion* in the midſt of *Babylon*. We muſt acknowledge, not without much gratulation to the Goſpell of Chriſt, that in the very hotteſt climates of oppoſition, it findes many clients, but more friends; and in thoſe places, where authority hath pleaſed to giue more aire to the truth, would haue had many more, if the Reformed part had happily continued that correſpondence in ſome circumſtances with the Roman Church, which the Church of *England* hath hitherto maintained. God is my record how free my heart is both from partialitie and preiudice. Mine eies and eares can witneſſe with what approoſe and applauſe diuers of the Catholiques Royall (as they are tearmed) entertained the new-tranſlated Liturgy of our Church, as maruelling to ſee ſuch order and regular deuotion in them, whom they were taught to condemne for heretical. Whole allowances I well ſaw, might with a little helpe, haue been raiſed higher, from the practiſe of our Church, to ſome points of our iudgement. But if true religion were in thoſe parts yet

better attended, and our young Traueller could find more abetters, and examples, of pietie, on whom we might relie, yet how safe can it bee to trust young eies with the view and censure of truth or falshood in religion? especially when truth brings nothing to this barre, but extreme simplicity; and contrarily, falshood, a gawdy magnificence, and proud maiesty of pompous ceremonies, wherewith the hearts of children and fooles are easily taken. That Curtizan of *Rome* (according to the manner of that profession) sets out her selfe to sale in the most tempting fashion; here want no colours, no perfumes, no wanton dresses; whereas the poore Spouse of Christ can onely say of her selfe *I am blacke, but comely.* When on the one side they shall see such rich shrines, garish Altars, stately Processions, when they shall see a Pope adored of Emperors, Cardinals preferd to Kings, Confessors made Saints, little children made Angels, in a word nothing not outwardly glorious: on the other side, a seruice without welt or gard, whose maiestie is all in the heart, none in the face, how easily may they incline to the conceit of that Parisian dame, who seeing the procession of *S. Genouefue* goe by the streets, could say, (*O que belle*, &c.) How fine a religion is ours in comparison of the *Hugenots?* Whereto must be added, that (supposing they doe not carry with them, but rather go to fetch the language of the place) some long time needs be spent, ere they can receiue any helpe to their deuotion; whiles in the meane season, their vnthriuing intermission is assailed with a thousand suggestions: And who sees not that this *lucrum cessans* (as the Ciuilians terme it) offers an open aduantage to a busie aduersarie?

Sect. VI.

IN a word, it hath beene the old praise of early rising, that it makes a man healthfull, holy, and rich; whereof the first respects the body, the second the soule, the third the estate: all fals out contrary in an early trauell. For health: The wise prouidence of God hath so contriued his earth, and vs, that he hath fitted our bodies to our clime, and the natiue sustenance of the place vnto our bodies. The apparant difference of dyet (and of drinkes especially) falling into so tender age, must needs cause a iarre in the constitution; which cannot in all likelihood, but send forth distemper into the whole course of the ensuing life. The streame runnes like the fountaine, and speeds well, if at last, by many changes of soile it can leaue an ill quality behinde it: besides that the mis-gouernance of diet, whereto their liberty laies them open in the weakenesse of their pupillage, cannot but be extremely preiudiciall. In this point let experience be consulted with; her vnpartiall sentence shall easily tell vs, how few young Trauellers haue brought home, sound and strong, and (in a word) English bodies. As for holinesse, we lose our labour, if this discourse proue not that it hath none so great enemie as timely trauell; at once doe we hazard to abandon God and our home: set an empty pitcher to the fire, it cracks presently, whereas the full will abide boyling. It was the younger sonne in the Gospell, who therefore turnes vnthrift, because he got his portion too soone into his hands, and wandred into a farre countrey. The eie of the Parent, and the ferule of the master, is all too little to bring our sonnes to good. Where then there is neither restraint of euill, nor helps to grace, how should their conditiō be other than hopeles? The soyle doth much in many plants: the Persian *Hyoscyamus* if it be translated to *Egypt*, proues deadly; if to *Ierusalem*, safe and wholesome: neither is it otherwise with some dispositions, which may iustly curse the place, as accessorie to their vndoing. Lastly, for riches, not of the purse, (which is not here thought of) but of the minde, what can bee expected from that age, which is not capable of obseruation, careless of reposition? whereof the one gets, the other keepes the treasure of our vnderstanding. What is this age fit to look after but Butterflies? or birds nests, or perhaps the gay coat of a Courtier? And if remarkable considerations be put into it by others, they are as some loose pearles, which for want of filing vpon a string, shake out of our pockets; so as all the wealth of a young

Traueller

Traueller is onely in his tongue, wherein he exceeds his mothers Parrat at home, both for that he can ſpeake more, and knowes that he ſpeaketh.

Sect. VII.

And in truth, it is not onely in Trauell, wherein we may iuſtly complaine of the inconueniency of haſte, but (that wee may looke a little aſide) in all the important buſineſſes of our life, eſpecially in mariages and profeſſions: The ordinary haſte in the one (before the face can deſcry the ſex) fils the world full of beggery and impotence; and no leſſe haſte in the other, fils it as full of ignorance and imperfection. For on the one ſide, where the vigour of nature wants, what can be propagated but infirmitie? or how can hee skill to liue that wants experience? On the other, what plenty of water can there bee, where the lead of the ciſterne is put all into the pipes? where thoſe that ſhould be gathering knowledge for themſelues, ſpend it (like vnthrifty heires) vpon others, as faſt as they get it. I am deceiued, if I haue not touched one of the maine grounds of that vniuerſall decay of Arts and Men, wherewith the world is commonly checked: They muſt be mightier and wiſer, that know how to redreſſe it.

Sect. VIII.

But let vs giue our Traueller (that which parents ſeldome care to giue) maturitie of age; let him be as ripe as time can make him; what is the beſt aduantage which his abſence can promiſe vs? Let vs lay the benefits of Trauell in the one ſcale, the inconueniences in the other; whetherſoeuer ouer-weighs, ſhall ſway downe the beame of our iudgement. The priuate contentment of a mans own heart in the view of forraine things, is but a better name of an humorous curioſity. If a man yeeld to run after his appetite and his eye, he ſhall neuer know where to reſt, and after many idle excurſions, ſhall lie downe, weary, but vnſatisfied. For, giue me a man that hath ſeene *Iudaſſes* Lanthorne at *S. Denniſes*, the Epheſian *Diana* in the Lovure, the great veſſell at *Heydelberg*, the Amphitheater at *Niſmes*, the ruines and halfe-lettred monuments of the ſeuen hils, and a thouſand ſuch rarities; what peace hath his heart, aboue thoſe that ſit at home, and contemne theſe toies? And what if that mans fancy ſhall call him to the ſtables of the great *Mogol*, or to the ſolemnities of *Mecha*, or to the Library of the Mountaine of the Moone, will he be ſo far the drudge or Lacquay of his owne imagination, as to vndertake this pilgrimage? Or where will he ſtay at laſt, vpon his returne? If he haue ſmelt the ill ſented cities of France, or haue ſeene faire *Florence*, rich *Venice*, proud *Genena*, *Lucca* the induſtrious: if then his thoughts ſhall tempt him to ſee the rich Gluttons houſe in *Ieruſalem*, or inuite him to *Aſmere*, or *Bengala*, muſt he goe? And if he can deny and chide his owne vnprofitable deſires, at the laſt, why began he no ſooner? That could not be forborne too early, which at laſt wee repent to haue done: he therefore that trauels onely to pleaſe his fantaſie, is like ſome woman with childe, that longs for that peece which ſhee ſees vpon anothers trencher, and ſwounds if ſhe miſſe it; or ſome Squire of Dames that doats vpon euery beauty, and is euery day loue-ſicke anew: Theſe humors are fitter for controlment than obſeruation.

Sect. IX.

IT is an higher faculty that Trauell profeſſeth to aduance, the ſupreme power of our vnderſtanding, which if from hence it may be manifeſtly improued, he ſhould not be worthy to tread vpon the earth that would not emulate *Drake* and *Candiſh*, in compaſſing it: but ſet aſide the ſtudy of ciuill Law, (which indeed finds better helps abroad) all Sciences (the word may ſeeme proud, but it is true) may be more both fitly wooed, & more ſurely won, within our foure ſeas: for what learning is that, which the ſeas, or Alpes, or Pyrenees haue ingroſſed from vs? what profeſſion either liberall, or manuary, wherein the greateſt maſters haue not beene at leaſt equalled by our home-bred Ilanders? What hath this or the former age knowne, more eminent for learning, than ſome of ours, which haue neuer trod on any but their owne earth? And (as good market-men by one handfull iudge of all the whole ſacke) why may we not finde cauſe to thinke ſo of the reſt, if they would not bee wanting to themſelues? I am ſure the Vniuerſities of our Iland know no matches in all the world; vnto whoſe perfection (that as they exceed others, ſo they may no leſſe exceed themſelues) nothing wanteth, but ſeuere execution of the wiſe and carefull lawes of our Anceſtors, and reſtraint of that libertie, which is the common diſeaſe of the time. And why ſhould not the childe thriue as well with the mothers milke, as with a ſtrangers? Whether it be the enuie, or the puſillanimitie of vs Engliſh, we are ſtill ready to vnder-value our owne, and admire forrainers; whiles other Nations haue applauded no profeſſors more than thoſe which they haue borrowed from vs; neither haue we beene ſo vnwiſe, as to lend forth our beſt: our neighbours (which ſhould bee our corriuals in this praiſe) ſhall bee our Iudges; if thoſe few of our Writers, which could bee drawne forth into the publike light, haue not ſet copies to the reſt of the world, not without iuſt admiration. And how many ſtarres haue wee of no leſſe magnitude, that will not be ſeene? Bleſſed bee God (who hath made this Word as true, as it is great) no Nation vnder heauen ſo aboundeth with all variety of learning, as this Iland. From the head of Gods annointed doth this ſweet perfume diſtill to the vtmoſt skirts of this our region. Knowledge did neuer ſit crowned in the Throne of Maieſtie, and wanted either reſpect, or attendance. The double praiſe which was of old giuen to two great Nations, That *Italie* could not bee put downe for armes, nor *Greece* for learning, is happily met in one Iland. Thoſe therefore that croſſe the Seas to fill their braine, doe but trauell Northward for heat, and ſeeke that candle which they carry in their hand.

Sect. X.

YEa ſo farre is our ordinary Trauell from perfecting the intellectiue powers of our Gentrie, that it rather robs them of the very deſire of perfection. For what diſcouragements ſhall they finde from the loue of ſtudies, in thoſe parts which are moſt ſought to for ciuility? Who knowes not that they are growne to that height of debauchment, as to hold learning a ſhame to Nobility; eſteeming it as a fit guard for the long robe only, too baſe for their Tiſſues? An opinion ſo ſauouring of proud ignorance, and ignorant looſeneſſe; that I cannot honour it with a confutation. Who would thinke that the reaſonable ſoule of men, not profeſſedly barbarous, ſhould bee capable of ſuch a monſter? What is learning, but reaſon improued? And can reaſon ſo farre degenerate, as to hate and contemne it ſelfe? Were theſe men made only for a ſword, or a dogge, or an horſe? Onely for ſport or execution? I know not wherein *Lewis* the Eleuenth ſhewed himſelfe vnwitty, but in the charge which hee gaue to his Sonne, to learne no more Latine, but, *Qui neſcit diſſimulare, neſcit viuere:* and would this alone teach him to rule well? Doth the Art of Arts (ſuch is the gouernment of men) require no grounds but diſſimulation, or ignorance? Euen to the feeding of hogges, or ſheepe,

ſheepe, there is more or better skill neceſſarie. How vnlike is this to a ſucceſſor of *Charles* the great, whoſe word it had wont to bee, that hee had rather abound in knowledge, than wealth? In the Court of our King *Henry* the Eighth, a certaine great Peere (of this diet) could ſay, it was enough for Noblemens ſonnes to winde their horne, and carry their Hawke faire; that ſtudie was for the children of a meaner ranke: To whom *Pace* iuſtly replied, that then Noblemen muſt be content that their children may winde their hornes, and carry their Hawkes, while meaner mens ſonnes do weild the affaires of State. Certainly, it is a blinde and lame gouernment that lacks learning; whoſe ſubiects, what are they elſe; but as lims of a body whoſe head wanteth ſenſes, which muſt needs therefore faile of either motion, or ſafety? From hence it is, that ſo few of the forraine Nobles are ſtudious, in compariſon of ours; (in which regard I am not aſhamed to recant that which my vn-experience hath (out of hearſay) written in praiſe of the French education) and thoſe few that haue ſtolne the turning ouer of bookes, hide their skill, leſt they ſhould be made to bluſh at their vertue. What braue Trophees and rich monuments hath the pen of our gracious Soueraigne raiſed of himſelf vnto all poſterities? When ignorance and malice haue ſhot their bolt, the glory of his great wiſdome, and knowledge, ſhall more fill the mouthes and affect the hearts of all ſucceeding ages, than of his greatneſſe. *Paul* the fift, and his greateſt Chaplaines, *Bellarmine* and *Perron*, haue felt the weight of his hand; whereas the great King that ſtiles himſelfe Catholike, when hee comes to paſſe his cenſorious edict vpon Cardinall *Baronius* (who in the eleuenth Tome of his Hiſtorie ſeemed too buſie in faſtening the Title of the Kingdome of Sicilie vpon the Pope) profeſſeth to ground his intelligence of this wrong onely vpon others eyes; as if a booke (though of a Cardinall) were too meane an obiect for the view of Maieſtie. And as all ſubordinate greatneſſe flowes from the head, ſo doe commonly alſo the diſpoſitions; Neither haue the Doctors of the Romiſh Church (vpon whom the implicite faith of the Laitie is ſuſpended) found it any ill policie, to cheriſh this diſlike of bookiſhneſſe in the great: for whiles the candle is out, it is ſafe for them to play their tricks in the darke: and if the *Aſſyrians* be once blinded, how eaſily may they bee lead into the midſt of any *Samaria*? If the light of knowledge might freely ſhine to the world, Popery would ſoone be aſhamed of it ſelfe, and vaniſh amongſt the workes of darkneſſe. Now how well theſe examples, and this conuerſation, ſhall whet the appetite vnto good ſtudies, it cannot be hard to iudge.

Edicto del Rey Don Phelippe d' Eſpaña contra e Tratado della Monarchia de Sicilia eſcrito por Cesar Baronio Cardinal nel Tomo vndecimo de ſus Annales Eccleſiaſticos.

Sect. XI.

BVT perhaps it is not the learning of the Schoole, but of the State, wherein our Traueller hopes for perfection: The ſite and forme of Cities, the faſhion of gouernment, the manners of people, the raiſing and rate of forraine reuennues, the deportment of Courts, the menaging both of war and peace, is that wherein his owne eye ſhall be his beſt intelligencer; the knowledge whereof ſhall well requite his labour, whether for diſcourſe or for vſe. What if I ſay, that (ſaue the ſoothing vp of our fancie in all this) theſe leſſons may be as well taken out at home? I haue knowne ſome that haue trauelled no further than their owne cloſet, which could both teach and correct the greateſt Traueller, after all his tedious and coſtly pererrations: what doe wee but loſe the benefit of ſo many iournals, maps, hiſtoricall deſcriptions, relations; if we cannot with theſe helps, trauell by our owne fire-ſide? He that trauels into foraine Countries, talks perhaps with a Peaſant, or a Pilgrim, or a Citizen, or a Courtier; and muſt needs take ſuch information as partiall rumour, or weake coniecture can giue him; but he that trauels into learned and credible Authors, talks with them who haue ſpent themſelues in bolting out the truth of all paſſages; and who hauing made their labours publike, would haue beene like to heare of it, if they had miſ-reported. The ordinary Traueller propounds ſome prime Cities to himſelfe, and thither he walkes right forward; if he meet with ought that is memorable in the way, he takes it vp; but how many

thouſand matters of note fall beſide him, on either hand; of the knowledge whereof he is not guilty: Whereas ſome graue and painfull Author hath collected into one view, whatſoeuer his Countrey affoords worthy of marke; hauing meaſured many a foule ſtep for that, which wee may ſee dry-ſhod; and worne out many yeeres in the ſearch of that, which one houre ſhall make no leſſe ours, than it was his owne. To which muſt be added, that our vnperfect acquaintance may not hope to finde ſo perfect information on the ſudden, as a naturall inhabitant may get, by the diſquiſition of his whole life. Let an Italian or French paſſenger walke thorow this our *Iland*, what can his Table-bookes carry home, in compariſon of the learned Britaine of our *Camden*, or the accurate Tables of *Speed*? Or if one of ours ſhould (as too many do) paſſe the Alpes, what pittances can his wild iourny obſerue, in compariſon of the *Itinerarie* of *Fr. Schottus*, and *Capugnanus*? Or he that would diſcourſe of the Royalties of the French Lillies, how can he be ſo furniſhed by flying report, as by the elaborate gatherings of *Caſſaneus* or of *Degraſſalius*? What ſhould I bee infinite? This age is ſo full of light, that there is no one countrey of the habitable world, whoſe beames are not croſſed and interchanged with other; Knowledge of all affaires, is like muſicke in the ſtreets, whereof thoſe may partake, which pay nothing. Wee doe not lie more open to one common ſinne, than to the eies and pens of our neighbours; Euen China it ſelfe, and Iaponia, and thoſe other remoteſt Iſles, and Continents (which haue taken the ſtricteſt order for cloſeneſſe) haue receiued ſuch diſcoueries, as would rather ſatisfie a Reader, than prouoke him to amend them. A good booke is at once the beſt companion, and guide, and way, and end of our iourney. Neceſſity droue our forefathers out of doores, which elſe in thoſe miſty times had ſeene no light: wee may with more eaſe, and no leſſe profit, ſit ſtill, and inherit, and enioy the labours of them, and our elder brethren, who haue purchaſed our knowledge with much hazard, time, toyle, expence, and haue beene liberall of their bloud (ſome of them) to leaue vs rich.

Sect. XII.

AS for that verball diſcourſe, wherein I ſee ſome place the felicity of their Trauell (thinking it the only grace, to tel wonders to a ring of admiring ignorants) it is eaſie to anſwer; that table-talke is the leaſt care of a wiſe man; who like a deepe ſtreame deſires rather to runne ſilent; and as himſelfe is ſeldome tranſported with wonder, ſo doth he not affect it in others; reducing all to vſe, rather than admiration, and more deſiring to benefit, than aſtoniſh the hearer; withall, that the ſame meanes which enable vs to know, doe at once furniſh vs with matter of diſcourſe, and for the forme of our expreſſion, if it proceed not from that naturall dexteritie which we carry with vs, in vaine ſhall wee hope to bring it home; the change of language is rather an hinderance to our former readineſſe; and if ſome haue fetcht new noſes, and lips, and eares from Italie (by the helpe of *Tagliacotius*, and his ſchollars) neuer any brought a new tongue from thence. To conclude, if a man would giue himſelfe leaue to be thus vaine and free, like a mill without a ſcluſe, let him but trauell thorow the world of bookes, and he ſhall eaſily be able to out-talke that tongue, whoſe feet haue walkt the furtheſt; what hath any eye ſeene, or imagination deuiſed, which the pen hath not dared to write? Out of our bookes we can tell the ſtories of the *Monocelli*, who lying vpon their backs, ſhelter themſelues from the Sunne with the ſhadow of their one only foot. We can tell of thoſe cheape-dieted men, that liue about the head of Ganges, without meat, without mouthes, feeding only vpon aire at their noſthrils: Or of thoſe headleſſe Eaſterne people, that haue their eyes in their breaſts (a miſ-conceit ariſing from their faſhion of attire, which I haue ſometimes ſeene): Or of thoſe *Coromandæ*, of whom *Pliny* ſpeakes, that couer their whole body with their eares: Or of the perſecutors of *S. Thomas* of *Canterbury*, whoſe poſteritie (if we beleeue the confident writings of *Degraſſalius*) are borne with long and hairie tailes, ſouping after them; which (I imagine)

gaue

gaue occaſion to that prouerbiall ieſt, wherewith our mirth vſes to vpbraid the Kentiſh: Or of *Amazons*, or *Pigmees*, or Satyres, or the *Samarcandean Lambe*, which growing out of the earth by the nauell, grazeth ſo farre as that naturall tether will reach: Or of the Bird *Ruc*, or ten thouſand ſuch miracles whether of nature, or euent. Little need wee to ſtirre our feet to learne to tell either loud lies, or large truths. We haue heard a bird in a cage ſing more change of notes, than others haue done in the wilde liberty of the wood. And as for the preſent occurrences of the time, the world about vs is ſo full of Preſſes, that it may, and is growne ſo good a fellow, that it will impart what it knowes to all the neighbours: whoſe relations, if ſometimes they ſwarue from truth, we may well conſider, what variety of report euery accident will yeeld; and that therefore our eares abroad are no whit more credible, than our eyes at home. Yea rather, as *Tully* could ſay, that at *Antium* he could heare the newes of *Rome*, better than at *Rome*, ſo may we oft-times better heare and ſee the newes of *France*, or *Spaine*, vpon our Exchange, than in their *Paris*, or *Madrill*: Since (what liberty ſoeuer tongues may take to themſelues) a diſcreet man will be aſhamed to ſubſcribe his name to that, whereof hee may be afterwards conuinced.

Sect. XIII.

Since therefore Trauell cannot out-bid vs in theſe higheſt commodities, which concerne the wealth of the minde; all the aduantage it can afford vs, muſt bee in thoſe mixt abilities, wherein our bodies are the greateſt partners, as dancing, fencing, muſicke, vaulting, horſemanſhip; the onely profeſſions of the miſ-named Academies of other Nations. Who can denie that ſuch like exerciſes are fit for young Gentlemen, not onely for their preſent recreation, but much more for the preparing of them to more ſerious action? Yet muſt theſe learne to know their places: what are they elſe but the varniſh of that picture of Gentry, whoſe ſubſtance conſiſts in the lines and colours of true vertue? but the lace or facing of a rich garment? but the hang-bies of that royall court which the ſoule keeps in a generous heart? He that holds Gentilitie accompliſhed with theſe (though laudible) qualities, partakes more of his horſe, than his horſe can poſſibly of him. This skill then is worthy of our purchaſe, yet may not be bought too deare; and perhaps need not to be fetcht ſo far. Neither my profeſſion, nor my experience will allow me to hold compariſons in this kinde; but I haue bin heartned by no meane maſters of theſe Arts, to ſay that our Nation haue yeelded ſome in all theſe faculties, which need not ſtoope vnto the proudeſt forrainer: ours haue no fault but one, that they are our owne; and what hath their Countrey offended, if their Art offend not? It is an humorous giddineſſe to meaſure the goodnes of any thing by the diſtance of miles, and where there is equality of worth, to neglect the neereſt. I ſlander our Nation if it be not ſicke of this diſeaſe, in the courſe of all Sciences. And if neereneſſe and preſence be the cauſe of our diſlike, why doe we not hate our ſelues, which are euer in our owne boſome? Why doe we not hate this faſtidious curioſity, which is too cloſe to vs? Perhaps perfection in theſe qualities is thinner ſowne amongſt vs, than ſome other-where; ſo as our Iland for want of worke, and encouragement, affoords no ſuch multitude of maſters: but how can we complaine of rareneſſe, ſince if our age yeeld vs but one excellent in each kinde, it is more than we are willing to vſe; and if the fault were not in our ſelues, one candle might light a thouſand. To inſtance in the beſt: The Horſe is a noble creature, which as it is the ſtrength and pride of *France*, ſo winnes the hearts and heeles of that Nation. The generality of their skill is nothing to a ſtranger; each priuate mans cunning reſts in himſelfe; it is onely the Teacher, whoſe ability may concerne vs. And whereas there is a double kinde of menage (as I haue heard) one for ſeruice, the other for pleaſure; in the firſt, our Maſters thinke they cannot yeeld vnto

the beſt; in the latter, if they grant themſelues exceeded, how many men haue taught their dogge the ſame tricks, with no leſſe contentment? In both, we haue the written directions of their greateſt Artiſts; who (for the perpetuity of their owne honour) failed not to ſay their beſt. And if theſe dead Maſters ſuffice not, we haue had, we may haue the beſt of their liuing: The conſcience of a mans excellency will abide no limits, but ſpurs him forth to winne admiration abroad; and if therewithall hee can finde aduancement of profit, how willingly doth he change his home? We haue had experience of this in higher profeſſions, much more of theſe vnder foot. One obſcure towne of *Holland* in our memory, had by this meanes drawne together at once the greateſt lights of *Europe*, and made it ſelfe then no leſſe renowned for Profeſſors, than it is now infamous for Schiſme. Feare of enuy forbids me to name thoſe amongſt vs, which haue honoured this Iland in the choice of their abode. Where Art is encouraged, it will ſoone riſe high, and goe farre, and not ſuffer a channell of the Sea to ſtay it from the preſence of a more bountifull patronage.

SECT. XIV.

BVT let vs grant theſe faculties ſo fixed vpon any Nation, that all our water muſt neceſſarily bee fetcht at their Well; and adde vnto theſe a few waſte complements, and mimicall courteſies, which muſt needs bee put into the match of our ordinarie trauell: and now let vs ſet downe, and ſee what we paid for this ſtock, & count our winnings: What muſt our compleat Traueller ſtake downe for this goodly furniture of his Gentrie? If not loſſe, danger; danger of the beſt part, if not all: a double danger; of corruption; of religion, and deprauation of manners; both capitall: And can we thinke theſe endowments ſo precious, that they ſhould be worth fetching vpon ſuch an hazard? Will any man (not deſperate) run into an infected houſe, to rifle for a rich ſuit? Will any man put his finger into a fiery crucible, to pull out gold? It is wittily taken of *Chryſoſtome*, when our Sauiour ſaid, *Ne exeatis in eremum*; that he ſayes not, Go forth into the deſart and ſee, but beleeue not; but giues an abſolute prohibition of going forth at all, that they might be out of the danger of misbeleefe. Tuſh, idle and melancholicke feares, ſay ſome of our Gallants; wherefore ſerues diſcretion, but to ſeuer good from ill? How eaſily may a wiſe man pull a Roſe, and not pricke his hand? How freely may he dip in this ſtreame, and not be drowned? Little doe theſe peremptorie reſoluers know, either the inſinuatiue power of euill, or the treacherie of their own heart in receiuing it, or the importunitie of deceiuers in obtruding it. They are the worſe for their trauell, and perceiue it not. An egge couered with ſalt, as our Philoſophers teach vs, hath the meat of it conſumed, whiles the ſhell is whole: many a one receiues poyſon, and knowes not when he tooke it. No man proues extremely euill on the ſudden. Through many inſenſible declinations doe we fall from vertue; and at the firſt are ſo gently ſeazed by vice, that we cannot beleeue our accuſers. It is miſchiefe enough, if they can bee drawne to a leſſe diſlike of ill; which now by long acquaintance is growne ſo familiar to their eyes, that they cannot thinke it ſo loathſome, as at the firſt view. The ſocietie of wilfull Idolaters will now downe with them, not without eaſe; and good meanings begin to bee allowed for the clokes of groſſe ſuperſtition. From thence they grow to a fauourable conſtruction of the miſ-opinions of the aduerſe part, and can complaine of the wrongfull aggrauations of ſome contentious ſpirits: and from thence (yet lower) to an indifferent conceit of ſome more politike poſitions, and practiſes of the Romaniſts. Neither is there their reſt. Hereupon enſues an allowance of ſome of their doctrines, that are more plauſible, and leſſe important, and withall a cenſure of vs that are gone too far from Rome. Now the mariage of Eccleſiaſticall perſons begins to miſlike them: the daily and frequent conſignation with the croſſe is not to no purpoſe: The retired life of the religious (abandoning the world forſooth) ſauours of much mortification; and Confeſſion giues no ſmall eaſe and contentment to the

the ſoule. And now by degrees, Popery begins to be no ill religion: If there cannot be a falſe fire of miſ-deuotion kindled in them, it is enough, if they can be cooled in their loue of truth; which how commonly it fals out amongſt vs, I had rather experience ſhould ſpeake, than my ſelfe. Some there are that by a ſpirituall *Antiperiſtaſis* haue growne hotter in their zeale, by being encompaſſed with the outward cold of irreligion, and error, who as they owe not this grace to themſelues, ſo are they more for wonder than imitation. If *Daniel* found a guard in the Lions den, ſhall another put himſelfe thither for ſhelter? And if *Peter* walk't vpon the pauement of the water, did the reſt of the Diſciples ſtep forth and follow him? That valiant Champion of Chriſt (ſince we are fallen vpon his name) who durſt draw his ſword vpon a whole troupe, after all his proteſtations of his inſeparableneſſe from his Maſter, was yet infected with the aire of the High Prieſts Hall: and whiles he but warmed himſelfe at that fire, cooled in his reſpect to his Sauiour. Although perhaps this cogitation working (as it commonly doth) remiſſely, cauſeth not any ſudden alteration in our Traueller, but (as we ſay of Comets and Eclipſes) hath his effect when the cauſe is forgotten. Neither is there any one more apparant ground of that lukewarme indifferency, which is fallen vpon our times, than the ill vſe of our wandrings: for our Trauellers being the middle ranke of men, and therefore either followers of the great, or commanders of the meaner ſort, cannot want conuenience of diffuſing this temper of eaſe, vnto both.

Sect. XV.

ALl this miſchiefe is yet hid with a formall profeſſion, ſo as euery eye cannot finde it: in others it dares boldly breake forth to an open reuolt. How many in our memory, whiles with *Dinah* they haue gone forth to gaze, haue loſt their ſpirituall chaſtity, and therewith both the Church, and themſelues? How many (like vnto the brooke *Cedron*) run from *Hieruſalem* thorow the vale of *Iehoſaphat*, and end their courſe in the dead ſea? A popiſh writer of our Nation (as himſelfe thought) not vnlearned, complaining of the obſtinacy of vs hereticks, deſpaires of preuailing, becauſe he findes it to be long agoe fore-prophecied of vs in the Booke of the Chronicles, *At illi Proteſtantes audire noluerunt.* It is well that Proteſtants were yet heard of in the old Teſtament, as well as Ieſuites; whoſe name, one of their owne by good hap hath found, *Num.* 26. 24. Like as *Eraſmus* found Friers in *S. Pauls* time, *inter falſos Fratres.* But it were better, if this mans word were as true, as it is idle. Some of ours haue heard to their coſt, whoſe loſſe ioyned with the griefe of the Church, and diſhonour of the Goſpel, we haue ſufficiently lamented. How many haue wee knowne ſtroken with theſe Aſpes, which haue died ſleeping? And in truth, whoſoeuer ſhall conſider this open freedome of the meanes of ſeducement, muſt needs wonder that we haue loſt no more; eſpecially if he be acquainted with thoſe two maine helps of our Aduerſaries, importunity and plauſibility. Neuer any Phariſee was ſo eager to make a Proſelyte, as our late factors of Rome: and if they be ſo hot ſet vpon this ſeruice, as to compaſſe ſea and land to winne one of vs, ſhall we be ſo mad as to paſſe both their ſea and land, to caſt our ſelues into the mouth of danger? No man ſetteth foot vpon their coaſt, which may not preſently ſing with the Pſalmiſt, *They come about mee like Bees.* It fares with them as with thoſe which are infected with the peſtilence, who (they ſay) are carried with an itching deſire of tainting others. When they haue all done, this they haue gained, that if Satan were not more buſie and vehement than they, they could gaine nothing. But in the meane time, there is nothing wherein I wiſh we would emulate them, but in this heat of diligence, and violent ambition of winning. *Pyrrhus* did not more enuy the valour of thoſe old Romane ſouldiers, which he read in their wounds, and dead faces, than we doe the buſie audacitie of theſe new. The world could not ſtand before vs, if our Truth might be but as hotly followed, as their falſhood. Oh that our God, whoſe cauſe we maintaine, would enkindle our hearts with the fire of holy zeale, but ſo much as Satan hath inflamed

Robert Pointz *in his preface to the teſtimonies for the reall preſence.* 2 *Chron.* 24.

Socrat. in Ioſuam l. 1. *c.* 2. *q.* 19. *Gretſer contra Lernæum, c.* 1. *&* 2. *Vere ait quidam hæreticus Ieſuitas in ſacris literis reperiri.*

inflamed theirs with the fire of fury and faction. Oh that he would ſhake vs out of this dull eaſe, and quicken our ſlacke ſpirits vnto his owne worke. Ariſe, O North, and come, O South, and blow vpon our garden, that the ſpices thereof may flow forth. Theſe ſuters will take no deniall, but are ready (as the faſhion was to doe with rich matches) to carry away mens ſoules whether they will or no. Wee ſee the proofe of their importunity at home: No bulwarke of lawes, no barres of iuſtice (though made of three trees) can keepe our rebaniſhed fugitiues from returning, from intermedling. How haue their actions ſaid in the hearing of the world, that ſince heauen will not heare them, they will try what hell can doe? And if they dare bee ſo buſie in our owne homes, where they would ſeeme ſomewhat awed with the danger of iuſtice; what (thinke we) will they not dare to doe in their owne territories, where they haue not free ſcope onely, but aſſiſtance, but incouragement? Neuer generation was ſo forward as the Ieſuiticall, for captation of wils amongſt their owne, or of ſoules amongſt ſtrangers. What ſtate is not haunted with theſe ill ſpirits? yea what houſe? yea what ſoule? Not a Princes Councell-Table, not a Ladies chamber can be free from their ſhameleſſe inſinuations. It was not for nothing, that their great Patron *Philip* the ſecond King of Spaine, called them *Clericos negotiadores*; and that *Marcus Antonius Columna*, Generall of the Nauy to *Pius Quintus* in the battell of *Lepanto*, and Viceroy of *Sicile*, could ſay to Father *Don Alonſo*, a famous Ieſuite, affecting to be of the counſell of his conſcience, *Voi altri padri di Ieſu hauete la mente al cielo, le mani al mondo, l' anima al diauolo.*

Sect. XVI.

YEt were there the leſſe perill of their vehemence, if it were only rude and boyſterous (as in ſome other ſects) that ſo (as it is in Canon ſhot) it might be more eaſily ſhund, than reſiſted: but here, the skill of doing miſchiefe contends with the power; their miſ-zealous paſſions hide themſelues in a pleaſing ſweetneſſe; and they are more beholden to policy, than ſtrength. What Gentleman of any note can croſſe our Seas, whoſe name is not landed in their books before hand, in preuention of his perſon, whom now arriued, if they finde vntractable through too much preiudice, they labour firſt to temper with the plauſible conuerſation of ſome ſmooth Catholike of his owne Nation: the name of his Countrey is warrant enough for his inſinuation. Not a word yet may be ſpoken of Religion; as if that were no part of the errand. So haue we ſeene an Hawke caſt off at an Hernſhaw, to looke and flie a quite other way, & after many careleſſe, and ouerly fetches, to towre vp vnto the prey intended. There is nothing wherein this faire companion ſhall not apply himſelfe to his welcome Countryman. At laſt, when he hath poſſeſt himſelfe of the heart of his new acquaintance, & got himſelfe the reputation of a ſweet ingenuity, and delightfull ſociableneſſe; he findes opportunities to beſtow ſome witty ſcoffes vpon thoſe parts of our religion, which lie moſt open to aduantage. And now it is time to inuite him (after other rarities) to ſee the Monaſtery of our Engliſh *Benedictines*, or (if elſewhere) thoſe Engliſh Colleges, which the deuout beneficence of our well-meaning neighbours (with no other intention than ſome couetous Farmers lay ſaltcats in their doue-coats) haue bountifully erected. There, it is a wonder if our Traueller meet not with ſome one, that ſhall claime kinred or Country of him in a more intire faſhion. The Society welcomes him with more than ordinary curteſie: neither can he refuſe (except he will be vnciuill) to be their gueſt. He cannot miſlike the loue of his Country men, he canno t fault their carriage. And now that they haue mollified the ſtiffeneſſe of his preiudice, and with much tempring fitted him for their mold, he is a taske meet for one of their beſt workmen; who willingly vndertaking it, hath learned to handle him ſo ſweetly, as if he would haue him thinke it a pleaſure to be ſeduced. Do we thinke this Doctor will begin firſt with the infallibility of their great Maſter, and perſwade him that a Necromancer, an Heretike, an Atheiſt, cannot erre in *Peters* Chaire? or tell him that hee may buy off his ſinnes as familiarly as hee may buy

wares

wares in the market? or teach him that a man may and muſt both make and eat his God to his breakfaſt? This hard meat is for ſtronger mawes. He knowes how firſt to beginne with the ſpoone, and to offer nothing to a weake ſtomacke, but diſcourſe of eaſie digeſtion: As firſt, that a Catholike ſo liuing and dying (by our confeſſion) may bee ſaued: That there is but one Church, as but one Chriſt; and that out of this Arke, there is no way but drowning: That this one Church is more likely to be found in all the world, than in a corner; in all ages, than in the laſt Century of yeeres; in vnity, than in diuiſion. And now comes in the glorious brag of the Roman Vniuerſality, their inuiolate Antiquity, their recorded ſucceſſions, their harmonious vnity, their confeſſed magnificence: That there is the mother Church, as to the reſt of Chriſtendome, ſo eſpecially to the Engliſh: How well a Monarchy (the beſt forme of gouernment) beſeemes the Church: How vnlikely it is that Chriſt would leaue his Spouſe in the confuſion of many heads, or of none. And now that we are but a rag torne from their coat; and where was our religion before *Luther* lay with *Bora*? And what miſerable ſubdiuiſions are there in our Proteſtancie? and what a gleaning are we to the harueſt of Chriſtendome? with infinite ſuggeſtions of this nature; able (as they are plauſibly vrged) to ſhake an vngrounded iudgement: which if they haue ſo farre preuailed, as that the hearer will abide himſelfe hood-winkt with this vaile of the Church, how eaſily ſhall time leade him into thoſe hateſuller abſurdities?

Sect. XVII.

IN all which proceeding, theſe impoſtors haue a double aduantage: Firſt, that they deliuer the opinion of their Church with ſuch mitigation and fauour, as thoſe that care to pleaſe, not to informe: forming the voice of the Church to the liking of the hearer, not the iudgement of the hearer to the voice of the Church: wherein it is not hard to obſerue, that Popery ſpoken and written are two things; In diſcourſe, nothing is more ordinary than to diſclaime ſome of their receiued poſitions, to blanch others. It is the malice of an aduerſary that miſ-reports them; they doe not hold that images ſhould bee adored; that the wood of the Croſſe ſhould be worſhipped with the very ſame deuotion that is due to Chriſt himſelfe; that the Church is the Iudge of Gods writings; that *Paul* the fift cannot erre; that a man may merit of his maker, much leſſe ſupererogate; that a mouſe may run away with that which either is, or was God Almighty; that it is lawfull to kill an hereticall King, and all other thoſe monſters of opinion, which their moſt claſſicke Authors haue both hatcht and ſhameleſly thruſt into the light of the world. They defie thoſe ridiculous Legends which we father vpon their Church; & how much do they ſcorne *S. Francis* his Bird, or his Wolfe, or his wounds, or his Apoſtles of Aſſiſe. Pope *Ioane* was but a fancy: Neuer Pope was an hereticke. If now we cry out of impudence, and call their allowed Writers to witnes; Loe, euen they alſo are forged by vs, and are taught to play booty on our ſide. Thus reſolued to out-face all euidence, they make faire weather of their fouleſt opinions, and inueigh againſt nothing ſo much as the ſpightfulneſſe of our ſlanders. It is not poſſible that any wiſe ſtranger ſhould be in loue with the face of their Church, if he might ſee her in her owne likenes, and therefore they haue cunningly masked one part of it, and painted another, ſo as thoſe features of hers, which are vgly and offenſiue, ſhal not appeare to any but her own eyes. And becauſe bookes are dangerous blabs, and will be telling the generations to come, how ſtrangely that face is altered with Age and Art, therefore their tongues are clipped alſo, and made to ſpeake none but her owne words. Out of this licence, and hope to winne, they can fit their diſhes to euery palate, and are ſo ſawcy, as to make the Church belie it ſelfe. Hence it was that a Spaniſh Father could teach, that it is not of the neceſſity of faith, to beleeue that the preſent Pope is the Vicar of Chriſt, and the ſucceſſor of *Peter*. That *Hoſtius* the Ieſuite could ſay, that the Pope abuſed his keyes, and the authority of the Church, in receiuing *Henry* the fourth. That another of his fellowes

Exemplar. Epiſt. ſcriptæ ad D. minum Paulinum quondam datarium ſub Clemente 8. beatæ memoriæ Pontificatu.
Ibid.
Ibid.

followes in a discourse with a French Bishop, could disparage the decision of his Holinesse in comparison of a Generall Councell. That *Menas* the Reader of Diuinity at *Valledolid*, following *Salas* the Iesuite, could affirme the lawfulnesse of the mariage of religious persons vpon a doubtfull reuelation. That more than one of that Order, haue dared to broach Confession by letters, against the Bull of *Clemen.* the 8. And if these men bee not sparing of their contradictions to that Vice-God of theirs, whose vassals they are by peculiar profession, how much more boldly will they swimme against the streame of any common opinion, that may concerne the bodie of that head?

Sect. XVIII.

THeir second aduantage is, that they regard not with what vntruths they make good their own assertions: It is all one with what morter or rubbish they build vp a side. From hence flow the confident reports, both of their miracles to conuince vs, and their slanders to disgrace vs. Father *Hayndius*, a Iesuite of 33. yeeres standing, amongst 52. complaints, which (out of an honest remorse) he put vp against his owne Society, to their Generall *Aquaviua*, findes this not the least, that his fellowes shamed not to seeke the honour of their Order, by cogging of miracles. What packets flie about daily of their Indian wonders? Euen Cardinall *Bellarmine* can abide to come in as an auoucher of these couzenages; who dares auerre that his fellow *Xauier* had not only healed the deafe, dumbe, and blinde, but raised the dead, whiles his brother *Acosta*, after many yeeres spent in those parts, can pull him by the sleeue, and tel him in his eare, so loud that all the world may heare him, *Prodigia nulla producimus, neq; vero est opus.* Of the same stampe are the daily-renewed miracles, reuelations, visions, wherewith any mans eares must needs be beaten amongst them. *Africke* was at the best but barren of nouelties, in comparison of *Rome*; and yet the world is incredulous, if it will not suffer it selfe gulled with these holy frauds. And no fewer are those lewd calumniations (the stuffe of all their inuectiues) whereby they labour to make vs loathsome to the world: our persons, our doctrines are loaded with reproaches; neither matters it how iust they are, but how spightfull. What other measure can bee expected of vs, when their best friends haue thus (vpon some priuate dislikes) smarted from them? Their owne holy Fathers, *Clement* the eighth, and *Sixtus Quintus*, and with them (the honour of the Iesuiticall Order) Cardinall *Tollet*, can all shew bloudy wales in their backes, from their lashes. Their late Patron of famous memory, whose heart they well merited, and keepe it (as their deare relique) enshrined in their *La-Flesche*, was after his death in their Pulpits proclaimed *Tyran* and worse: no maruell then if after the virulent declamations of our *Gifford* (their *Gabriel*), and the malicious suggestions of others of that viperous brood, we haue much adoe to perswade our neighbours, that we haue any Churches, Baptisme, Liturgie, Religion. I appeale then to all eyes and eares, how easie it is for a man that will take leaue to himselfe, of making what truth he lists, and defending them by what vntruths he pleaseth, to leade a credulous heart whither he pleaseth.

Lib. 4. de sal. ind. c. 12. &c.

Exemplar Epist. sup. cit.

Sect. XIX.

BVt if the power of falsified reason preuaile not, these desperate factors of Rome (as I haue beene informed) haue learned out of their acquaintance in the Court of the Prince of darknesse, to imploy stronger aid. On some of their hands, I feare, Magicall delusions, and deuillish incantations shall not want, rather than they will want

a client. Neither can this ſeeme ſtrange to any that knowes how familiarly the Roman Church profeſſes the ſolemne practiſe of coniuration; in ſuch a faſhion, as it doth more than trouble the beſt Caſuiſts, to ſet down a perfect difference betwixt their ſacred Magick, & the Diabolicall. From hence perhaps haue proceeded thoſe miraculous apparitions (if at leaſt they were any other but fancy, or fraud) wherewith ſome of our death-ſicke Gentlemen amongſt them haue bin frighted into Catholikes. A famous Diuine of *France*, ſecond to none for learning, or fidelitie, told me this one amongſt other inſtances, of his owne experience, which he yet liues to iuſtifie: A Gentleman of the Religion, whoſe wife was popiſhly deuoted, lying vpon the bed of his ſickneſſe, in expectation of death, ſends for this Diuine, his Paſtor; the ſicke mans wife ſends for a Ieſuite; both meet at the beds ſide; each perſwades him to his owne part; both plead for their religion at this barre, before theſe Iudges: after two houres diſputation, not onely the Gentleman was cheerefully confirmed in that iudgement which he had embraced, but his wife alſo, out of the euidence of truth, began to incline to him, and it. The Ieſuite departed diſcontent; yet within ſome few houres after, returning (when the coaſt was cleerer) intreats ſome priuate conference with the Gentlewoman; with whom walking in her garden, he did vehemently expoſtulate, mixing therewithall his ſtrongeſt perſwaſions; at laſt, to ſhut vp his diſcourſe, he importun'd her with many obſecrations, that ſhee would vouchſafe to receiue from his hands a little box which he there offered her, and for his ſake weare about her continually: ſhee condeſcended. No ſooner had ſhee taken it, than ſhee fell to ſo great a deteſtation of her husband, that ſhee could by no meanes bee drawne into his preſence, and within two dayes after in this eſtate ſhee died. An act more worthy the ſword of iuſtice, than the pen of an Aduerſary. Theſe courſes are as ſecret as wicked. Not daring therefore peremptorily to accuſe, I had rather leaue theſe practiſes to further inquiry. Sure I am, that by their tongues, Satan labours to inchant the world, and hath ſtrongly deluded too many ſoules. And are wee weary of ours, that we dare tempt God, and offer our ſelues as challengers to this ſpirituall danger? The Ieſuites, amongſt much change of houſes, haue two famous for the accordance of their names; one called *The Bow*, at *Nola*; the other, *The Arrow*, (*La Fleſche*) in *France*: though this latter were more worthy of the name of a whole Quiuer, containing not fewer than eight hundred ſhafts of all ſizes. Their Apoſtate Fryer (if I ſhall not honour him too much) plaid vpon them in his Diſtich:

Arcum Nola dedit, dedit illis alma Sagittam
Gallia; quis funem, quem meruere, dabit?
Nola the bow, and France the ſhaft did bring?
But who ſhall helpe them to an hempen ſtring?

This prouiſion is for the care of Chriſtian Princes: but in the meane time, what madneſſe is it in vs, not onely to giue aime to theſe rouing Flights, but to offer our ſelues to bee their ſtanding Butt, that they may take their full aime and hit vs leuell at pleaſure? Doe wee not heare ſome of their owne fellow Catholikes in the middeſt of their awfulleſt Senate, the Parliament of *Paris*, pleading vehemently againſt thoſe factious ſpirits, and crying out paſſionately of that danger (which will follow vpon their admiſſion) both of lewd manners, and falſe doctrine; and doe we in greater oppoſition feare neither? and eſpecially from Engliſh Ieſuites? Some Countries yeeld more venomous vipers than others; ours the worſt. I would it were not too eaſie to obſerue, that as our Engliſh Papiſts are commonly moſt Ieſuitiſh, ſo our Engliſh Ieſuites are more furious than their fellowes. Euen thoſe of the hotteſt Climates cannot match them in fiery diſpoſitions. And doe wee put our ſelues out of our comfortable Sunneſhine, into the midſt of the flame of theſe noted Incendiaries? Doe we take pleaſure to make them rich with the ſpoile of our ſoules? and becauſe they will not come faſt enough to fetch theſe booties, doe we goe to carry them vnto their pillage?

SECT. XX.

THe danger is in the men more than in their cauſe; and if this great Curtizan of the world had not ſo cunning Pandars, I ſhould wonder how ſhee ſhould get any but fooliſh cuſtomers. The Searcher of all hearts (before whoſe Tribunall I ſhall once come to giue an account of this *Cenſure*) knowes I ſpeak it not maliciouſly; Him I call to witneſſe, that I could not finde any true life of Religion amongſt thoſe that would be Catholikes: I meddle not with the errors of Speculations, or Schoole-points, wherein their iudgement palpably offendeth: I ſpeake of the liuely practice of Piety. What haue they amongſt them but a very outſide of Chriſtianitie, a meere formality of deuotion? Looke into their Churches, there their poore ignorant Laity hope to preſent their beſt ſeruices to God; and yet alas, they ſay they know not what, they heare they know not what, they doe they know not what; returning empty of all hearty edification, and onely full of confuſed intentions; and are taught to thinke this ſacrifice of fooles meritorious. Look their *Chemarims* vpon the ſacred actors in this religious Scene; what ſhall you ſee but idle Apiſhneſſe in their ſolemneſt worke, and either mockery or ſlumbering? Looke into their religious houſes; what ſhall you ſee but a trade of careleſſe and lazy holines? houres obſerued, becauſe they muſt, not becauſe they would. What doe they but lull piety aſleepe with their heartleſſe and ſleepy *Veſpers?* Looke into the priuate cloſets of their deuout Ignorants; what difference ſhall you ſee betwixt the Image and the Suppliant? If they can heare their beads knacke vpon each other, they are not bid to care for hearing their praiers reflect vpon heauen: Shortly, in all that belongs to God, the worke done ſufficeth, yea meriteth; and what need the heart be wrought vpon for a taske of the hand? Looke into the melancholike Cels of ſome auſtere Recluſes; there you may finde perhaps an haire-cloth, or a whip, or an heardle; but ſhew mee true mortification, the power of ſpirituall renouation of the ſoule. How ſhould that bee found there, when as that ſauing faith (which is the onely purger of the heart) is barred out as preſumptuous? and no gueſt of that kinde allowed, but the ſame which is common to Deuils? what Papiſt in all Chriſtendome hath euer beene heard to pray daily with his family; or to ſing but a Pſalme at home? Looke into the vniuerſall courſe of the Catholike life; there ſhall you finde the Decalogue profeſſedly broken, beſides the ordinary practiſe of Idolatry, and frequence of oathes. Who euer ſaw Gods day duly kept in any city, village, houſhold vnder the iuriſdiction of *Rome?* Euery obſcure holy-day takes the wall of it, and thruſts it into the channell. Who ſees not obedience to authority ſo ſlighted, that it ſtands only to the mercy of humane diſpenſation? and in the reſt of Gods Lawes, who ſees not how foule ſinnes paſſe for veniall? and how eaſily veniall ſinnes paſſe their ſatisfaction: for which a croſſe, or a drop of holy-water is ſufficient amends? Who ſees not how no place can be left for truth, where there is full roome giuen to equiuocation? All this, though it be harſh to the conſcionable man, yet is no leſſe pleaſing to the carnall. The way of outward faſhionableneſſe in religion, and inward liberty of heart, cannot but ſeeme faire to nature; and eſpecially when it hath ſo powerfull angariation. It is a wonder if but one halfe of Chriſtendome be thus wonne to walke in it. Thoſe which are either vngrounded in the principles of Religion, or the vnconſcionable in the practiſe, are fit to trauell into theſe miſerable errors: ***But though Iſrael play the harlot, yet let not Iudah ſinne. Come ye not to Gilgal; neither goe ye vp to Bethauen.***

SECT.

Sect. XXI.

FRom the danger of corruption in iudgement, let vs turne our eyes to the deprauation of manners; which not ſeldome goes before: Apples therefore fall from the tree, becauſe they be worme-eaten; they are not worm-eaten becauſe they fall; and, as vſually followes, Satan like the Rauen firſt ſeizes vpon the eye of vnderſtanding, and then preyes freely vpon the other carkaſe. We may be bad enough at home, certainly we are the worſe for our neighbours. Old *Rome* vvas not more iealous of the Grecian and African manners, then we haue reaſon to be of the Roman. It were well if wee knew our owne faſhions, better if we could keepe them.

What miſchiefe haue we amongſt vs that we haue not borrowed? To begin at our skin; vvho knowes not whence we had the varietie of our vaine diſguiſes? As if vvee had not wit enough to be fooliſh, vnleſſe we were taught it. Theſe dreſſes being conſtant in their mutabilitie, ſhew vs our maſters. What is it that we haue not learned of our neighbours, ſaue onely to be proud good cheape? vvhom would it not vex to ſee how that other ſexe hath learned to make Antiks and monſters of themſelues? Whence came their hips to the ſhoulders, and their breſts to the nauill; but the one from ſome ill-ſhap't Dames of *France*, and the other from the worſe-minded Curtizans of *Italy*? Whence elſe learned they to dawbe theſe mud-wals vvith Apothecaries morter; and thoſe high waſhes, which are ſo cunningly lickt on, that the vvet napkin of *Phryne* ſhould be deceiued? Whence the friſled and poudred buſhes of their borrowed excrement? as if they were aſhamed of the head of Gods making, and proud of the Tire-womans? Where learned we that deuilliſh Art and practice of Duell, vvherein men ſeek honour in blood, and are taught the ambition of being glorious butchers of men? Where had vve that luxurious delicacie in our feaſts, in vvhich the noſe is no leſſe pleaſed, then the palate; and the eye no leſſe then either? wherein the piles of diſhes make barricadoes againſt the appetite, and with a pleaſing encombrance trouble an hungry gheſt? Where thoſe formes of ceremonious quaffing, in which men haue learned to make Gods of others, and beaſts of themſelues: and loſe their reaſon, whiles they pretend to do reaſon? where the lawleſneſſe (miſ-called freedome) of a wilde tongue, that runnes with reines in the necke, thorow the bed-chamber of Princes, their Cloſets, their Counſell-Tables, and ſpares not the very Cabinet of their breſts, much leſſe can be barr'd out of the moſt retired ſecrecie of inferiour greatneſſe? Where the change of noble attendance, and hoſpitalitie, into foure wheeles, and ſome few butterflies? Where the Art of diſhoneſtie in practicall Machiaueliſme, in falſe equiuocations? Where the ſlight account of that filthineſſe, which is but condemned as veniall, and tolerated as not vnneceſſarie? Where the skill of ciuill and honourable hypocriſie, in thoſe formall complements, which doe neither expect beleefe from others, nor carie any from our ſelues? Where that vnnaturall villany, vvhich though it vvere burnt with fire and brimſton from heauen, and the aſhes of it drowned in the dead ſea, yet hath made ſhift to reuiue, and cals for new vengeance vpon the actors? Where that cloſe Atheiſme, vvhich ſecretly laughs God in the face, and thinkes it weakeneſſe to beleeue, wiſdom to profeſſe any religion? Where the bloody and tragicall ſcience of King-killing; the new diuinity of diſobedience and rebellion; with too many other euils, vvherewith foraine conuerſation hath indangered the infection of our peace? Lo here, deare Countrymen, the fruit of your idle gaddings: Better perhaps might be had; but he was neuer acquainted at home, that knowes not our nature to be like vnto fire, vvhich if there be any infection in the roome, drawes it ſtraight to it ſelfe: Or like vnto iet, which omitting all precious obiects, gathers vp ſtrawes and duſt. *Ilanders* haue beene euer in an ill name. Wherefore? ſaue onely for the confluence of forainers, vvhich neuer come without the fraight of their nationall wickedneſſe. The experience whereof hath moued ſome witty Nations, both ancient and preſent, to ſhut themſelues vp within their owne bounds, and to barre the intercourſe of ſtrangers, as thoſe that thought beſt to content themſelues with their owne faults.

A corrupt diſpoſition, out of a naturall fertilitie, can both beget and conceiue euill alone; but if it be ſeconded by examples, by precepts, by incouragements, the Ocean it ſelfe hath not ſo much ſpawne, as it: in all which regards, hee hath eſcaped well, that returnes but what he caried; but hee is worthy of memory, that returnes either more good, or leſſe euill. Some haue come home perhaps more ſparing, others more ſuttle, others more outwardly courteous, others more capricious, ſome more tongue-free, few euer better. And if themſelues be not ſenſible of their alterations, yet their Countrey and the Church of God feeles and rues them.

Sect. XXII.

LEt me therefore haue leaue to ſhut vp this diſcourſe with a double ſute, one to our Gentry, the other to ſupreme authoritie; both which ſhal come from the bottome of an heart vnfainedly ſacrificed to the common good: neither ſpeake I words, but my very ſoule vnto both. To the former my ſute is, that they would bee happy at home: God hath giuen vs a world of our owne, wherein there is nothing wanting to earthly contentment. Whither goe ye then, worthy Country-men, or what ſeeke yee? Here growes that wealth, which yee goe but to ſpend abroad: Here is that ſweet peace which the reſt of the world admires and enuies: Here is that gracious and well-tempered gouernment, which no Nation vnder heauen may dare once offer to parallel: Here all liberall Arts raigne and triumph: And for pleaſure, either our earth, or our ſea yeelds vs all thoſe dainties, which their natiue Regions enioy but ſingle, Laſtly, here Heauen ſtands open, which to many other parts is barred on the outſide with ignorance or miſ-beliefe. And ſhall our wantonneſſe contemne all this bounty of God, and carie vs to ſeeke that, which we ſhall finde no where but behinde vs, but within vs? Shall the affectation of ſome friuolous toyes draw vs away from the fruition of thoſe ſolid comforts, which are offered vs within our own dores? How many of ours, whom their iuſt offence hath caſt out of the boſome of their Country, compare their exile with death, and can ſcarce abide to bid that breath welcome, which they are forced to draw in a foraine aire; and though freedome of conſcience entertaine them neuer ſo liberally abroad, yet reſolue either to liue or die at home; and doe wee ſuffer our folly to baniſh vs from thoſe contentments, which they are glad to redeeme with the hazard of their blood? are we ſo little in our owne bookes, that wee can be content to purchaſe outlandiſh ſuperfluities, with the miſ-cariage of our ſoules, with the danger of miſ-cariage, with the likelihood of danger? Are we ſo fooliſh, that whiles we may ſweetly enioy the ſetled eſtate of our Primogeniture, wee will needs bring vpon our ſelues the curſe of *Ruben*, to runne abroad like water; whoſe qualitie it is, not eaſily to be kept within the proper bounds; yea the curſe of *Cain*, to put our ſelues from the ſide of *Eden*, into the land of *Nod*, that is, of demigration? None of the leaſt imprecations, which *Dauid*, makes againſt Gods enemies, is, *Make them like vnto a wheele, O Lord.* Motion is euer accompanied vvith vnquietneſſe; and both argues, and cauſes imperfection, whereas the happy eſtate of heauen is deſcribed by reſt; whoſe glorious ſpheres in the meane time, doe ſo perpetually moue, that they are neuer remoued from their places. It is not the leaſt part either of wiſdome, or happineſſe, to know when wee are well. Shall we not be ſhameleſſely vnthankfull, if we cannot ſing the note of that great Chorieſter of God, *My lot is falne to mee in a good ground?* Hath not the munificence of God made this Iland as it were an abridgement of his whole earth, in which he hath contriued (though in a leſſe letter) all the maine and materiall commodities of the greater vvorld; and doe we make a priſon where God meant a Paradiſe? Enioy therefore (happy Countrymen) enioy freely God and your ſelues; enrich your ſelues with your owne mines, improue thoſe bleſſed opportunities which God hath giuen you, to your mutuall aduantage; and care not to be like any but your ſelues.

Sect.

Sect. XXIII.

AND if at any time theſe vnworthy papers may fall betwixt the hands of my Soueraigne Maſter, or any of his graue and honorable Miniſters of State, let the meanneſſe of ſo weake and obſcure ſolicitors preſume to commend this matter to their deepeſt conſideration; and out of an honeſt zeale of the common ſafetie, ſue to them for a more ſtrict reſtraint of that dangerous libertie, whereof too many are bold to carue themſelues. Who can be ignorant of thoſe wiſe and wholeſome lawes, which are enacted already to this purpoſe? or of thoſe carefull and iuſt cautions, wherewith the licences of Trauell are euer limited? But what are we the better for Gods owne lawes, without execution? Or what are limits vnto the lawleſſe? Good lawes are the hedges of the Common-wealth: iuſt diſpenſations are as gates, or ſtiles in the hedge. If euery ſtraggler may at pleaſure caſt open a gap in this fence of the State, what are we the better for this quick-ſet, then if we lay open to the common? Who ſees not how familiarly our yong Recuſants immediatly vpon their diſcloſing, are ſent ouer for their full hatching & making? *Italy*, *Spaine*, *Artois*, and now of late *France* it ſelfe prouides neſts, and perches, and mewes for theſe birds, vvith the ſame confidence, wherewith we breed our owne at home; vvhich when they are once well acquainted vvith the Romane lure, are ſent backe againe fit for the prey. And as for thoſe of our owne feather: whereas the libertie of their trauell is bounded chiefly with this double charge; one, that they haue no conuerſation or conference with Ieſuites, or other dangerous perſons; the other, that they paſſe not into the dominions of the Kings enemies; both theſe are ſo commonly neglected, as if they were intended onely for a verball formalitie, yea, as if the Prohibition meant to teach men what they ſhould doe. Euery of our Nouices hath learned to make no difference of men; and dare breathe in the poiſonous ayre of *Italy* it ſelfe, and touch the very pommell of the chaire of peſtilence. It is this licentious freedome (which we miſ-call Open-hearted ingenuity) that vndoes vs. Doe we not ſee the wary cloſeneſſe of our Aduerſaries, which will not ſo much as abide one of our bookes (a mute ſollicitor) to harbour in any of their coaſts? How many of the Italian or Spaniſh Nobleſſe haue wee knowne allowed to venture their education in our Courts or Vniuerſities? Doe they lie thus at the locke, and doe we open our breſt, and diſplay our armes, and bid an enemie ſtrike where he liſt? Since then we haue no more wit, or care, then to be willingly guilty of our owne ſhame; oh that the hands of ſupreme authoritie vvould bee pleaſed to locke vs vvithin our owne doores, and to keepe the keyes at their owne girdle! And (to ſpeake truth) to vvhat purpoſe are thoſe ſtrait and capitall inhibitions of the returne of our factious fugitiues into this Kingdom, if whiles the vvicket is ſhut vpon them, that they ſhould not come to vs, the Poſterne be open to vs, that we may goe to them? As all intercourſe is perilous, ſo that is moſt, vvhich is by our owne prouocation. Here yet they dare but lurke in ſecret, and take only ſome ſudden ſnatches at a vveake prey, like vnto euening-wolues, that neuer walke forth but vnder the cloake of the night; but in their owne territories, they can ſhew the Sunne their ſpoiles, and thinke this act worthy of garlands and trophees. Here wee haue maſtiues to ſecure our flockes: there the prey goes ſtragling alone to the mouth of their dennes, vvithout protection, without aſſiſtance, and offers to be deuoured. Yee whom the choice of God hath made the great Shepheards of his people, whoſe charge it is to feed them by gouernment, ſuffer not their ſimplicitie to betray their liues vnto the fangs of theſe cruell beaſts; but chaſe them home rather, from the wilfull ſearch of their owne perdition, and ſhut them vp together in your ſtrong and ſpacious folds, that they may be at once ſafe, and yee glorious.

Sect. XXIV.

LAſtly, for thoſe, whom neceſſary occaſions draw forth of their own coaſts (that we may haue done with thoſe, which like fooliſh Papiſts goe on pilgrimage to ſee another blocke better dreſſed then at home) let me ſay to them, as *Simeon* that prophetical Monke ſaid to the pillars which he whipped before the earth-quake, Stand faſt, for ye ſhall be ſhaken. And therefore, as the Crane, when ſhee is to fly againſt an high wind, doth ballace her ſelfe with ſtones in her bill, that ſhe may cut the ayre with more ſteddineſſe; ſo let them carefully fore-inſtruct, and poize themſelues with the ſound knowledge of the Principles of Religion, that they may not be caried about with euery winde of doctrine: Whereto if they adde but thoſe leſſons, which they are taught by the State, in their letters of paſſage, there may bee hope, they ſhall bring backe the ſame ſoules they caried. It was at leaſt an inclination to a fall, that *Eue* tooke boldneſſe to hold chat with the Serpent. And as ſubtill Lawyers deſire no more aduantage in the quarrell, which they would picke at conueyances, then many words: ſo neither do our Aduerſaries. Whiles our eares are open, and our tongues free, they wil hope well of our very denials. Error is crafty, and out of the power of his Rhetorical inſinuations, oft-times caries away probabilitie from truth. I remember in that famous Embaſſie of of three Philoſophers, which *Athens* ſent to *Rome*, *Critolaus*, *Diogenes*, and *Carneades*, there falling out many occaſions of diſcourſe, wiſe *Cato* perſwaded the Senate to a ſpeedie diſmiſſion of thoſe (otherwiſe welcome) gheſts; Becauſe (ſaid he) whiles *Carneades* diſputes, ſcarce any man can diſcerne which is the truth. There is more danger of theſe ſpirituall Sophiſters, by how much the buſineſſe is more important, and their ſubtilty greater. Let our paſſenger therefore (as that wiſe Grecian ſerued his fellowes) ſtop vp his eares with waxe againſt theſe Syrens. Our Sauiour would not giue Satan audience euen whiles he ſpake true; becauſe he knew that truth was but to countenance error. There is euer true corne ſtrowed vnder a pitfall: thoſe eares are full and weightie, vvhich we dreſſe with Lime to deceiue the poore birds in a ſnow. No fiſher lets downe an empty hooke, but cloathed vvith a proper and pleaſing bait. Theſe Impoſtors haue no other errand, but deceit. If he loue himſelfe, let him be afraid of their fauours, and thinke their frownes ſafer then their ſmiles. And if at any time (as no fly is more importunate) they thruſt themſelues into his conuerſation, let him (as thoſe which muſt neceſſarily paſſe by a carrion in the way) hold his breath, and haſten to be out of their aire. And if they yet follow him in his flight, let him turne backe to them vvith the Angels farewell,

Increpet te Dominus.

FINIS.

THE RIGHTEOVS MAMMON.

AN

HOSPITALL SERMON

PREACHED IN THE SOLEMNE ASSEMBLY OF THE CITY ON *Munday in Easter weeke.* 1618.

By Ios. Hall.

LONDON,
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TO MY MVCH HONOR'D FRIEND,

Sr HENRY BAKER, Knight and Baronet.

SIR,

AMongst many, to whom my poore labours owe much for their acceptation, I know none that can challenge so deepe a debt as your selfe. If others haue tasted of my well-meant papers, you haue fed heartily on them; and so made them your owne, that your memory may compare with others eyes, and your practice with the speculation of others: Neither haue your hand or tongue beene niggardly dissemblers of your spirituall gaine. Vnto you therefore (to whose name I had long since in my desires deuoted my next) doe I send this meane present: A Sermon importunately desired of many: That which the present Auditors found vsefull, the Presse shall communicate to posteritie; The gaine of either, or both, is no lesse mine: I doubt not, but you haue already so acted that part of this discourse which concerneth you, that the direction I giue to others, is but an historie of what you haue done. And goe on happily (worthy Sir) in those your holy courses which shall leade you to immortalitie; and so vse your riches, that they may be made vp into a Crowne for your head in a better world: My hearty well-wishes shall not be wanting to you and your vertuous Ladie, as whom you haue obliged to be iustly

Worcester, April 14.

Yours,

IOS. HALL.

THE RIGHTEOVS MAMMON.

1. Tim. 6. 17.

Charge them that are rich in this world, that they be not high-minded, nor truſt in vncertaine riches, but in the liuing God, who giueth vs richly all things to enioy, &c.

THoſe things which are excellent, & beneficiall in their vſe, are dangerous in their miſcariage: It were loſt labour for me to perſwade you how good riches are: your pains and your cares are ſufficient proofes of your eſtimation; and how deadly the abuſe of them is, many a ſoule feeles that cannot returne to complaine; There is nothing more neceſſarie therefore for a Chriſtian heart, then to be rectified in the menaging of a proſperous eſtate; and to learne ſo to be happy here, that it may bee more happie hereafter; a taske which this Text of ours vndertakes, and (if ye be not wanting to it and your ſelues) will be ſure to performe: What ſhould I need to entreat your attention (Right Honorable, right Worſhipfull, and beloued) to a buſineſſe ſo neerely concerning you? The errand is Gods; the vſe of it yours.

I neuer held it ſafe to pull Scripture in pieces: theſe vvords fall alone into their parts. *Timothy* is ſet vpon the ſpirituall Bench, and muſt giue the charge. A charge, to whom? Of vvhat? To whom? To the rich: Of what? vvhat they muſt auoid, what they muſt endeuour: What muſt they auoid? High-mindedneſſe, and truſt in wealth: what are the duties they muſt labour vnto? Confidence in God; Beneficence to men: And euery one of theſe is backed vvith a reaſon to inforce it: Why ſhould they not be highminded? Their wealth is but in this world; Why ſhould they not truſt in riches? They are vncertaine. Why ſhould they truſt in God? He is a liuing God, and a liberall God: why ſhould they extend their beneficence to men? By this they lay vp to themſelues a ſure foundation: Here is worke enough, you ſee, for my diſcourſe, and your practice: The God of Heauen bleſſe it in both our hands.

Charge hath (*Ianus*-like) a double aſpect; one that lookes vp to S. *Paul*, the other that lookes downe to *Timothy*, and from him to the rich: In the firſt there is Apoſtolicall ſuperioritie; for (παράγγειλε) *Charge thou*, referres to παραγγέλλω σοι verſe 13. *I charge thee*; ſo *Paul* charges *Timothy* to charge the rich; He that giues the Charge, if hee be not the chiefe of the Bench, yet hee is greater then the Iurie. The firſt foundation of the Church is laid in an inequalitie; and hath euer ſince ſo continued; There can bee no harmony, where all the ſtrings or voices are of one tenour; In the latter, as it lookes on *Timothy*, it caries in it Epiſcopall power, Euangelicall ſufficiency. Epiſcopall power; for this *Charge* is by the vulgar turned, and the Tranſlation of the Syriac, *Præcipe*, command; and ſo doe we tranſlate it in the firſt of this Epiſtle, and the third verſe, *Timothy* vvas left at *Epheſus* (ἵνα παραγγείλῃ) to command.

Charge.

The rich are commonly great; Nobilitie in the account of God is ioyned vvith wealth;

wealth; *Curse not the King in thy thought, nor the rich in thy Bed-chamber*, saith *Salomon*; so *Dines* at whose gates *Lazarus* lay, is by some no meane ones ghessed to be *Herod*, or some other King; and so are *Iobs* friends termed by the seuentie: Yea, the rich is not onely a little King among his neighbours, but *Dines, quasi Dinus*; as a petty god to his vnderlings: and yet euen the rich man that (as *Salomon* notes) speakes with command vnto others, he must be spoken to with command. *Command the rich.* That fooliſh ſhaueling ſoared too high a pitch, when in his imperious Bull hee commands the Angels *Francis* of *Assise* and he were both of a Diet; But we may safely say, that all powers below the Angels, are lyable to our spirituall Charge; and this *Command* implyes obedience; Else, to what purpose doe we command and goe without? Christ gaue vs the keyes; (for that which the Romanists would plead out of *Origen*, of *Claues cæli*, *The keyes of heauen* to the rest, and *Claues cælorum*, *The keyes of the heauens* to Peter, is a distinction vvithout a difference;) What becomes of them? That I may not say, on some of our hands they are suffered to rust for want of vse; on others, (as the Pontificians) the wards are altered, so as they can neither open nor shut: sure I am, that (if they be not lost on our behalfe, whether in dis-vse, or abuse) the power of them is lost in the hearts of many: They haue secret pick-locks of their owne making, Presumption and Security, whereby they can open heauen-gates, though double-locked by our censures, and shut the gates of hell at pleasure, which their owne sinnes haue opened wide to receiue them. What vse is there of vs, but in our chaire? and there, but to be heard, and seene? Euen in this sense *spectaculo facti sumus*; we are to gaze on, not to imploy. Now ye are full, now ye are rich, ye raigne as Kings without vs; we are weake, ye are strong; ye are Honorable, but we are despised. It was well noted by one, that the good father of the prodigall, though he might himselfe haue brought forth the prime robe, or haue led his sonne into his wardrobe to take it, yet hee commands his seruants to bring it forth (*Proferte stolam*) because he would bring meanes into credit; because hee vvould haue his sonne beholden to his seruants for their glory. It is a bold word, but a true one, Yee shall neuer weare the long white robe, vnlesse his seruants your Ministers bring it, and put it on. He that can saue you without vs, will not saue you, but by vs: He hath not tyed himselfe to meanes, man he hath; He could create you immediately to himselfe: but he vvill haue you begotten by the immortall seed of your spirituall Fathers. Woe be to you therefore, if our word haue lost the power of it in you: you haue lost your right in heauen: Let vs neuer come there, if you can come thither ordinarily without vs. The words of the wise (saith *Salomon*) are like goades, like nayles; But if these goads light vpon the skin of a Leuiathan, who esteemes yron as straw, and brasse as rotten wood; If these nayles meet with yron, or marble in their driuing, that they turne againe; What shall we say, but *our Gospell is hid to them that perish*; and *woe vnto your soules, for ye haue rewarded euill to your selues.*

Maldonat could incline to that: *in locum.*

Hitherto the power implyed in this charge; the sufficiencie followeth: This *Euangelicus* must be *parangelicus*; like as the fore-runner of Christ had a charge for all sorts, so must his followers; So hath *Timothy* in this Epistle. A charge for wiues, for Bishops, for Deacons, for widowes, for seruants, and here for the rich. He must charge; and how shall he charge, if he haue neither shot nor powder. It is no bragge to say that no Nation vnder Heauen since the Gospell lookt forth into the world, euer had so many, so learned Teachers as this Iland hath at this day. *Hierome* said of old to his *Paulinus*, *De Hierosolymis & de Britannia, æqualiter patet aula cælestis*; *Heauen is open in Britaine as in Hierusalem.* It holds well, if you take it for a propheticall comparison betwixt *Ierusalem* as it had beene, and Britaine as it should bee. *Ierusalem* the type of Gods Church vpon earth, in the glory of all her legall magnificence, was neuer more blessed then this Church of ours: For the Northerne part of it beyond the *Twede*, we saw not, wee heard not of a Congregation (whereof indeed there is not so great frequence) without a preaching Minister; and though their maintenance hath beene generally but small, yet their paines haue been great, and their successe sutable: And now lately, his Sacred Maiestie in his last yeares iourney (as if the Sunne did out of com-

Somewhat aboue eight hundred.

compaſsion goe beyond his Tropick Line, to giue heat vnto the Northerne Climate) hath ſo ordered it, that their meanes ſhall be anſwerable to their labours; ſo as both Paſtors and People profeſſe themſelues mutually bleſſed in each other; and bleſſe God and their King for this bleſſednesse.

As for the learning and ſufficiencie of thoſe Teachers (whether Prelates or Presbyters) our eares were for ſome of them ſufficient witneſſes; and wee are not vvorthy of our eares, if our tongues doe not thankefully proclaime it to the world. As for this Southerne part, when I conſider the face of our Church in an vniuerſalitie, me thinks I ſee the firmament in a cleare night, beſpangled with goodly ſtarres of all magnitudes, that yeeld a pleaſing diuerſitie of light vnto the earth; But withall, through the incomparable multitude of Cures, and the incompetent prouiſion of ſome, we cannot but ſee ſome of our people (eſpecially in the vtmoſt skirts) like to thoſe that liue vnder the Southerne Pole, where the ſtarres are thinner ſet; and ſome ſtarres there are in our Hemiſphere, like thoſe little ſparkles in the Galaxy, or Milkie circle, wherein yee can ſcarce diſcerne any light: The deſire of our hearts muſt bee, that euery Congregation, euery ſoule might haue a *Timothy* to deliuer the charge of God powerfully vnto it, euen with Saint *Pauls* change of note; That euery one which hath a charge, were (διδακτικὸς) able to giue the charge; and euery hearer (ὑποδεκτικὸς) ready to take it: Wherein I cannot but thankefully congratulate the happineſſe of this famous Citie, which if in other riches it equalize the beſt, I am ſure in this it exceeds all. There is not a Citie vnder the cope of heauen ſo wealthy in the ſpirituall prouiſion; yea, there are whole countreys in Chriſtendome, that haue not ſo many learned Preachers, as are within theſe walls and liberties. Heare this, ye Citizens, and be not proud, but thankefull; Others may exceede you in the glory of outward ſtructure, in the largeneſſe of extent, in the vniforme proportion of ſtreets, or ornaments of Temples, but your pulpits doe ſurpaſſe theirs; and if preaching can lift vp Cities vnto heauen, ye are not vpon earth; Happie is it for you, if ye be well fed and taught; and woe bee vnto you, if you doe not thinke your ſelues happy.

Charge them, but whom? *The rich.* Man that came naked out of the wombe of the earth, was euen then ſo rich, that all things were his; Heauen was his roofe or Canopie, earth his floore, the ſea his pond, the Sunne and Moone his Torches, all creatures his vaſſals: And if he loſt the fulneſſe of this Lordſhip, by being a ſlaue to ſinne, yet we haue ſtill *Dominium gratificum*, as *Gerſon* tearmes it; Euery ſonne of *Abraham* is heire of the world. But to make vp the true reputation of wealth (for thus we may be as hauing all things, and poſſeſsing nothing) another right is required beſides ſpirituall, which is a ciuill and humane right; vvherein I doubt not but our learned *Wiclef*, and the famous Archbiſhop of *Armach*, and the more famous Chancelor of *Paris* (three renowmed Diuines of *England*, *France*, and *Ireland*) haue had much wrong, vvhiles they are accuſed to teach, that men in theſe earthly things haue no tenure but grace, no title but Charitie: which queſtionleſſe they intended *in foro interiori*, in the Conſiſtorie of God, not in the Common-pleas of men; in the Courts, not of Law, but of Conſcience; in which onely it may fall out, that the Ciuill owner may bee a ſpirituall vſurper, and the ſpirituall owner may be a ciuill begger. God frames his language to ours, and ſpeaking according to that *Ius Gentium*, whereon the diuiſion of theſe earthly poſſeſſions are grounded, he cals ſome rich, others poore. Thoſe heretikes vvhich called themſelues Apoſtolique (as ſome-body doth now at Rome) before the time of *Epiphanius* and *Auguſtine*, which taught the vnlawfulneſſe of all earthly proprieties; ſeconded in *Auſtens* time, by our countreyman *Pelagius*, and in our times by ſome of the illuminate Elders of *Munſter*, are not worth confutation; or if they vvere, our Apoſtle hath done it to our hands, in this one word, *Rich*; for there can bee neither rich nor poore in a communitie; Neither doth he ſay, *Charge men that they be not rich*, but, *Charge the rich that they be not high-minded.*

The rich.

Rom. 4. 13.

Titulum Charitatis Dom. à Soto de Iuſtitia & Iure.

With theſe, let vs couple our ignorant Votaries, that place holineſſe in want; with vvhom, their very croſſes cannot deliuer their coyne from ſinne; which, to make good

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the old rule, that it is better to giue then to receiue, giue all they haue away at once, for but a licence to begge for euer. Did these men euer heare that the blessing of God maketh rich? That the wings of riches carie them vp to heauen? That the crowne of the vvise is their wealth? Do they not know, that if *Lazarus* vvere poore, yet *Abraham* was rich, and *Pium pauperem suscepit sinus diuitis*; It was the happinesse of poore *Lazarus*, that he was lodged in the bosome of rich *Abraham*. I am no whit afraid, (O ye rich Citizens) lest this paradoxe of our holy Mendicants shall make you out of loue vvith your wealth; I feare, some of you would be rich, though yee might not; Now wee tell you from him, whose title is *Rich in mercy*, that yee may be at once Rich and holy; *In diuitiis cupiditatem reprehendit, non facultatem*, saith *Austen*: It is a true word of the sonne of *Sirach*, which I vvould haue you carie home with you, and vvrite it as a fit Motto, in your Counting-house; *Bona est substantia, si non sit peccatum in conscientia*; *Substance doth well in the hand, if there be not euill in the heart*, Ecclesiasticus 13. 25.

Charge the Rich. Who are they? There is nothing wherein is greater misprision. One man in a Laodicean conceitednes thinks himself rich, when he hath nothing; Another, in a couetous humor thinks he hath nothing, when he is rich; and how easie is it for another man to mistake vs, if we may thus easily mistake our selues? I feare, some of you are like the Pageants of your great solemnities, wherein there is the shew of a solid body, whether of a Lyon, or Elephant, or Vnicorn: but if they be curiously look't into, there is nothing but cloth, and sticks, and ayre. Others of you contrarily, are like a dissembling Couent, that professes pouerty, and purchases Lordships. The very same did *Salomon* obserue in his time, in the great Burgomasters of Ierusalem, *Pro.* 13. 7. For the auoiding of both extremes, let vs inquire who is rich. And though greatnesse and riches be in the ranke of those things, which are held to haue no absolute determination, but consit rather in respect and comparion: (for a rich Farmer is yet poore to a rich Merchant, and a rich Merchant is but poore to a Prince, and he to some great Emperor; That great Mammonist would say, he is rich, that can maintaine an Armie: A poore man vvould say, according to that Italian inscription, Hee is rich that wants not bread;) Yet certainly there are certaine generall stakes and bounds, which diuide betwixt pouerty and competence, betwixt competency and wealth; As there were variety of shekels among the Iewes, yet there was one shekel of the Sanctuary that varied not; Who then is rich? I must giue you a double answer, One will not serue. The one, according to true moralitie; the other, according to vulgar vse: In the first, he is rich that hath enough, vvhether the world thinke so or not; Euen *Esau*, tho he were poore in grace, yet in estate he was rich: *I haue enough, my brother.* And he that said, *Soule, thou hast goods enow for many yeares*, was almost so; It was not his fault that he thought he had enough, but that he meant to lye downe, and wallow in it. A mans wealth or pouertie is most-what in himselfe; And though nature haue professed to read vnto heathen men this lesson of wise moderation, yet it hath been seldome seene, that any thing but true piety, hath taught them to take it out; *Godlinesse is great gaine with contentment*: *Victus & vestitus diuitiæ Christianorum*, saith *Hierom:* Food and raiment are the Christians vvealth; Those men therefore, which are still in the horse-leeches note, sucking and crauing; which, like *Pharaohs* leane kine, are euer feeding, and neuer the farter, are as farre from true wealth, as they would be from pouerty; and further I am sure they cannot be; and not further from vvealth then godlinesse. Hauing, is the measure of outward wealth: but it is thinking that must measure the inward thoughts, I say of contentment, cheerefulnesse, and thankfulnesse, which if ye vvant, it is not either or both the Indies that can make you rich.

In the latter, he is rich, that hath more then enough, whether he thinke so or no: Hee that hath the possession (whether ciuill, or naturall) of more then necessarie. Now if necessarie and superfluous seeme as hard to define as rich; know, there are iust limits for both these: Superfluous is defined by necessarie; for what is aboue necessary, is superfluous; There is then a double necessarie; One, of nature, the other, of estate: That is necessary to nature, without which we cannot liue; that to estate, vvithout which

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wee cannot liue well: That is neceſſary to eſtate, which were ſuperfluous to nature; and that which were ſuperfluous to nature, is not ſo much as neceſſary to eſtate; Nature goes ſingle, and beares little breadth; Eſtate goes euer with a traine; The neceſſity of nature admits little difference, eſpecially for quantities; the neceſſitie of eſtate requires as many diuerſities, as there are ſeuerall degrees of humane conditions, and ſeuerall circumſtances in thoſe degrees. Iuſtly therefore doe the Schoolemen and Caſuiſts teach, that this neceſſary to the decencie of eſtate, doth not conſiſt *in puncto indiuiduo*, but hath much latitude; That is neceſſary to ſcarlet, which to ruſſet were ſuperfluous; that is but neceſſary to a Nobleman, which to an Eſquire were ſuperfluous; That were ſuperfluous to a Peere, which to a Prince is but neceſſary: That is neceſſary to the father of a family, which to a ſingle man were ſuperfluous: Neither doth this neceſſity looke onely to the preſent, but to the future; not to what may be (which were an endleſſe proſpect) but to what muſt bee, the mariage of a daughter, the education of a ſonne, the honeſt prouiſion for poſteritie: He that in a iuſt eſtimate can goe beyond the bounds of this neceſſary, enters into the ſuperfluous eſtate, and may well paſſe with the world for rich.

Such a one is rich; let him looke how he became ſo: That God which can allow you to be rich, will not allow you alwaies to your wealth: Hee hath ſet vp a golden Goale, to which he allowes you all to run, but yee muſt keepe the beaten rode of honeſty, iuſtice, charity, and truth; if ye will leaue this path, and will be croſſing ouer a ſhorter cut thorow by-wayes of your owne, yee may be rich with a vengeance. The heathen Poet (one of them whom S. *Paul* cited) could obſerue (ὁ δὲ ἐπλούτησε ταχέως ἠδικήκειν,) which *Salomon* tranſlates to vs, *He that makes haſte to bee rich, ſhall not bee innocent.* If you haue filled your bags with fraud, vſury, extortion, this gaine may be hony in your mouth, but it wil be grauell in your throat, and poyſon in your ſoule. There are ſome meanes of wealth in an ill name, as thoſe two truſty ſeruants of Mammon, Vſe and Brocage; there are others as bad as they, little ſaid to. Since I ſpeake to Citizens, let me be bold to ſay, There is not ſo arrant vſury in letting of money, as in ſale of wares. This oppreſſion is both more, and more vniuerſall. There are two maximes that doe vſually miſ-lead men of Traffique, all the world ouer: The one is, *Res valet quanti vendi poteſt*, A thing is worth what it may be ſold for; The other, *Caueat emptor*, At the buyers perill: The one is in regard of the price; the other, in regard of the quality of the wares. In the firſt, whereas our Caſuiſts haue ſet three prices, low, meane, rigorous, they ſuper-adde a fourth, exceſſiue, and thinke they may lawfully get what they can: Whereas they ſhall once finde, that as the rigorous price is a ſtraine of charity, ſo the exceſſiue is a violation of iuſtice; neither doth this gaine differ ought from theft, but that it is honeſted by a fair coozenage. In the ſecond; It matters not how defectiue the meaſure be, how vicious the ſubſtance, how falſe the kinde, let this be the buyers care; No man is bound to buy, no man can doe wrong to himſelfe; Such wares muſt be put off, (perhaps not to cuſtomers) with concealment of faults, if not with proteſtations of faultleſſeneſſe. In *Salomons* time, *It is naught, it is naught*, ſaid the buyer, *and when he was gone apart, hee boaſted*; But now, *It is good, it is good*, ſaith the ſeller, and when the buyer is gone, he boaſteth of his deceit. Let me appeale to your boſomes, if theſe two, Exceſſe of price, and deficiency of worth haue not been the moſt ſeruiceable factors to bring in ſome of your wealth; And let me tell you, if theſe be guilty of your gaines, you may miſ-name your trades, Myſteries: but ſure theſe trickes are myſteries of iniquitie. It were enuious and infinite to arraigne the ſeueral ſciences of their adulteration and fraud; let me rather ſhut them all vp together in that fearefull ſentence of wiſe *Salomon*, *The gathering of treaſures by a deceitfull tongue, is a vanity toſſed too and fro of them that ſeeke death*: and (if you pleaſe) read on the next verſe, *The robbery of the wicked ſhall deſtroy them.* Search your cheſts, ſearch you hearts (O all ye that heare me this day) and if any of you finde any of this adulterine gold amongſt your heapes, away with it, as ye loue your ſelues, away with it: Elſe know, (that as *Chryſoſtome* wittily) ye haue lockt vp a thiefe in your Counting houſe, which

Menander. Prou. 28. 20.

Prou. 21. 6.

will cary away all, and if ye looke not to it the ſooner, your ſoules with it.

In this world. *Rich in this world*, not *Of it*. As *S. Iohn* diſtinguiſheth of being *in* the Church, and being *of* it, ſo doth S. *Paul* of the world; Thoſe are the rich *of* the world, which are worldlings in heart, as well as in eſtate; Thoſe are rich *in* the world, whoſe eſtate is below, whoſe hearts are aboue: The rich of the world are in it, but the rich in the world are not of it: Marueil not there ſhould be ſo much difference in little particles; The time was when this very difference of *in*, and *of*, ſet the world together by the eares in the controuerſie of *Eutyches*, and *Dioſcorus*; and here, you ſee there is no leſſe diſtance betweene them, then betwixt heauen and earth: If *Timothy* or S. *Paul* either ſhould haue charged the rich *of* the world, he had charmed a deafe Adder; yea perhaps euen with this charge (like a ruſty or ill wrought Peece) they had recoyled in his face with thoſe *Athenians, What will this babbler ſay? The Prophet is a foole, the ſpirituall man is mad*, as they ſay in the Prophet: There is no good to bee done on a worldly heart, it is both hard and cold; Let the Smith ſtrike a barre new-come out of the fire (though it be iron) it bowes; let him ſtrike on his anvile neuer ſo long, there is no impreſſion, but rather a rebound of the ſtroke. The Maker of all hearts tels vs, that the vnregenerate man hath *Cor lapideum*, an heart of ſtone: and to what purpoſe doe wee with our venerable Countryman preach to an heape of ſtones? Will ye haue the reaſon why we preach our ſelues hoarſe and dead, and preuaile not? The world is in mens eares, the world is in their hearts; and they are not *in* the world, but of it; and there can be nothing in them that are of the world, but that which is enmity to God, and that which repayes with enmity; ſo as there is no way for them but periſhing with the world: It is for thoſe onely whoſe hearts are not in their bags, to receiue the charge from God for their wealth, and to returne glory to him by it: To theſe (whereof I hope here are many before me) muſt *Timothies* charge, and my ſpeech be directed: Let theſe heare their condition firſt, and then their duty: Their condition, *They are rich*, but *In this world*; For diſtinction, for limitation; one implyes the eſtate of their riches, the other the time.

Their eſtate, as learned *Beza*, that they are but worldly riches The very word imports that there are other riches, not of the world; as *Auſten* diſtinguiſhes of *Pauper in animo*, and *in ſacculo*; poore in minde, and in purſe; ſo may we of the rich: There is a ſpirituall wealth, as well as a ſecular; and ſo true and precious is the ſpirituall, that the ſecular wealth is but ſtarke beggery to it: This outward wealth is in acres of earth, in the bowels of the earth, the fruits of the earth, beaſts of the earth; and all of it is valued by pieces of earth, and one mouthfull of earth makes an end of all. Who knowes not that earth is the baſeſt piece of the world, and yet earth is at the end of all theſe riches, and all of them end in the earth? See what it is that the world dotes and dreames of; (for theſe earthly hopes, as the diuine Philoſopher ſaid, are but dreames of the waking) euen *Nebuchadnezzars* image, a compoſition of metals, and the foot of al is clay. Earthly men tread vpon their felicity, and yet haue not the wit to contemne it, and to ſeeke a better, which is the ſpirituall wealth; the cabinet whereof is the ſoule, and the treaſure in it, God himſelfe. O happy reſolution of that bleſſed Father, *Omnis mihi copia, quæ Deus meus non eſt, egeſtas eſt*: All wealth beſides my God, is penury. *Ambiant terrena*, ſaith another: Let the Gentiles ſeeke after earthly things, which haue no right to heauenly; let them deſire the preſent, which beleeue not the future; The Chriſtians wealth is his Sauiour: and how can he complaine of meaſure, that hath the author of all? What ſhould I need to ſay more of the Chriſtian heart? *Hee is rich in God*: and therefore well may he ſing that contented ditty of the Pſalmiſt, *Funes ceciderunt mihi in præclaris: My lot is falne in a good ground, and I haue a goodly heritage.* Oh that it could be our ambition, that *Nazianzen* reports of his *Philagrius, lutum contemnere*, to ſcorne this baſe and (pardon an homely word) ditty god of the world, and to aſpire vnto the true riches! And when Satan ſhall offer to greaze vs in the fiſt, to remit but a little of the rigor of a good conſcience, wee could caſt it in his face with S. *Peters* indignation, *Thy gold and thy ſiluer periſh with thee!*

Auſten.

The

The eſtate of wealth is not more deſcribed by *this world*, then the time; For (ᵃαἰων) when it is abſolutely ſpoken, be, as the Philoſopher (ᵇἀιδιον,) when it is reſtrained with a (ᶜνυν) it is ſcarce a time; and at the moſt, is turned iuſtly *ſeculum à ſequendo*, as *Iſidore*. Like as the ſame word in the Hebrew, that ſignifies eternity, at other times ſignifies but fifty yeares, the compaſſe of a Iubilee; So as (νυνἀιων) is but the ſpace of humane life, which how ſhort ſoeuer, is the vtmoſt extent of the vſe of worldly riches. Wealth is like vnto words, by impoſition, not naturall; for commodities are as they are commonly valued; wee know, bracelets of glaſſe, and copper chaines, and little bels, and ſuch like trifles, are good merchandiſe ſome-where, though contemptible with vs; and thoſe things which the Indians regard not, Europe holds precious. What are coynes where their vſe and valuation ceaſes? The Patars, and Souſes, and Deniers, and Q. art-d'eſcus, that are currant beyond the water, ſerue but for counters to vs: Thus it is with all our wealth: Conſider, I beſeech you, that all our Crownes, and Soueraynes, and Pieces, and halfe-pieces, and Duckets, and double Duckets, are currant but to the brim of the graue, there they ceaſe; and we iuſtly laugh at the folly of thoſe Eaſterne Pagans, which put coyne into the dead mans hand for his prouiſion in another world: What ſhould we doe therefore, if we will be prouident Trauellers, but make ouer our money here, to receiue it by exchange in the world to come? It is our Sauiours counſell, *Make you friends of the vnrighteous Mammon, that they may receiue you into euerlaſting habitations.* And as a father ſayes ſweetly, *If yee will bee wiſe Merchants, thrifty and happy vſurers, part with that which you cannot keepe, that you may gaine that which yee cannot loſe*; Which that ye may doe, both in preparation of mind, and (when need is) in a charitable abdication, hearken to the Duties which God layes vpon you. The remoueall of euill muſt make roome for good; Firſt therefore our Apoſtle would haue our hearts cleared of euill diſpoſitions, then ſetled in good: The euill diſpoſitions that do commonly attend wealth, are Pride and Miſconfidence: Againſt theſe our Apoſtle bendeth his charge; *That they be not hye-minded; That they truſt not in vncertaine riches.*

ᵃ *World.*
ᵇ *Euerbeing.*
ᶜ *Now.*
עולם

That they be not hye minded.

For the firſt; It is ſtrange to ſee how this earthly dreſſe, which is of it ſelfe heauy, and therefore naturally ſinkes downward, ſhould raiſe vp the heart of man; and yet it commonly caries a man vp, euen to a double pitch of pride, one aboue others, the other aboue himſelfe: Aboue others in contempt; aboue himſelfe in ouer-weening; The poore and proud is the Wiſemans monſter, but the proud and rich are no newes: It is againſt all reaſon, that metals ſhould make difference of reaſonable men, of Chriſtians; for as that wiſe Law-giuer ſaid, *A free man can be valued at no price:* Yet *Salomon* noted in his time, *The rich rules the poore*; not the wiſe: and *Siracides* in his, *The rich ſpeakes proudly, and what fellow is this?* and Saint *Iames* in his, The man with the gold ring lookes to ſit higheſt. And not to caſt backe our eyes, doe ye not ſee it thus in our times? If a man be but worth a foot-cloth, how big hee lookes on the inferiour paſſengers? and if he haue purchaſed a little more land, or title then his neighbours, you ſhall ſee it in his garbe; If he command, it is imperiouſly, with ſirrah, and fellow; If he ſalute, it is ouerly, with a ſurly and ſilent nod; if hee ſpeake, it is oracles; if hee walke, it is with a grace; if hee controll, it is in the killing accent; if he entertaine, it is with inſolence; and whatſoeuer he doth, he is not as he was, not as the Phariſe ſayes, like other men. He lookes vpon vulgar men, as if they were made to ſerue him, and ſhould thinke themſelues happy to be commanded: and if he bee croſſed a little, hee ſwels like the ſea in a ſtorme; Let it be by his equall, he cares more for an affront, then for death, or hell; Let it be by his inferiour, (although in a iuſt cauſe) that man ſhall be ſure to be cruſht to death for his preſumption: And alas, when all is done, after theſe hye tearmes, all this is but a man, and (God knowes) a fooliſh one too, whom a little earthly traſh can affect ſo deeply.

Neither doth this pride raiſe a man more aboue others, then aboue himſelfe; And what wonder is it if hee will not know his poore neighbours, which hath forgotten himſelfe? As *Saul* was changed to another man preſently vpon his anointing, ſo are

men vpon their aduancement; and according to our ordinary Prouerb, Their good and their blood riſes together; Now it may not be taken as it hath beene; Other cariage, other faſhions are fit for them; Their attire, fare, retinue, houſes, furniture diſpleaſe them, new muſt be had; together with coaches, and lacquies, and all the equipage of greatneſſe: Theſe things (that no man miſtake me) I miſlike not; they are fit for thoſe that are fit for them. Charity is not ſtrait-laced, but yeelds much latitude to the lawfull vſe of indifferent things; (although it is one of *Salomons* vanities, that ſeruants ſhould ride on horſe-backe; and hee tels vs it becomes not a ſwine to bee ring'd with gold) but it is the heart that makes all theſe euill; when that is puft vp with theſe windy vanities, & hath learned to borrow that part of the deuils ſpeech, *All theſe things are mine*; and can ſay with him that was turned into a beaſt, *Is not this great Babel that I haue built?* or with that other patterne of pride, *I ſit as a Queene, I am, and there is none beſide me*. Now all theſe turne into ſinne.

The buſh that hangs out, ſhewes what wee may looke for within; Whither doth the conceit of a little inheritance tranſport the Gallants of our time? O God, what a world of vanity haſt thou reſeru'd vs to? I am aſham'd to thinke that the Goſpell of Chriſt ſhould be diſgraced with ſuch diſguiſed clients. Are they Chriſtians, or Antickes in ſome Carnevale, or childrens puppets that are thus dreſſed? Pardon, I beſeech you, men, brethren, and fathers, this my iuſt and holy impatience, that could neuer expreſſe it ſelfe in a more ſolemne aſſembly (although I perceiue, thoſe whom it moſt concernes, are not ſo deuout as to be preſent.) Who can without indignation look vpon the prodigies which this miſ-imagination produces in that other ſex, to the ſhame of their husbands, the ſcorne of Religion, the damnation of their owne ſoules? Imagine, one of our fore-fathers were aliue againe, and ſhould ſee one of theſe his gay daughters walke in Cheape-ſide before him; what doe you thinke he would thinke it were? Here is nothing to be ſeene but a verdingale, a yellow ruffe, and a periwig, with perhaps ſome feather wauing in the top; three things for which he could not tell how to find a name: Sure, he could not but ſtand amazed, to thinke what new creature the times had yeelded ſince he was a mā: & if then he ſhould run before her, to ſee if by the fore-ſide he might gheſſe what it were, when his eyes ſhould meet with a poudred frizle, a painted hide ſhadowed with a fan not more painted, breſts diſplayd, and a looſe locke erring wantonly ouer her ſhoulders, betwixt a painted cloth and skinne; how would he yet more bleſſe himſelfe to thinke, what mixture in nature could bee guilty of ſuch a monſter? Is this (thinkes he) the fleſh and blood? is this the hayre? is this the ſhape of a woman? or hath nature repented of her worke ſince my dayes, and begunne a new frame? It is no maruell if their forefathers could not know them; God himſelfe that made them, will neuer acknowledge that face he neuer made, the hayre that hee neuer made theirs, the body that is aſham'd of the Maker, the ſoule that thus diſguiſes the body.

Let me therefore ſay to theſe dames, as *Benet* ſaid to *Totilaes* ſeruant, *Depone, filia, quod portas, quia non eſt tuum*; Lay downe that ye weare, it is none of your owne. Let me perſwade them (for that can worke moſt) that they doe all this in their owne wrong. All the world knowes that no man will rough-caſt a marble wall, but mud, or vnpoliſht ragge: That beauty is like truth, neuer ſo glorious, as when it goes plaineſt; that falſe art, in ſtead of mending nature, marres it. But if none of our perſwaſions can preuaile. Heare this, ye gariſh Popingayes of our time, if you will not be aſhamed to cloath your ſelues in this ſhameleſſe faſhion, God ſhall cloath you with ſhame and confuſion: heare this yee plaiſter-faced *Iezabels*, if you will not leaue your dawbing, and your high waſhes, GOD will one day waſh them off with fire and brimſtone.

I grant, it is not wealth alone that is acceſſary to this pride; there are ſome that (with the Cynicke, or that worſe dogge, the patcht Ciſtertian) are proud of rags; there are others, that are rich of nothing but cloathes, ſomewhat like to *Nazianzens* country of *Oziʒala*, that abounded in flowers, but was barren of corne; their cloaths

are

are more worth then all the reſt; as wee vſe to ſay of the Elder, that the flower of it is more worth then all the tree beſides; but if there be any other cauſes of our hye-mindedneſſe, wealth is one, which doth ordinarily lift vp our heads aboue our ſelues, aboue others; and if there be here any of theſe empty bladders, that are puſt vp with the wind of conceit, giue me leaue to prick them a little; and firſt, let mee tell them they may haue much, and be neuer the better: The chimny ouer-lookes all the reſt of the houſe, is it not (for all that) the very baſeſt piece of the building? The very heathen man could obſerue (πολλοῖς ὁ δαίμων, &c.) That God giues many a man wealth for their greater miſchiefe: As the Iſraelites were rich in Quailes, but their ſawce was ſuch, that famine had beene better; little cauſe had they to be proud that they were fed with meate of Princes, with the bread of Angels, whiles that which they put into their mouthes, God fetcht out of their noſtrels. *Haman* was proud that he alone was called to the honour of *Eſters* feaſt: this aduancement raiſed him fifty cubits higher, to a ſtately gibbet. If your wealth be to any of you an occaſion of falling, if your gold be turned into fetters, it had beene better for you to haue liued beggers. Let me tell them next, of the folly of this pride; They are proud of that which is none of theirs. That which law and caſe-diuinity ſpeakes of life, that man is not *dominus vitæ ſuæ, ſed cuſtos*, is as true of wealth: Nature can tell him in the Philoſopher, that hee is not *Dominus*, but *Colonus*, not the Lord, but the Farmer. It is a iuſt obſeruation of *Philo*, that God onely by a propriety is ſtiled the poſſeſſor of heauen and earth, by *Melchiſedech*, in his ſpeech to *Abraham*, we are onely the tenants, and that at the will of the Lord; At the moſt (if we will as Diuines) we haue *jus ad rem*, not *dominium in rem*, right to theſe earthly things, not Lordſhip ouer them; but right of fauour from their proprietary, and Lord in heauen, and that liable to an account. Doe we not laugh at the groome that is proud of his maſters horſe, or ſome vaine whiffler, that is proud of a borrowed chaine? So ridiculous are we to be puſt vp with that, whereof we muſt needs ſay, with the poore man, of the hatchet *Alas, maſter, it is but borrowed*; and whereof our account ſhall be ſo much more great, and difficult, as our receit is more. Hath God therefore laded you with theſe earthly riches? be ye like vnto the full eare of corne, hang downe your heads in true humility towards that earth from which you came: And if your ſtalke be ſo ſtiffe, that it beares vp aboue the reſt of your ridge, looke vp to heauen, not in the thoughts of pride, but in the humble vowes of thankfulneſſe, and be not hie-minded, but feare.

ὑπὲρ τὸν τύφον φέρων μεγ. δῶρ. ἐπιτιμήματα, &c. Ariſt.

Senec.

Gen. 24.

Hitherto of the hye-mindedneſſe that followes wealth; Now where our pride is, there will be our confidence: As the wealthy therefore may not be proud of their riches, ſo they may not truſt in them: What is this truſt, but the ſetting of our hearts vpon them, the placing of our ioy and contentment in them; in a word, the making of them our beſt friend, our patron, our idoll, our god? This the true and ielous God cannot abide, and yet nothing is more ordinary; *The rich mans wealth is his ſtrong City*, ſaith *Salomon*: & where ſhould a man thinke himſelfe ſafe, but in his fort? He ſees Mammon can doe ſo much, and heares him talke of doing ſo much more, it is no maruell if hee yeeld to truſt him: Mammon is ſo proud a boaſter, that his clients which beleeue in him cannot chuſe but be confident of him; For what doth he not brag to doe? *Siluer anſwers to all*, ſaith *Salomon*. That we grant; although we would be loath it could anſwer to truth, to iuſtice, to iudgement: But yet more, he vaunts to procure all, to pacifie all, to conquer all; He ſaies, he can procure all, ſecular offices, titles, dignities; yea (I would I might not ſay in ſome ſacrilegious and periured wretches) the ſacred promotions of the Church: and ye know that old ſong of the Pope, and his Romane trafficke, *Claues, Altaria, Chriſtum*: Yea fooliſh *Magus* makes full account, the Holy Ghoſt himſelfe may be had for money. He ſayes he can pacifie all; *A gift in the boſome appeaſes wrath*; yea, he ſayes (looke to it ye that ſit in the ſeats of iudicature) hee can ſometimes bribe off ſinnes, and peruert iudgement: He ſayes hee can ouercome all, according to the old Greeke verſe, *Fight with ſiluer launces, and you cannot faile of victory*; yea, he would make vs beleeue he thought this a bait to catch the Sonne of God himſelfe withall (*All theſe will I giue thee.*) Briefly hee ſayes according to the French Prouerbe,

And that they truſt not.

Keyes, Altars, Chriſt.

ἀργυρᾶις λογχομαχ. &c.

Siluer does all. And let me tell you indeed, what Mammon can doe; Hee can barre the gates of hell to the vnconscionable soule, and helpe his followers to damnation: This he can do; but for other things, howsoeuer with vs men, the foolish Siluer-smiths may shout our, Great is Mammon of the worldlings: yet if we weigh his power aright, we shall conclude of Mammon (as *Paracelsus* doth of the Diuell) that he is a base and beggerly spirit: For what, I beseech you can he doe? Can he make a man honest? can he make him wise? can he make him healthfull? Can he giue a man to liue more merily, to feed more heartily, to sleepe more quietly? Can we buy off the gout, cares, death, much lesse the paines of another vvorld? nay, doth he not bring all these? Goe to then, thou rich man; God is offended with thee, and meanes to plague thee with disease & death; Now try what thy bags can doe; Begin first vvith God, and see whether thou canst bribe him with thy gifts, and buy off his displeasure; *Wherewith shalt thou come before the Lord, and bow thy selfe before the high God? Will the Lord be pleased with thousands of Rams, or with ten thousand riuers of oyle? The siluer is mine, and the gold is mine, saith the Lord of hosts*, Haggai 2. If that speed not, goe to the sergeant of God, death; see if thou canst see him, not to arrest thee; He lookes thee sternely in the face, and tels thee vvith *Ehud*, he hath a message to thee from God; and bids thee with the Prophet, *Set thine house in order, for thou must dye*; Yet, if he heare thee not, goe to the vnder-bayliffe of Death, disease, see if he can be wrought to forbeare thee; hee answers thee with *Laban*, *This thing is proceeded of the Lord, I cannot therefore say to thee euill or good.* In summe, Disease vvill summon thee vnto death; death will arrest thee to the Iudgement seat of God, God vvill passe his doome vpon thee; and in all these, *Riches auaile not in the day of wrath:* And vvho vvould be so mad as to trust a friend that hee knowes will be sure neuer to faile him, but vvhen he hath most need? Take heed therefore, as ye loue your soules, how ye bestow your *Trust vpon riches*; Ye may vse them, and serue your selues of them; yea, yee may enioy them in a Christian moderation; God vvill allow it you: That praise vvhich the Iesuites Colledge at Granado giues of their *Sanchez*, that (though he liued where they had a very sweet garden) yet he was neuer seen to touch a flower, and that he would rather dye then eate Salt, or Pepper, or ought that might giue relish to his meat; like as that of some other Monks, that they would not see the Sunne, not shift their cloathes, nor cleanse their teeth, caries in it more superstition and austeritie and slouenry, then vvit or grace: Wherefore hath God made his creatures but for vse? This niggardlinesse is iniurious to the bounty of their Maker; we may vse them, we may not trust to them; we may serue our selues of them, wee may not serue them; we may enioy them, we may not ouer-ioy in them; so must wee be affected to our goods, as *Theoderic* the good King of Aquitaine vvas with his play, *In bonis iactibus tacet, in malis ridet, in neutris irascitur, in vtrisque Philosophatur*; In good casts hee was silent; in ill, merry; in neither angry, a Philosopher in both. But if we will be making our wealth a riuall vnto God, now the iealousie of God shall burne like fire: this is the way to bring a curse vpon our riches, and vs; if we leane vpon this reede, it shall breake, and runne into our hand; and *he that trusteth in riches, shall fall*, Prou. 11.28.

Micah.6.

Collegium Granatens. Præf. ad lectorem contin. vitam R.P. Tho. Sanchez. præfix. Operi Morali in præcepta Decal.

C. Sol. Apollin. Sidon Epist. de Theoder.

Now as the disdainfull riuall will bee sure to cast reproaches vpon his base competitor; so doth God, that we may see how vnworthy riches are of our trust, hee tels vs, they are *vncertaine*, yea vncertaintie it selfe. Were our vvealth tyed to our life, it were vncertaine enough; what is that but a flower, a vapour, a tale, a dreame, a shadow, a dreame of a shadow, a thought, as nothing? What are great men but like Hailestones, that leape vp on the Tiles, and straight fall down againe, and lye still, and melt away? But now, as wee are certaine that our riches determine vvith our vncertaine life (for goods and life are both in a bottome, both are cast away at once;) so wee cannot bee certaine they vvill hold so long; Our life flyes hastily away, but many times our riches haue longer wings, and out-fly it. It vvas a vvitty obseruation of *Basil*, that vvealth roles along by a man, like as an heady streame glides by the bankes; Time will molder away the very banke it washeth, but the current stayes not for that, but speeds forward from one elbow of earth vnto another; so doth our wealth, euen while wee stay,

In vncertaine riches.
ἐσ αδήλότητα τῆς πλούτου.

ῥᾴδιον ἡ φύσις τὸν πλοῦτον, χειμαῤῥοῦς ὀξύτερον τὸ πάντα φέρεται τὸν τοῦ ἀχύντας φέρεται ἐχει, &c. *Basil. in Psal.61.*

ſtay, it is gone. In our penall lawes, there are more wayes to forfeit our goods, then our liues; On our high wayes, how many fauourable theeues take the purſe, and ſaue life? And generally, our life is the tree, our vvealth is the leaues, or fruit; the tree ſtands ſtill, when the leaues are falne, the fruit beaten downe; Yea many a one is like the Pine-tree, which (they ſay) if his barke be pull'd off, laſts long, elſe it rots: ſo doth many a man liue the longer for his loſſes: if therefore life and wealth ſtriue whether is more vncertaine; wealth vvill ſure carie it away. *Iob* was yeſterday the richeſt man in the Eaſt; to day he is ſo needie, that hee is gone into a prouerbe, *As poore as Iob*: *Beliſarius* the great and famous Commander, to whom Rome owed her life twice at leaſt, came to *Date obolum Beliſario*; one halfe-peny to *Beliſarius*. What doe I inſtance? This is a point, wherein many of you Citizens that are my Auditors this day, might rather reade a lecture vnto me; You could tell me how many you haue knowne, reputed in your phraſe, good men, which all on the ſudden haue ſhut vp the ſhop windows, and broken for thouſands; You could reckon vp to me a Catalogue of them, vvhom either caſualtie of fire, or inundation of waters, or robberie of theeues, or negligence of ſeruants, or ſuretiſhip for friends, or ouerſight of reckonings, or truſting of cuſtomers, or vnfaithfulneſſe of Factors, or inexpected falls of markets, or Pyracie by Sea, or vnskilfulneſſe of a Pylot, or violence of tempeſts haue brought to an haſty pouertie; and could tell me that it is in the power of one gale of winde, to make many of you either rich Merchants or beggers. Oh miſerable vncertaintie of this earthly pelfe, that ſtands vpon ſo many hazards, yea that fals vnder them! who would truſt it? who can dote vpon it? what madneſſe is it in thoſe men, which (as *Menot* ſayes) like vnto hunters, that kill an horſe of price, in the purſuit of an Hare worth nothing: endanger, yea caſt away their ſoules vpon this worthleſſe and fickle traſh? Glaſſes are pleaſing veſſels, yet becauſe of their brittleneſſe, who eſteemes them precious? All *Salomons* ſtate was not comparable to one Tulip: his royall Crowne was not like the Crowne Imperiall of our Gardens; and yet becauſe theſe are but flowers, whoſe deſtinie is fading and burning, we regard them thereafter; No wiſe man beſtowes much coſt in painting mud-wals. What meane we (my beloued) to ſpend our liues and hearts vpon theſe periſhing treaſures? It was a wiſe meditation of *Nazianzen* to his *Aſterius*; that good is to no purpoſe, if it continue not; yea there is no pleaſant thing in the world, ſaith he, that hath ſo much ioy in the welcome, as it hath ſorrow in the farewell: Looke therefore vpon theſe heapes, O ye wiſe-hearted Citizens, with careleſſe eyes, as thoſe things whoſe parting is certaine, whoſe ſtay is vncertaine, and ſay with that worthy Father, By all my wealth, and glory, and greatneſſe, this alone haue I gained, that I had ſomething to which I might preferre my Sauiour. And know, that as *Abraham*, whiles he was in his owne countrey (it is *Cyrils* note) had neuer God appearing to him, ſaue onely to bid him goe forth: but after, when hee vvas gone forth, had frequent viſions of his Maker; So whiles in our affections we remaine here below in our Cofers, wee cannot haue the comfortable aſſurances of the preſence of God; but if wee can abandon the loue and truſt of theſe earthly things, in the conſcience of our obedience, now God ſhall appeare to vs, and ſpeake peace to our ſoules; and neuer ſhall we finde cauſe to repent vs of the change. Let mee therefore conclude this point with that diuine charge of our Sauiour, *Lay not vp for your ſelues treaſures on earth, where moth and ruſt doe corrupt, and theeues breake therow and ſteale, but lay vp for your ſelues treaſure in heauen.*

Thus much of the Negatiue part of our charge; Wherein wee haue dwelt ſo long, that we may ſcarce ſoiourne in the other. *Truſt not*, but *Truſt*; The heart of man is ſo conſcious of his owne weakneſſe, that it will not goe vvithout a prop; and better a weake ſtay then none at all; Like as in matter of policy, the very ſtate of Tyrannie is preferred to the want of a King; The ſame breath therfore that withdraws one refuge from vs, ſubſtitutes a better; and in ſtead of Riches, which is the falſe god of the world, commends to vs the true and liuing God of heauen and earth; Euen as ſome good Carpenter raiſes vp the ſtuds, and in ſtead of a rotten groundſell, layes a ſound; The

But (truſt) in God.

ſame

ſame truſt then muſt we giue to God, which wee may not giue to riches: The obiect onely is changed, the act is not changed. Him muſt wee eſteeme aboue all things, to him muſt we looke vp in all, on him muſt we depend for all both protection, and prouiſion; from his goodneſſe and mercy muſt we acknowledge all, and in him muſt we delight with contempt of all; and this is to Truſt in God. It was a ſweet ditty of the Pſalmiſt, which we muſt all learne to ſing, *Bonum eſt confidere in Domino*, It is good to truſt in the Lord: Good, in reſpect of him, and good for vs. For him, It is one of the beſt pieces of glory to be truſted-to: as, with vs, *Ioſeph* holds, *Potiphar* cannot doe him a greater honour, then in truſting him with all; And his glory is ſo precious, that he cannot part with that to any creature; all other things hee imparts willingly, and reſerues nothing to himſelfe but this: Being, life, knowledge, happineſſe, are ſuch bleſſings, as are eminently, originally, eſſentially in God, and yet, Being he giues to al things, Life to many, Knowledge to ſome kindes of creatures, Happineſſe to ſome of theſe kinds: as for Riches, he ſo giues them to his creature, that hee keepes them not at all to himſelfe; but as for his Glory (whereof our truſt is a part) hee will not endure it communicated to Angell, or man; not to the beſt gheſt in heauen, much leſſe to the droſſe of the earth; Whence is that curſe not without an indignation, *Curſed bee the man that truſts in man; that maketh fleſh his arme*, yea or ſpirit either, beſides the God of Spirits; *Whom haue I in heauen but thee?* Herein therefore doe wee iuſtice to God, when we giue him his owne, that is, his glory, our confidence.

But the greateſt good is our own; & God ſhewes much more mercy to vs in allowing and inabling vs to truſt him, then we can doe iuſtice in truſting him; For alas, hee could in his iuſt iudgement glorifie himſelfe in our not truſting him, in taking vengeance of vs for not glorifying him: Our goodneſſe reaches not to him; but his goodneſſe reaches downe to vs, in that our hearts are raiſed vp to confidence in him. For, what ſafety, what vnſpeakable comfort is there in truſting to God? When our Sauiour, in the laſt words of his Diuine Farewell-Sermon to his Diſciples, would perſwade them to confidence, he ſayes θαρσεῖτε; and ſo doth the Angell to *Paul* in priſon; a a word that ſignifies boldneſſe; implying that our confidence in God, cauſeth boldnes and courage; and what is there in all the world that can worke the heart to ſo comfortable and vnconquerable reſolution, as our repoſall vpon God? *The Lord is my truſt, whom then can I feare? In the Lord put I my truſt, how ſay ye then to my ſoule, Flee hence as a bird to the hils?* Yea how oft doth *Dauid* inferre vpon this truſt a *non confundar*, I ſhal not be aſhamed? And this caſe is generall, *That they that put their truſt in the Lord, are as mount Sion that cannot be moued.* Faith can remoue mountaines, but the mountaines that are raiſed on faith, are vnremoueable. Here is a ſtay for you (O ye wealthy & great) worthy of your truſt; If ye were Monarchs on earth, or Angels in heauen, ye could be no way ſafe but in this truſt. How eaſie is it for him to inrich, or impoueriſh you, to hoyſe you vp to the ſeats of honor, or to ſpurne you down? What mynes, what Princes can raiſe you vp to wealth, againſt him, without him? Hee can bid the winds and Seas fauour your veſſels, he can bid them ſinke in a calm. *The rich and the poore meet together, God is the maker of both.* Ye may trade, and toyle, and carke, and ſpare, and put vp, and caſt about, and at laſt ſit you downe with a ſigh of late repentance, and ſay, *Except the Lord build the houſe, they labour in vaine that build it; It is in vaine to riſe early, and lye downe late, and eat the bread of ſorrow.* Vnto how many of you may I ſay with the Prophet *Haggai*, *Ye haue ſowne much, and bring in little; ye eat, and haue not enough; ye drink, but ye are not filled: ye cloath you, but ye be not warme; and hee that earneth much, puts his gaines into a broken bag?* And whence is all this? *Ye looked for much, and loe, it came to little; when yee brought it home, I did blow vpon it, ſaith the Lord of Hoſts.* Behold how eaſie a thing it is for the God of heauen to blaſt all your ſubſtance; yea not onely to diminiſh, but to curſe it vnto you, and to make you weary of it, and of your ſelues. Oh caſt your ſelues therefore into thoſe Almighty hands; Seeke him in whom onely you ſhall find true reſt and happineſſe; Honour him with your ſubſtance, that hath honored you with it; Truſt not in riches, but truſt in God.

Iob 16. vlt.

Pro. 22.

It

It is motiue enough to your truſt, that he is a God; all arguments are infolded in that one; yet this Text giues you certaine explicit inforcements of this confidence; Euery one of theſe reaſons (implying a ſecret kind of diſdainfull compariſon betwixt the true God and the falſe) perſwade you to truſt in God; Riches are but for this world, the true God is Lord of the other; and beginnes his glory, where the glory of the world ends: therefore truſt in him. Riches are vncertaine, the true God is Amen, the firſt and the laſt, euer like himſelfe; therefore truſt in him. Riches are but a liueleſſe and ſenſeleſſe metall; the true God is a liuing God, therefore truſt in him. Riches are but paſſiues in gift, they cannot beſtow ſo much as themſelues, much leſſe ought beſides themſelues: the true God giues you all things to enioy, therefore Truſt in him: the two latter, becauſe they are more directly ſtood vpon, and now fall into our way, require a further diſcourſe.

The liuing.

(El-chai) The liuing God, is an ancient and vſuall title to the Almighty; eſpecially when he would diſgrace an vnworthy riuall: As *S. Paul* in his ſpeech to the Lyſtrians, oppoſes to their vaine Idols, the liuing God. *Viuo ego, As I liue,* is the oath of God for this purpoſe, as *Hierom* noteth, neither doe I remember any thing beſides his holineſſe, and his life that he ſweares by. When *Moſes* askt Gods name, he deſcribed himſelfe by *I AM.* He is, hee liues: and nothing is, nothing liues abſolutely, but hee; all other things by participation from him. In all other things, their life and they are two; but God is his owne life, and the life of God is no other then the liuing God: and becauſe he is his owne life, he is eternall; for (as *Thomas* argues truly againſt the Gentiles) Nothing ceaſes to be, but by a ſeparation of life; and nothing can bee ſeparated from it ſelfe; for euery ſeparation is a diuiſion of one thing from another; Moſt iuſtly therefore is he which is abſolute, ſimple, eternall in his being, called the *liuing God:* Although, not onely the life that he hath in himſelfe, but the life that he giues to his creatures, challengeth a part in this title; A glimpſe whereof perhaps the Heathen ſaw, when they called him Iupiter, (ζωα) from (ζωῦ) which ſignifies to liue: *In him we liue,* (ſaith *S. Paul* to his Athenians.) As light is from the Sunne, ſo is life from God, (which is the true ſoule of the world, & more; for without him it could not be ſo much as a carcaſſe;) and ſpreads it ſelfe into all the animate creatures. Life (we ſay) is ſweet; and ſo it is indeed; the moſt excellent and precious thing that is deriued from the common influence of God. There is nothing before life, but Being; and Being makes no diſtinction of things; for that can be nothing that hath no Being: Life makes the firſt and greateſt diuiſion: Thoſe creatures therefore which haue life, we eſteeme far beyond thoſe, that haue it not, how noble ſoeuer otherwiſe: Thoſe things therefore which haue the perfiteſt life, muſt needs be the beſt; Needs then muſt it follow, that he which is life it ſelfe, who is abſolute, ſimple, eternall, the fountaine of all that life which is in the world, is moſt worthy of all the adoration, ioy, loue, and confidence of our hearts, and of the beſt improuement of that life which he hath giuen vs. Truſt therefore in the liuing God. Couetouſneſſe (the Spirit of God tels vs) is Idolatry, or (as our old Tranſlation turnes it) worſhipping of images. Euery ſtampe or impreſſion in his coyne, is to the couetous man a very idoll: And what madneſſe is there in this idolatry, to dote vpon a baſe creature, and to beſtow that life which wee haue from God, vpon a creature that hath no life in it ſelfe, and no price but from men? Let me then perſwade euery ſoule that heares me this day, as *Iacob* did his houſhold, *Put away the ſtrange gods that are among you, and be cleane*; and as *S. Paul* did his *Lyſtrians*; *Oh turne away from theſe vanities vnto the liuing God.*

Gen 35. 2.

Who giues vs richly all things to enioy.

The laſt attractiue of our truſt to God, is his mercy, and liberality; *Who giues vs richly all things to enioy.* A theme, wherein yee will grant it eaſie to leeſe our ſelues. Firſt, God not onely hath all in himſelfe, but he giues to vs. He giues, not ſomewhat, (though a cruſt is more then we are worthy of) but all things. And not a little of all, but richly; and all this, not to looke on, but to enioy. Euery word would require not a ſeuerall houre, but a life to meditate of it; and the tongue not of men, but of Angels to expreſſe it. It is here with vs, as in a throng; we can get neither in nor out;

But

ſame truſt then muſt we giue to God, which wee may not giue to riches: The obiect onely is changed, the act is not changed. Him muſt wee eſteeme aboue all things, to him muſt we looke vp in all, on him muſt we depend for all both protection, and prouiſion; from his goodneſſe and mercy muſt we acknowledge all, and in him muſt we delight with contempt of all; and this is to Truſt in God. It was a ſweet ditty of the Pſalmiſt, which we muſt all learne to ſing, *Bonum eſt confidere in Domino*, It is good to truſt in the Lord: Good, in reſpect of him, and good for vs. For him, It is one of the beſt pieces of glory to be truſted-to: as, with vs, *Ioſeph* holds, *Potiphar* cannot doe him a greater honour, then in truſting him with all; And his glory is ſo precious, that he cannot part with that to any creature; all other things hee imparts willingly, and reſerues nothing to himſelfe but this: Being, life, knowledge, happineſſe, are ſuch bleſſings, as are eminently, originally, eſſentially in God, and yet, Being he giues to al things, Life to many, Knowledge to ſome kindes of creatures, Happineſſe to ſome of theſe kinds: as for Riches, he ſo giues them to his creature, that hee keepes them not at all to himſelfe; but as for his Glory (whereof our truſt is a part) hee will not endure it communicated to Angell, or man; not to the beſt ghest in heauen, much leſſe to the droſſe of the earth; Whence is that curſe not without an indignation, *Curſed bee the man that truſts in man; that maketh fleſh his arme*, yea or ſpirit either, beſides the God of Spirits; *Whom haue I in heauen but thee?* Herein therefore doe wee iuſtice to God, when we giue him his owne, that is, his glory, our confidence.

But the greateſt good is our own; & God ſhewes much more mercy to vs in allowing and inabling vs to truſt him, then we can doe iuſtice in truſting him; For alas, hee could in his iuſt iudgement glorifie himſelfe in our not truſting him, in taking vengeance of vs for not glorifying him: Our goodneſſe reaches not to him; but his goodneſſe reaches downe to vs, in that our hearts are raiſed vp to confidence in him. F[illegible] what ſafety, what vnſpeakable comfort is there in truſting to God? When our [illegible] our, in the laſt words of his Diuine Farewell-Sermon to his Diſciples, wou[illegible]
Iob 16. vlt. ſwade them to confidence, he ſayes θαρσεῖτε: and ſo doth the Angell to *Paul* in [illegible] a word that ſignifies boldneſſe; implying that our confidence in God, cauſeth [illegible] and courage; and what is there in all the world that can worke the heart to ſo [illegible] table and vnconquerable reſolution, as our repoſall vpon God? *The Lord is m[illegible] whom then can I feare? In the Lord put I my truſt, how ſay ye then to my ſoule, Flee h[illegible] a bird to the hils?* Yea how oft doth *Dauid* inferre vpon this truſt a *non confundar*, I [illegible] not be aſhamed? And this caſe is generall, *That they that put their truſt in the Lord, are as mount Sion that cannot be moued.* Faith can remoue mountaines, but the mountaines that are raiſed on faith, are vnremoueable. Here is a ſtay for you (O ye wealthy & great) worthy of your truſt; If ye were Monarchs on earth, or Angels in heauen, ye could be no way ſafe but in this truſt. How eaſie is it for him to inrich, or impouerish you, to hoyſe you vp to the ſeats of honor, or to ſpurne you down? What mynes, what Princes can raiſe you vp to wealth, againſt him, without him? Hee can bid the winds and Seas fauour your veſſels, he can bid them ſinke in a calm. *The rich and the poore meet together,*
Pro. 22. *God is the maker of both.* Ye may trade, and toyle, and carke, and ſpare, and put vp, and caſt about, and at laſt ſit you downe with a ſigh of late repentance, and ſay, *Except the Lord build the houſe, they labour in vaine that build it; It is in vaine to riſe early, and lye downe late, and eat the bread of ſorrow.* Vnto how many of you may I ſay with the Prophet *Haggai*, *Ye haue ſowne much, and bring in little; ye eat, and haue not enough; ye drink, but ye are not filled: ye cloath you, but ye be not warme; and hee that earneth much, puts his gaines into a broken bag?* And whence is all this? *Ye looked for much, and loe, it came to little; when yee brought it home, I did blow vpon it, ſaith the Lord of Hoſts.* Behold how eaſie a thing it is for the God of heauen to blaſt all your ſubſtance; yea not onely to diminiſh, but to curſe it vnto you, and to make you weary of it, and of your ſelues. Oh caſt your ſelues therefore into thoſe Almighty hands; Seeke him in whom onely you ſhall find true reſt and happineſſe; Honour him with your ſubſtance, that hath honored you with it; Truſt not in riches, but truſt in God.

It is motiue enough to your truſt, that he is a God; all arguments are infolded in that one; yet this Text giues you certaine explicit inforcements of this confidence; Euery one of theſe reaſons (implying a ſecret kind of diſdainfull compariſon betwixt the true God and the falſe) perſwade you to truſt in God; Riches are but for this world, the true God is Lord of the other; and beginnes his glory, where the glory of the world ends: therefore truſt in him. Riches are vncertaine, the true God is Amen, the firſt and the laſt, euer like himſelfe; therefore truſt in him. Riches are but a liueleſſe and ſenſeleſſe metall; the true God is a liuing God, therefore truſt in him. Riches are but paſſiues in gift, they cannot beſtow ſo much as themſelues, much leſſe ought beſides themſelues: the true God giues you all things to enioy, therefore Truſt in him: the two latter, becauſe they are more directly ſtood vpon, and now fall into our way, require a further diſcourſe.

The liuing.

(El-chai) The liuing God, is an ancient and vſuall title to the Almighty; eſpecially when he would diſgrace an vnworthy riuall: As *S. Paul* in his ſpeech to the Lyſtrians, oppoſes to their vaine Idols, the liuing God. *Viuo ego, As I liue*, is the oath of God for this purpoſe, as *Hierom* noteth, neither doe I remember any thing beſides his holineſſe, and his life that he ſweares by. When *Moſes* askt Gods name, he deſcribed himſelfe by *I AM*. He is, hee liues: and nothing is, nothing liues abſolutely, but hee; all other things by participation from him. In all other things, their life and they are two; but God is his owne life, and the life of God is no other then the liuing God: and becauſe he is his owne life, he is eternall; for (as *Thomas* argues truly againſt the Gentiles) Nothing ceaſes to be, but by a ſeparation of life; and nothing can bee ſeparated from it ſelfe; for euery ſeparation is a diuiſion of one thing from another; Moſt iuſtly therefore is he which is abſolute, ſimple, eternall in his being, called the *liuing God*: Although, not onely the life that he hath in himſelfe, but the life that he giues to his creatures, challengeth a part in this title; A glimpſe whereof perhaps the Heathen ſaw, when they called him Iupiter, (Ζωα) from (Ζω) which ſignifies to liue: *In him we liue*, (ſaith *S. Paul* to his Athenians.) As light is from the Sunne, ſo is life from God, (which is the true ſoule of the world, & more; for without him it could not be ſo much as a carcaſſe;) and ſpreads it ſelfe into all the animate creatures. Life (we ſay) is ſweet; and ſo it is indeed; the moſt excellent and precious thing that is deriued from the common influence of God. There is nothing before life, but Being; and Being makes no diſtinction of things; for that can be nothing that hath no Being: Life makes the firſt and greateſt diuiſion: Thoſe creatures therefore which haue life, we eſteeme far beyond thoſe, that haue it not, how noble ſoeuer otherwiſe: Thoſe things therefore which haue the perfiteſt life, muſt needs be the beſt; Needs then muſt it follow, that he which is life it ſelfe, who is abſolute, ſimple, eternall, the fountaine of all that life which is in the world, is moſt worthy of all the adoration, ioy, loue, and confidence of our hearts, and of the beſt improuement of that life which he hath giuen vs. Truſt therefore in the liuing God. Couetouſneſſe (the Spirit of God tels vs) is Idolatry, or (as our old Tranſlation turnes it) worſhipping of images. Euery ſtampe or impreſſion in his coyne, is to the couetous man a very idoll: And what madneſſe is there in this idolatry, to dote vpon a baſe creature, and to beſtow that life which wee haue from God, vpon a creature that hath no life in it ſelfe, and no price but from men? Let me then perſwade euery ſoule that heares me this day, as *Iacob* did his houſhold, *Put away the ſtrange gods that are among you, and be cleane*; and as *S. Paul* did his *Lyſtrians*; *Oh turne away from theſe vanities vnto the liuing God.*

Gen 35. 2.

Who giues vs richly all things to enioy.

The laſt attractiue of our truſt to God, is his mercy, and liberality; *Who giues vs richly all things to enioy*. A theme, wherein yee will grant it eaſie to leeſe our ſelues. Firſt, God not onely hath all in himſelfe, but he giues to vs. He giues, not ſomewhat, (though a cruſt is more then we are worthy of) but all things. And not a little of all, but richly; and all this, not to looke on, but to enioy. Euery word would require not a ſeuerall houre, but a life to meditate of it; and the tongue not of men, but of Angels to expreſſe it. It is here with vs, as in a throng; we can get neither in nor out;

But as we vse to say of Cares, so it shall be with our discourse; that the greatnesse of it shall procure silence; and the more we may say of this head, the lesse wee will say: It shall content vs onely to top these sheaues, since we cannot stand to thresh them out.

Whither can ye turne your eyes to looke beside the bounty of God? If yee looke vpward; His mercy reacheth to the heauens. If downeward; The earth is full of his goodnesse, and so is the broad sea. If yee looke about you; What is it that hee hath not giuen vs? Ayre to breathe in, fire to warme vs, water to coole vs, clothes to couer vs, food to nourish vs, fruits to refresh vs, yea delicates to please vs; beasts to serue vs, Angels to attend vs, heauen to receiue vs, and which is aboue all, his owne Sonne to redeeme vs. Lastly, if ye looke into your selues; Hath hee not giuen vs a soule to informe vs, senses to informe our soule, faculties to furnish that soule? Vnderstanding, the great surueyor of the secrets of Nature, and Grace; Fantasie and Inuention, the master of the workes; Memory the great keeper or Master of the rolles of the soule; a power that can make amends for the speed of Time, in causing him to leaue behinde him those things, which else he would so cary away, as if they had not beene: Will, which is the Lord Paramount in the state of the soule, the commander of our actions, the elector of our resolutions: Iudgement, which is the great Councellor of the will: Affections, which are the seruants of them both: a bodie fit to execute the charge of the soule, so wondrously disposed, as that euery part hath best opportunitie to his owne functions; so qualified with health arising from proportion of humours, that like a watch kept in good tune, it goes right, and is fit to serue the soule, and maintaine it selfe: an estate that yeelds all due conueniences for both soule, and body; seasonable times, raine, and sunshine; peace in our borders; competency, if not plenty of all commodities, good lawes, religious, wise, iust Gouernours, happy and flourishing dayes; and aboue all, the liberty of the Gospell. Cast vp your bookes, O yee Citizens, and summe vp your receits, I am deceiued, if he that hath least, shall not confesse his obligations infinit. There are three things especially wherein yee are beyond others, and must acknowledge your selues deeper in the Books of God, then the rest of the world; Let the first be the cleare deliuerance from that wofull iudgement of the pestilence. Oh remember those sorrowfull times, when euer moneth swept away thousands from among you; When a man could not set forth his foot, but into the iawes of death; when piles of carcasses were caried to their pits, as dung to the fields; when it was cruelty in the sicke to admit visitation, and loue was little better then murderous; And by how much more sad and horrible the face of those euill times looked, so much greater proclaime you the mercy of God, in this happy freedome which you now enioy; that you now throng together into Gods House without feare, and breathe in one anothers face without danger. The second is, the wonderfull plenty of all prouisions both spirituall and bodily; You are the Sea, all the Riuers of the land runne into you: Of the land? Yea of the whole world; Sea and land conspire to inrich you. The third is, the priuiledge of carefull gouernment; Your Charters as they are large and strong, wherein the fauour of Princes hath made exceptions from the generall rules of their municipall lawes: so your forme of administration is excellent, and the execution of Iustice exemplary, and such as might become the mother Citie of the whole earth. For all these you haue reason to aske, *Quid retribuam*, with *Dauid*; *What shall I render to the Lord for all his benefits?* and to excite one another vnto thankfulnesse, with that sweet Singer of Israel, *O that men would therefore praise the Lord for his goodnesse!* And (as beneficence is a binder) these fauours of God call for your confidence: What should you doe but euer trust that God, whom you haue found so gracious? Let him bee your God, be ye his people for euer; and let him make this free and open challenge to you all; If there be any power in heauen, or in earth, that can doe more for you then hee hath done, let him haue your hearts and your selues.

Aboue 30000. in one yeare.

And thus from that dutie we owe to God in our confidence, and his beneficence to vs, we descend to that beneficence which we owe to men, expressed in the variety of foure Epithets, *Doing good, being rich in good workes, ready to distribute, willing to communicate*;

That they doe good, and be rich in good workes.

municate; all to one ſenſe; all is but beneficence. The Scriptures of God (leſt any Atheiſt ſhould quarrell at this waſte, haue not one word ſuperfluous; Here is a redoubling of the ſame words without fault of Tautologie; a redoubling of the ſame ſenſe in diuers words, without idleneſſe. There is feruor in theſe repetitions, not looſeneſſe; as it was wont for this cauſe to be obſerued both in Councels, and acclamations to Princes, how oft the ſame word was reiterated, that by the frequence they might iudge of the vehemence of affection. It were eaſie to inſtance in many of this kind, as eſpecially *Exodus* 25.35. *Pſalme* 89.30. *Iohn* 1.20. and ſo many more, as that their mention could not be voide of that ſuperfluity which we diſclaime. This heape of words therefore ſhewes the vehement intention of his deſire of good workes, and the important neceſſity of their performance; and the manner of this expreſſion inforces no leſſe, *Charge the rich, that the doe good, and be rich in doing good.* Hatken then, yee rich men of the world; it is not left arbitrary to you, that you may doe good if you will, but it is laid vpon you as your charge and duty; You muſt doe good works, and woe be to you if you doe not. This is not a counſell, but a precept. Although I might ſay of God, as we vſe to ſay of Princes, his will is his command; The ſame neceſſity that there is of Truſting in God, the ſame is in *Doing good* to men. Let me ſling this ſtone into the brazen foreheads of our aduerſaries, which in their ſhameleſſe challenges of our Religion dare tell the world, we are all for faith, nothing for works, and that we hold workes to ſaluation, as a Parentheſis to a clauſe, that it may be perfit without them: Heauen and earth ſhall witneſſe the iniuſtice of this calumniation; and your conſciences ſhall bee our compurgators this day, which ſhall teſtifie to you, both now, and on your death-beds, that we haue taught you there is no leſſe neceſſitie of good works, then if you ſhould be ſaued by them; and that though you cannot be ſaued by them, as the meritorious cauſes of your glory, yet that you cannot be ſaued without them, as the neceſſarie effects of that grace which brings glory.

It is an hard ſentence of ſome Caſuiſts (concerning their fellowes) that but a few rich mens Confeſſors ſhall bee ſaued; I imagine, for that they dawbe vp their conſciences with vntempered morter, and ſooth them vp in their ſins. Let this be the care of them whom it concerneth; For vs, wee deſire to bee faithfull to God and you; and tell you roundly what you muſt truſt to; Doe good therefore, yee rich, if euer yee looke to receiue good; if euer yee looke to bee rich in heauen, bee rich in good works vpon earth: It is a ſhame to heare of a rich man that dyes, and makes his will of thouſands, and bequeaths nothing to pious and charitable vſes: God and the poore are no part of his heyre; We doe not houer ouer your expiring ſoules on your death-beds, as Rauens ouer a carkaſſe; wee doe not begge for a Couent, nor fright you with Purgatory, nor chaffer with you, for that inuiſible treaſure of the Church, whereof there is but one Key-keeper at Rome; but wee tell you, that the making of friends with this Mammon of vnrighteouſneſſe, is the way to eternall habitations. They ſay of *Cyrus*, that he was wont to ſay he laid vp treaſures for himſelf, whiles he made his friends rich: but we ſay to you, that you lay vp treaſures for your ſelues in heauen, whiles you make the poore your friends vpon earth: We tell you there muſt be a *Date*, ere there can be a *Dabitur*; that he which giues to the poore, lends vpon vſe to the Lord; which payes large increaſe for all he borrows; and how ſhal he giue you the Intereſt of glory, where he hath not receiued the Principall of beneficence? How can that man euer looke to be Gods heyre, in the Kingdome of heauen, that giues all away to his earthly heyres, and lends nothing to the God of heauen? As that witty Grecian ſaid of extreame tall men, that they were Cypreſſe-trees καλοι ϗ ὑψηλοι &c. faire and tall, but fruitleſſe: ſo may I ſay of a ſtrait-handed rich man; And theſe Cypreſſes are not for the Garden of Paradiſe; none ſhall euer be planted there but the fruitfull: And if the firſt Paradiſe had any trees in it onely for pleaſure, I am ſure the ſecond, which is in the midſt of the new Ieruſalem, ſhall haue no tree that beares not twelue fruits, yea whoſe very leaues are not beneficiall. Doe good therefore, O ye rich, and ſhew your wealth to bee, not in hauing, but in doing good. And if God haue put this holy reſolution Reu. 22. 2.

into

into any of your hearts, take this with you alſo, from him; Doe not talke, and purpoſe, and proiect, but execute; Doe not ſo doe good, that wee may thanke your death-bed for it, and not you: Late beneficence is better then none, but ſo much as early beneficence is better then late; Hee that giues not till hee dyes, ſhewes that hee would not giue, if hee could keepe it; And God loues a cheerfull giuer; That which you giue thus, you giue it by your Teſtament, I can ſcarce ſay you giue it by your will: The good mans praiſe is *Diſperſit, dedit: he diſperſes his goods*, not, he left them behind him; and his diſtribution is ſeconded with the retribution of God, *His righteouſneſſe endureth for euer, Pſalme* 112.9. Our Sauiour tells vs that our good works are our light, *Let your light ſo ſhine, that men may ſee your good workes*; which of you lets his light go behinde him, and hath it not rather caried before him, that he may ſee which way it goes, and which way himſelfe goes by it? Doe good therefore in your life, that you may haue comfort in your death, and a Crowne of life after death.

Now all this haue I ſpoken, not for that I haue ought (as S. *Paul* ſayes) whereof to accuſe my Nation; Bleſſed be God, as good workes haue abounded in this age, ſo this place hath ſuperabounded in good workes. Bee it ſpoken to the glory of that God, whoſe all our good works are, to the honour of the Goſpell, to the conuic[illegible] lewd ſlander of Solifidianiſme; *London* ſhall vye good workes with any [illegible] earth; This day and your eares are abundant witneſſes; As thoſe therefore that by an handfull gheſſe at the whole ſacke, it may pleaſe you by this yeeres Briefe to iudge of the reſt; Wherein I doe not feare leſt Enuie it ſelfe ſhall accuſe vs of a vaine-glorious oſtentation; Thoſe obſtreperous benefactors, that (like to Hens which cannot lay an egge, but they muſt cackle ſtraight) giue no almes but with trumpets, loſe their thankes with God; Almes ſhould be like oyle, which though it ſwimme aloft when it is ſalne, yet makes no noiſe in the falling; not like water, that ſtill ſounds where it lights: But howſoeuer priuate beneficence ſhould not be acquainted with both the hands of the giuer, but ſilently expect the reward of him that ſeeth in ſecret, yet God ſhould bee a great loſer, if the publike fruits of charity ſhould bee ſmothered in a modeſt ſecrecy: To the praiſe therefore of that good God, which giues vs to giue, and rewards vs for giuing, to the example of poſterity, to the honor of our Profeſſion, to the incouragement of the wel-deſeruing, and to the ſhame of our malicious aduerſaries, heare what this yeare hath brought forth.

Here followeth a briefe memoriall of the charitable acts of the City this yeere laſt paſt, &c.

And if the ſeaſon had not hindered, your eyes ſhould haue ſeconded your eares in the comfortable teſtimonie of this beneficence, *Euge, &c* Well done, good and faithfull ſeruants; Thus ſhould your Profeſſion bee graced; thus ſhould the incenſe of your almes aſcend in pillers of holy ſmoke into the noſtrils of God; thus ſhould your talents bee turned into Cities: This colour is no other then celeſtiall, and ſo ſhall your reward be; Thus ſhould the foundation be laid of that building, whoſe wals reach vp vnto heauen, whoſe roofe is finiſhed and laid on, in the heauen of heauens, in that immortalitie of glory, which the God of all glory, peace, and comfort hath prouided for all that loue him; Vnto the participation whereof, the ſame God of ours mercifully bring vs through the Sonne of his loue, Ieſus Chriſt the righteous: to whom, with the Father, and the Holy Ghoſt, one infinite and incomprehenſible God, be giuen all praiſe, honour and glory, now and for euer. *Amen.*

FINIS.

THE HONOVR OF THE MARIED CLERGIE,

MAINTAINED AGAINST THE MALICIOVS CHALLENGES *of* C.E. *Masse-Priest.*

OR,

THE APOLOGIE WRITTEN SOME yeares since for the Mariage of persons Ecclesiasticall, *made good against the Cauils of* C. E. Pseudo-Catholike Priest.

In three Bookes.

BY IOS. HALL.

LONDON,
Printed for THOMAS PAVIER, MILES FLESHER, and *John Haviland.* 1624.

Printed for THOMAS PAVIER, MILES FLESHER,
and John Marshland. 1624.

TO THE MOST REVEREND FATHER IN GOD, AND MY MOST HONORED Lord, GEORGE, Lord Archbiſhop of Canterbury, *Primate of all* England, *and* Metropolitane, one of his Maieſties moſt Honorable Priuy *Councell.*

MOST REVEREND FATHER, *and no leſſe honored Lord,*

IT was my deſire and hope, to ſpend the reſidue of my Time and thoughts in ſweet and ſacred Contemplation. Satan enuying me this happineſſe, interrupts me by the malice of an importunate Aduerſarie. Twelue yeares agoe I wrote a little Apologeticall Letter for the Mariage of perſons Eccleſiaſticall; and now thus late, when I had almoſt forgot that I had written it, a moody Maſſe-prieſt drops out a tedious and virulent Refutation; thorow my ſides ſtriking at the moſt Honorable, and flouriſhing Clergie of the whole Chriſtian world; labouring not ſo much for my diſgrace (what would that auaile him?) as the diſhonour and ſcorne of our holy Profeſsion, in the eyes of our people. I could contemne it in ſilence, if the Quarrell were onely

mine; Now my wrong cannot be diſtinguiſhed from thouſands: God and his Church are ingaged in this cauſe, which in my foile could not but ſuſtaine loſſe; neither may I be now ſilent with ſafetie, without miſconſtruction. Let this hand and Tongue bee no longer mine, then they may ſerue my Maſter in Heauen, and his Spouſe on Earth. That which I wrote in ſome three houres, he hath anſwered in three quaternions of yeares; and what I vvrote in three leaues, hee hath anſwered in no fewer Pages then 380. Should I follow him in this proportion, hee might after ſome Centuries of yeares expect an anſwer in *Toſtatus-hydes*; whoſe firſt word ſhould be, *Quis legit hæc?* Or if my patience would delay my Reply to the iuſt paces of his Anſwer, this Volume of his vvould perhaps bee vaniſhed into Grocers ſhops for waſte Paper *in thuris piperiſue cucullos*; and vvould no more need anſwer then now it deſerueth one. But hearing of the inſultation of ſome Popiſhly affected, who gloried and triumphed in this ACHILLES *pro Catholicis*, I addreſſed my ſelfe to the Worke, vvith no little indignation, and no leſſe ſpeed: That my ſelfe-conceited Aduerſarie, and his ſeduced abettors may ſee how little a well-ordered Mariage is guilty of deadding our ſpirits, or ſlacking our hands. At the beginning of this Summers Progreſſe, when it pleaſed his ſacred Maieſtie to take notice of this ſorie Libell, and to queſtion vvith me concerning it, I had not ſo much as read it ouer, ſo newly vvas it come to my hands; ere his happy returne, (be it ſpoken to the onely glory of him that inabled me) I had not only finiſhed this Anſwer, but twice written it ouer with my owne hand; and yet made this but the recreation of the weightier buſineſſe of my Calling, which now did more then ordinarily vrge me.

It was my purpoſe to haue anſwered (as beſeemeth the perſon *à quo*, not *ad quem*) mildely, according to my knowne diſpoſition: but vpon better deliberation, I found the inſolency of my Refuter ſuch, that I could not fauour him, and not bee cruell to my cauſe. If therefore for many (it is his own art and word)

word) *railatiue* Pages, he receiue from my vnwilling and enforced Pen now and then, though not a *Relatiue* to ſuch an Antecedent; yet perhaps ſome drop of ſharper Vineger, then my Inke vſeth to be tempered withall, he may forgiue mee, and muſt thanke himſelfe: What needed this cauſe ſo furious an Inuectiue? As if the Kingdom of Heauen, and all Religion conſiſted in nothing but Maiden-head, or Mariage? Cardinal *Bellarmine*, when he ſpeakes of the *Greeke* Church, wherein a maried Clergie is both allowed and required, ſhuts vp moderately; That if this were all the difference betwixt them, and the *Romane* Church, they ſhould ſoone be at peace. If my Refuter had ſo thought, this had not been his firſt Controuerſie: Both eſtates meet in Heauen. *John* the Virgin reſts in the boſome of maried *Abraham*; This inordinate heate therefore of proſecution riſes from faction, not from holy Zeale: Hence it was that my Aduerſarie cunningly ſingled out this point from many others, ranged in my poore Diſcourſes, as that wherein (Biſhop *Jewels* confeſsion) hee might promiſe to himſelfe the likelieſt aduantage of Antiquity; and how glorioufly doth he vaunt himſelfe in the oſtentation of Fathers & Councels! Which vaine flouriſh how little it auailes him, the proceſſe ſhal ſhew; where it ſhall appeare vpon what grounds no ſmall piece of Antiquitie was partiall to Virginitie, and ouer-harſh to Mariage, as *Beatus Rhenanus*, a learned and ingenuous Papiſt confeſſeth. But this we may boldly ſay, that if thoſe holy men had out-liued the bloody Times, and ſeene the fearfull inconueniences which would (after a ſetled peace) inſue vpon the ambition, or conſtraint of a denyed Continencie, they had doubtleſſe changed their note; and with the moderate and wiſeſt ſpirits of the later times, pleaded for that libertie which the Reformed Church now enioyeth. The vniuerſall conceſsion whereof (after the priuate Suffrages of worthy

Si errorem alium non haberent, facilè pax concederetur, Bell. de Cleric. lib. 1. c. 21.

B. Rhenan. Arg. lib. de exhort. Caſtit. Tertull.

Eneas Syluius. Panormitan. Durandus. Pereſius. Montuanus. Erasmus, &c.

Che Coll' introduttione del matrimonio de' Preti ſi farelle, che tutti voltaſſetto l' affetto & amor loro alle moglie, a' figli, & per conſequenza alla caſa, & alla patria; onde ceſſerebbe la dependenza ſtretta che l' Ordine Clericale ha con la ſede Apoſtolica, & tanto ſarelbe Conceder ill matrimonio a Preti, quanto diſtrugger la Hierarchia Eccleſiaſtica, & ridur il Pont. che non foſſe piu che Veſcouo di Roma. Hiſtor. Concil. Trid. pag. 662. Troppo feſte, troppo teſte, troppo tempeſte. Vid. Dallingt. obſerv. upon Guiſsiard. Doctor Mart. againſt Pr. Marr.

Authors) came to a publike treaty in the *Romane* Church, amidſt the throng of their late *Tridentine* Councell, and it is worth the while to obſerue on what grounds it receiued a repulſe. If Prieſts ſhould be allowed Mariage (ſay thoſe wily *Italians*) it would follow that they would caſt their affections on their Wiues and Children, and conſequently on their Families, and Countries, whereupon would ceaſe that ſtrait dependance, which the Clergie hath vpon the See Apoſtolike; In ſo much as to grant their Mariages, were as much as to deſtroy the Hierarchie of the Church, and to reduce the Pope within the meere bounds of the *Romane* Biſhopricke. This was the plea of the Clergie; their thriftie Laitie, (together with them) enemies to the bleſsing, (or, as they conſtrue it, the curſe) of fruitfulneſſe, are wont to plead, *Troppo teſte*: our *Gregory Martin* of old computes the preiudiciall increaſe that might ariſe from theſe Mariages to the Common-wealth. It is not Religion, but wit that now lyes in our way. Fond men that dare offer thus to controll the wiſdome of their Maker, and will be tying the God of Heauen to their rules of ſtate. As it is, no Church in the vvhole World (except the *Romane*) ſtands vpon this reſtraint, vvhereof the conſequences haue been ſo notoriouſly ſhamefull, that wee might well hope, experience vvould haue wrought, if not redreſſe of their courſes, yet ſilence of ours. And ſurely, if this man had not preſumed that (by reaſon of the long diſcontinuance of Popery) time had worne out of mens mindes the memory of their odious filthineſſe, he durſt not thus boldly haue pleaded for their abominable Celibate; The queſtion vvhereof, after all buſie diſcuſsions, and pretences of age, muſt be reſolued into no other then this, How farre the Tradition of a particular Church is worthy to preuaile againſt Scripture: yea, and againſt other Churches. A point, which a very vveake iudgement will bee able to determine.

In this returne of my Defence, I doe neither anſwer euery idle

idle clauſe, nor omit any eſſentiall: this length of mine is no leſſe forced then mine Aduerſaries Continencie: wherein yet my Reader ſhall not ſigh vnder an irkeſome loquacitie. I preſume to dedicate this vnworthy labour to your Grace, whom this famous Church dayly bleſſeth, as her wiſe, faithfull, and vigilant Ouerſeer, as a renowned Patterne of holy Virginitie, and Patron of holy Mariage. The God of Heauen (whoſe watch you carefully keep) preſerue you long to his Church; and make vs long happy in your Grace, and you euer happy in his plentifull bleſsings. Such ſhall euer be the Prayers of

Your Graces moſt humbly
deuoted,

IOS: HALL.

THE

THE ANSWER TO THE ADVERTISEMENT.

HE man begins with a threat, I may not but tremble; Hee frights me with an vniuerſall Detection of my errors. It is almoſt as eaſie to finde faults, as to make them. Perhaps the Time had been as well ſpent in toſsing of his Beads: How happie a man am I that ſhall ſee all my ouer-ſights? My comfort is, that if my Tree were fruitleſſe, there would bee no ſtone throwne at it. In the meane while, how well doth the title of a Detector become him that hides himſelfe? If hee be not afraid or aſhamed of his cauſe, let his name bee knowne, that his victories may be recorded. It is an iniurious and baſe aduantage to ſtrike and hide; and after a pitcht Duell to gall a fixed Aduerſarie out of loope-holes. If his perſon be vpon ſome treaſonable act obnoxious, it is hard if ſome of his names be not free: But if I muſt needs be matcht with the ſhadow of a Libeller, I wil ſo take him, as he deciphers himſelfe: C. E. Cauillator Egregius; *and vnder this true ſtile of his, am ready to encounter him, and doe here bid Defiance to an inſolent, and vniuſt aduerſarie: And firſt, let me tell my Cauiller, this order is prepoſterous. If all my errors be at the mouth of the Preſſe, how is it that two or three of them are thus ſuffered to outrunne their fellowes? Was his malice ſo bigge with theſe, that it could not ſtay the time of the common deliuerie? Needs muſt they be notorious falſhoods, that are thus ſingled out from the reſt. Let them appeare in their owne ſhapes, vgly, (doubtleſſe) and prodigious. The firſt is,* That moſt ſhameleſſe aſſertion that *Bellarmine* vnder his owne hand acknowledges, 237. Contrarieties of Doctrine amongſt his Catholikes. *Could the man but haue patience, he ſhould finde aboue three hundred: What ſayes my Detector to this? He hath not ſeene the ſeuerals, yet (like a braue man at Armes) he profeſſes to kill his enemie ere he can appeare; and tels vs thoſe 237 Contrarieties, are nothing but 237 lyes in one aſſertion. That there are in them ſo many vntruths I eaſily grant; for in Contradictions one part muſt needsbe falſe; And Truth is but ſingle: They are vntruths then, (lyes are too broad a word) but their owne. My aſſertion ſhall onely iuſtifie that they are told; let him take care for the reſt:* But they are not in points belonging to Faith and Religion, only in matters vndecided, and diſputable: *The ſequell ſhall try that ſhift; Why doe wee foreſtall our Reader? Who knowes not that there cannot be ſo many points fundamentall? Let him take them as they are, I aggrauate nothing; It is but onely in ſuch light chaffe, as this; In the number and extent of Bookes Canonicall, wherein* Driedo, Eraſmus, Genebrard, Caietan, Sixtus Senenſis, *are acknowledged to oppoſe the reſt; In the Popes infallibilitie of iudgement, wherein* Gerſon, Almayne, *Pope* Adrian, Eckius, Hoſius, Pichius, Waldenſis, *are at quarrell; In the reach and originall of ſpirituall iuriſdiction, wherein* Abulenſis, Turrecremata, Fran. à Victoria, Alphonſus de Caſtro, &c. *proclaime to differ: what ſhould I inſtance in more? It is but in the Popes power in Temporalities, in the inerrableneſſe of Councels, whether particular, confirmed by the Pope, or Generall; in the authoritie of Councels aboue Popes, in the force of Vowes, in the worſhip due to Images, and the like.*

Ex Decad. Ep. 3. Epiſt 5. Reckoned out of *Pappus* his Enumeration; My peace of *Rome* makes vp 103.

Obiect.

Sol.

These

These and such other are the slight Trifles (since all cannot be weightie) impertinent to faith, wherein the Romish Doctors varie.

Neither doth my assertion of their discord gall him more, then of our Vnity: O the forehead of Heretikes! I said that we in our Church differ onely in Ceremonies, they in substance. Let him giue leaue to the contra-diuision *of these two, and I will take leaue to maintaine the* in-diuision *of the Church of* England, *in the dogmaticall points of Faith.*

This boldnesse, together with my eminent ignorance, makes him admire the scarcitie of learned men in our Countrey, that could finde no better Doctors to send to Dort-*Conference then Master* HALL. *To your griefe, Sir, it was a Synode, and that noble and celebrious; Neither was it out of want that your silly Aduersarie was sent thither. This happy Iland (which hath no blemish but that it yeelds such Vipers as your selfe) abounds (as you too well know) with store of incomparable Diuines; such as may set your* Rome *to schoole. So as the Messenger of* Pyrrhus *long since called your* Italy, *a Countrey of Kings, and* Egypt *was wont to be called the Countrey of Physicians: so may this blessed Iland of ours iustly merit the title of* The Region of DIVINES. *For me, I can bee content to bee base enough in mine owne eyes, but if my disparagement shall redound to my betters, I dare tell him it is my comfort, that I was sent thither by a iudgement no lesse infallible, then of* Paul *the Fift. Let himselfe or any of his Eaues-dropping companions (to whom that place stood open) say wherein I shamed those that sent me. It was my iust griefe, that the necessitie of my health, yea of my life, called me off immaturely: but since either death or departure must be yeelded to, others shall iudge whether I went away more laden with infirmitie, then (how-euer vnworthy) with approbation.*

But that second lye of mine is so loud, that all my Brethren of Dort *must heare it, and they which were lately the Witnesses of my sinceritie (gracing mee with the deare Testimonie of their approofe) are now made the Iudges of my impudencie. What monster of falshood will come forth?* In my censure of Trauell, glancing at the Iesuiticall bragge of their Indian Miracles (*whereat their very friends make sport*) I charge Cardinall *Bellarmine* for an auoucher of these Cozenages, who dares auerre that his fellow *Xauier*, not onely healed the Deafe, Dumbe, and Blinde, but raised the Dead, to which I adde (whiles his Brother *Acosta*, after many yeares spent in those parts, can pull him by the sleeue, and tell him in his eare, so loud that all the World may heare, *Prodigia nulla producimus.*) *This is my Indictment; Let me come to my Tryall: Cast me, if ye can, ye reuerend heads; I craue no fauour. Where lyes this so lewd lye, and malicious abuse? That* Bellarmine *sayes thus of the Iesuite* Xauier, *is not denyed; That* Acosta *sayes thus of himselfe, and his fellow Iesuites, is granted; The first lye yet is,* Acosta *was neuer in the* East-Indies *at all, nor* Xauier *in the* West; *and how then could* Acosta *spend many yeares in those parts? A perilous Plea! Who euer, I beseech you, mentioned either* East *or* West? *I spake of the* Indies *in common; so did his* Bellarmine, *from whom I cited this,* Claruit etiam in Indiis omni genere miraculorum, &c. *Here is not one of the* Indies *mentioned, but both or either; If both liued in the* Indies, *though not in one Towne, in one Country, in one* Indie; *wherein haue I offended; whiles speaking of the* Indies *in generall, I said that* Xauier *and* Acosta *liued there? Yet this is one lye (he saith) and that so long a one, as that it reacheth as farre as it is from the* East *to the* West, *from the* Artick *to the* Antarctick Pole; *wherein I doubt not but your reuerences wil easily marke the skill of this learned Cosmographer. Some parts of those instanced* Indies *differ not so farre; not to speake of the small strait of* Anian; *the mentioned Region of* Mexico *is not aboue fourescore degrees from* Iapan: *Either your construction must fauour him, or else this must goe into the Booke of ouer-sights.*

The second lye is, that Acosta *pulled* Bellarmine *by the sleeue in this assertion, as if hee denyed those* Easterne *Miracles, which he elsewhere confesseth. Indeed, this sawcinesse were dangerous: The red Hat (you say) is fellow to a Crowne. But shall I confesse where I erred? My dull head could not conceiue that God should be the God of the Mountains, and not of the Valleys; Of the* East Indies, *not of the* West; *and yet be the Iesuites God in both: Especially, since the reason that* Ioseph Acosta *fetches from the persons (which should be the subiect of those Wonders) holds as equally for both* Indies, *as an Almanack made for the Meridian of one Citie, serueth the Neighbours.* Hitherto

Necessitate propellente. prodition est ea facere quæ quis studiosè perfecerit Chrysost. in illa: vtinam toleraſſ. tis, &c.

Bell. de notis Eccles. l. 4. c. 14.

Ioſ. Acosta l. 2. de ſtl. Ind. c. 9.

Hitherto then the Prologue of my infamous falshoods, such, as if all my Writings could haue afforded any equally hainous, these had neuer beene chosen out to grace the front of his Detection; There must needs be much terrour in the Sequel.

The rest of this storme falls vpon our learned Professor, D. Collins; one of the prime ornaments of our Cambridge; the partnership of whose vniust disgrace doth not a little hearten my vnworthinesse. The world knowes the eminency of that mans Learning, Wit, Iudgement, Eloquence; His workes praise him enough in the Gate; Yet this Malapert Corner-creeper doth so basely vilifie him, for ignorance, sillinesse, pratling, rusticitie, lying, as if in these onely he were matchlesse. Indeed whom doth the aspersion of that foule hand forbeare? Vilium est hominum alios viles facere? I appeale to all the Tribunals of Learning thorow the World, whether all Doway haue yeelded ought comparable to that mans Pen: whether he haue not so * coniured downe his Caco-Dæmon Ioannes, that he neuer dares to look backe into the light againe; whether his Ephatha be not so powerfull, that if his Aduersarie were any otherwise deafe then the blocke which hee worships, it might open his eare to the Truth. It angers C. E. to heare that Kings should not dye, or perhaps, that they whose heads are anointed, should dye by any other then anointed fingers; The sentence of his Cardinall and Iesuites both de facto, and de jure, of deposing and murdering Kings, is now beside our way; Onely we may reade afarre off in capitall Letters, Arise, Peter, kill and eate: Hee knowes the word, with shame enough. I will not so much wrong that worthy Prouost, as to anticipate his quarrell; rather I leaue the superfluitie of this malice to the scourge of that abler hand; from whom I doubt not but C. E. shall smart and bleed so well, that he may spare the labour of making himselfe his owne Whipping-stocke on Good-Friday.

* This Booke of Doctor Coll. C. E. falsly insinuateth to hatie bin suppressed. All Stationers shops can conuince him of a lye: Nothing euer fell from that learned hand, without applause.

THE

THE HONOVR OF THE MARIED CLERGIE *maintained, &c.*

The first Booke.

SECT. I.

NEither my Charitie, nor my Leisure, nor my Readers Patience, vvill allow me to follow my Detector in all his Extrauagancies, nor to change idle vvords of Contumely with a Babbler. His twelue first Pages, are but the light froth of an impotent Anger; wherein hee accuseth my bitternesse, and professeth his owne. For me I appeale vnto all eyes; if my Pen haue been sometimes zealous, it was neuer intemperate: Neither can he make me beleeue, that my Passions need to appeare to my shame, in calling *Rome Prostitute*, or himselfe shameleſſe; or in citing from the *Quodlibet* of his owne Catholike Priests, the Art of his Iesuites, in [a] Drurying of young Heires. There is neither Slander, nor Shame in Truth. For himselfe, hee confesseth to haue sharpened his Pen, and to haue dipt it (perhaps too deepe) in Gall: But where his Inke is too thicke, hee shall giue mee leaue to put a little Vineger to it, that it may flow the better. In the meane time he shall goe away with this glory, That a fouler Mouth hath seldome euer wip'd it selfe vpon cleane Paper.

Declarationes ambitiosorum operæ, & risus eorum cibi sunt Scal. Exer.

Prostituta illa Ciuitas.

[a] The particulars of this History he shall receiue in due place.

After those waste flourishes, his thirteenth page begins to strike; wherein hee chargeth me with odious baseneſſe, and insufficiencie, in borrowing all my proofes from *Bellarmines* Obiections, dissembling their Solutions. The Man were hard driuen, that would go to borrow of an Enemy. If al my proofes be fore-alledged and fore answered by his *Bellarmine*; to what purpose hath this Trifler blurred so much Paper? There (he saith) shall the Reader see all my Scriptures answered, the Doctrine of Deuils explicated; there, that other, *Let him bee the Husband of one Wife*, and, *Mariage is honorable*: Answered indeed; but as he said (ὅτε ἀνὲκ ὅτε) answerlessely. Such cleare Beames of Truth shine in the face of these Scriptures, that all the Cob-web Vayles of a Iesuites subtiltie cannot obscure them.

Resut. p. 13.

Their very Citation confutes their Answer. And where had we this Law, That if a Iesuite haue once medled with a Scripture, all Pens, all Tongues are barred from euer alledging it? If Satan haue mis-cited the Psalme (*Hee shall giue his Angels charge ouer thee*) for Temptation, may not we make vse of it, for the comfort of Protection? Briefely, let my Cauiller know, that it is not the friuolous illusion of any shuffling Iesuite, that can driue vs from the firme Bulwarke of the holy Scriptures. In this, they are clearely ours, after all pretences of Solution (as he shall well feele in the Sequel) and shall secure vs against all humane Opposition. Before the disquisition whereof, somewhat of must force be premised, concerning the state of our Question.

SECT.

Sect. II.

Refut. p. 12.

WHere, that all Readers may see, how learnedly my wise Aduersary hath mistaken me, and himselfe; I must tell my Detector, That all his tedious Discourse sits beside the Cushion: For thus he writes of my Epistle (*so as his whole Scope is to disproue the single life of Catholike Priests, and thereby to oppugne our Doctrine in that behalfe*) vpon which conceit, he runs into a large proofe of the strong Obligation of Vowes, the necessitie of their Obseruation, the penaltie and danger of their Violation, the praise of Virginitie, the possibilitie of keeping it; and vpon this very ground builds he the tottering wall of his whole ensuing Confutation: insomuch, as (*pag.* 130) he sayes, *That Mariage all times, without contrary Iniunction, was lawfull, is not denyed; nor will it be proued in haste, That Priests, or such as had vowed the contrary, might vse that libertie: and we say not, that Virginitie is violently to be opposed on any, for it commeth by free election; but where the Vow is free, the Transgression is damnable.* Thus he.

Now let all indifferent eyes see, whether the onely drift of mine Epistle be not to iustifie our Mariages, not to improue their Singlenesse; to defend the lawfulnesse of the Mariage of our Clergy, not to iustifie the Mariages of the *Romish*; to plead for the mariage of our Ecclesiastiques, not of Popish Votaries.

In expresse tearmes, I dis-auowed it. The interuention of a Vow makes a new state. Let *Baal* plead for himselfe. What is it to me, if the *Romish* Clergie may not bee Husbands? or if, according to the *French* Prouerbe, they haue a Law not to marry, and a Custome not to liue chaste? Let it be their care whom it concernes; onely I will haue leaue to speake for our owne. Neither did I euer derogate ought from sacred Virginitie, or lay it leuell (whether absolutely, or in all circumstances) with holy Matrimonie; neither did I euer conceiue of an impossibilitie of Continence in some persons: Take away these three Grounds, (which I vtterly disclaime before God and Men) together with his petulant Raylings, and idle Excursions; and what is become of the Volume of my great Aduersaries? Those three vast Paragraphes are shrunke into so few sheets of Paper, that a Mouse may as soone runne away with his Book, as with his god.

My Masters of *Doway*, if ye bee the Superiors, vnder whose permission this worthy Worke sees the light; for shame keepe vp your lauish Vnthrifts of good time, and send vs such Antagonists, as may not faine Occasions to empty their Note-Bookes. One dash of a Pen might thus iustly answer the most part of his bloughtie Volume; wherein, like a drunken Man, he makes a fray with his owne shadow, and like an idle Whelpe, runnes about after his owne Sterne. But, that he may not complaine to bee cast off too contemptuously, he shall receiue a faire account of Particulars.

Sect. III.

THe Theme of my Epistle is plainely no other, then our Mariage censured; hee answers, of Theirs. I would there were such cause of familiarity and entirenesse, that what is said of one, might agree to both: But the world knowes we are two. If I say our Clergie is heartily loyall to their King; will he straight take it of theirs? If, that our Clergy is willingly subiect to more then the directiue Power of their Soueraigne, will he challenge this to theirs? The very Point which I purposely declined, hee followes in hot chase. *Euen moderate Papists* (they are the words of my Epistle) *will grant vs free, because not bound by Vow, not so farre as those old Germanes propesse & nosse:* And yet all my Detectors refutation still driues at the supposition of a Vow. What haue we to doe with Votaries? Our Clergie is free, whether as Clergie, or as ours: First, as persons Ecclesiasticall (*quà tales:*) For holy Orders, vvhether as orders, or as holy, are no hinderances of Matrimonie, as Cardinall *Cajetan* truely, and with him, the vvhole Schoole. That which may bee pretended for Impediment, is either a Vow annexed, or an Ecclesiasticall Statute.

[b] As for the Vow, it is so farre from being essentiall to holy Orders, as that it is made by [c] some learned Papists a difference betwixt the Obligation of their Religious, and their Priests, That their Religious are bound by a solemne Vow to single life in the very intrinsecall nature of their Profession; their Priests onely by a Church Constitution, without Vow. And those that goe further with their famous Cardinal, and teach, That it is expresly forbidden to Bishops, to ordaine any, without the promise of single life, ground this but vpon an Epistle of Pope *Gregory* [d], a late and weake foundation; and besides hold, that their Vow is but semi-solemne, and accidentally incident into this Profession: for so much as here is neither a direct Exhibition of the Body to this purpose in the Offerer, nor a direct Consecration to this end in the Admitter, both which make vp the solemnity of the vow: vpon which reason, according to them, a Religious Order, because it yeelds ouer the Body vnto an estate repugnant to Matrimony, doth of it selfe, in it owne nature, both hinder Mariage, and nullifie it; not so the Ecclesiasticall. To which wee may adde, That according to their owne [e] Doctors, Solemnitie and Simplicitie make no difference of the Vow before God, though before the Church. A distinction too slight, too newly vpstart, to ouerturne an ancient and well grounded Institution. Neither need wee any better, or other proofe of the inconnexion of this Vow with holy Orders, then that of their owne *Dominicus à Soto*, [f] *Non est de essentia Sacerdotis, &c.* It is not of the essence of a Priest (saith he) to keepe single; for that the *Grecian* Clergie are permitted euen by the *Roman* Church to continue in the estate of Mariage. What can be more cleare? If there were a necessary and inseparable connexion of a vowed Continency, with holy Orders, then would nor, neither could the *Roman* Church acknowledge a true Priesthood, where it finds coniugall Society. Their act of allowance to the *Greeke* Church, implyes a faire independency of these two, which some of their clamorous Clients plead to haue indiuisibly coupled. So as now all the strength of this necessary *Celibate* is resolued into the power of a Church statute; and of what Church, but the *Roman?* All other Churches in the World, as of *Armenia, Grecia, Syria, Ethiopia, Russia, the Georgians, &c.* allow the coniunction of Ministerie, and Mariage; and are so farre from requiring a Vow of necessary Continencie, that they rather erroniously prerequire a necessity of Mariage in the persons to be ordained.

It is onely the Church of [g] *Rome*, the great and imperious Mistresse of the World, that imposes the yoke of this vow vpon her Vassalls. Imposes it, but *ad libitum*; so as her great Paramour (in whose vast Bosome that whole Church lyes) may dispense with it as he lists. Heare that irrefutable discourse of Cardinall *Caietan:* His words beare weight, and are not vnworthy the eyes of my Reader. *Therefore* (saith hee) *since the Pope may at his pleasure loose the Bond of that Statute, it followes necessarily, that if a Priest of the Westerne Church shall marry by the Popes leaue, without any reasonable cause, that such Mariage of his is a true Mariage, and the parties maried are true Husband and Wife, and their Issue truely legitimate; although in so marying, both the parties should sinne mortally, in doing this act against the Vow of Chastity, without a reasonable, or at least a probable cause of their so licensing; and consequently, neither should the Pope himselfe be excused from mortall sin: But if there be any reasonable cause of dispensing with this vow of Chastity; then the party thus marying, and dispenced with, may both safely marry, and liue in Mariage. And hereupon it appeares, That since a reasonable cause of dispensing with this Vow of Chastity, may bee not onely the publike Vtility, whether Ciuill or Ecclesiasticall, but any other greater good then the obseruing of that Chastity; it iustly followes, that the Pope not only may, but with a safe Conscience may dispence with a Priest of the Westerne* (or Roman) *Church, that he may marry; euen besides the cause of a publike benefit. And therefore the determination of some hath beene too presumptuous in affirming, That absolutely and without such cause the Pope cannot dispence: whereas (as we haue shewed) the Pope may doe it without any cause, though in so doing he should sinne; and with any reasonable cause, without sinne: and in both, the Matrimony stands firme.* Thus he.

[b] *Ordini sacro debitum continentiæ non est essentialiter annexum. om. Soto l. 7. q. 4. de Iure & Instit.*
[c] *Viue Caietan. Opus. de Castit. Act. 2. ong. 1 rid. Alia est causa Monachi, alia Clerici. Extr. de Voto, &c. Plura profitendo promittit Monachus, quàm recipiendo sacrum ordinem Clericus.*
[d] *Dist 28. Greg. Petr. Diacon l. 1. ep. 42. Caiet. vbi supra. Polyd Virg. &c.*
[e] *Maldonat. sum q. 15. art 17. Item Voti solennitas ex sola constitutione Ecclesiæ est inuenta, Matrimonij vero vinculum ab ipso Ecclesiæ capite rerum omnium conditore, &c. Extra. Item, vinculum voti solennis, & solutio eius est ex statuto Ecclesiæ. Antonin. Simplex votum apud Deum non minùs obligat quàm solenne. Celest. extr. qui Clerici, &c.*
[f] *Non est de essentia Sacerdotis seruare castitatem quandoquidem. Graci etiam ab Ecclesia Latin permittuntur in coniugij fœdere permanere. Dom. Sot. l. 7. de Iure. q. 4. P. Venetus. Brocard. Lud. Vertomannus. Ios. Indus,* of the Christians in *India* and *Cathaia, &c. Non si quid Turbida Roma eleuet, accedas. Pers.*
[g] *Ecclesiæ statuto, nec vniuersalis, sed Latinæ. Espenc. l. 1. de Cont. c. 13. Idcirco cum summus Pontifex possit at libitum, &c. Caiet. Opus. de Castitate. Dubia causa.*

Words that neede neither Paraphraſe, nor Inforcement. And how [h] vſuall the practice of this Diſpenſation hath beene (that we may not reſt onely in Speculation) appeares enough by the ingenious complaint of their [i] ſelected Cardinalls, to *Paul* the third. Who cry downe the abuſe of theſe ouer-frequent Grants, which they would not haue yeelded, but vpon publike and weighty Cauſes; *eſpecially* (ſay they) *in theſe Times, wherein the* Lutherans *vrge this matter with ſo much vehemence.* Neither is it long ſince our kind Apoſtate M. *Carier* gaue vs here in *England*, (from bigger Men then himſelfe) an ouerture of the likelyhood of this liberall Diſpenſation, from his holy Father of *Rome*, vpon the conditions of our re-ſubiection. Would we therefore but ſtoope to kiſſe the Carbuncle of that ſacred Toe, our Clergy might as well conſiſt with holy Wedlocke, as the *Grecian*. Oh, the groſſe mockery of Soules, not more ignorant, then credulous! Will his Holineſſe diſpenſe with vs for our ſinne? We can be diſpenſed with at home for his diſpenſation. It is their Sorrow, that the World is growne wiſer, and findes Heauen no leſſe neere to *Douer-Cliffe*, then to the Seuen-hills.

And ere we leaue this point, it is very conſiderable, what may be a reaſonable cauſe of this Diſpenſation: For thoſe very [k] Ieſuites, which hold the power of this Vow ſuch, That the vehementeſt tentations and foyles of the fleſh may not be relieued with an arbitrary Matrimonie, ſince the matter of this Vow is ſo important, and caries ſo much danger in the violation, as that it is not to bee left to the power of a priuate Iudgement (though morally certaine) whether Matrimonie (all things conſidered) be in this particular expedient (for that may bee fit for a man as a ſingular perſon, which is not fit for him as part of the community) yet they grant, that this extreame perplexednеſſe and violence of carnall motions, is a iuſt cauſe of diſpenſation. What need we more? Though ſome [l] Caſuiſts be more fauourable, and grant that in ſuch caſes, we may not onely allow, but perſwade Matrimonie to the perplexed Votary: As Cardinall [m] *Æneas Syluius* (who was neuer leſſe *Pius*, then when he was *Pius*) giues this hearty aduice to his friend *Iohn Freünd*, a *Roman* Prieſt, that he ſhould (notwithſtanding his Orders) helpe himſelfe by Mariage; yet the former will ſerue our turne. If therefore thoſe ſuperiours, which haue all lawfull and ſpirituall authority ouer vs, ſhall haue thought good, vpon this reaſonable cauſe, to giue a generality of diſpenſation to all ſuch of our Clergie, as ſhall not, after all carefull and ſerious indeuours, find themſelues able to containe; allowing them by theſe lawfull remedies to quench thoſe impure flames: What can any Ieſuit or Deuill except againſt this? This is ſimply the cleere caſe of them whoſe cauſe I maintaine.

And yet further. Put the caſe this had not been; if without the thought of any Romiſh Diſpenſation, the [n] Eaſterne Church neuer held it needfull to require the Vow of ſingle life in the Miniſters of the Altar, (they know the words of their own Gloſſe) why ſhould not our Church challenge the ſame immunity; for (that from the generall conſideration of Eccleſiaſtiques, as ſuch, we may turne our eies to our Eccleſiaſtiques in ſpeciall) no Church vnder heauen kept it ſelfe more free from the bondage of thoſe tyrannous Impoſitions?

The [o] Clergie of this Iland, from the beginning, neuer offered any ſuch vow, the Biſhops neuer required it, for more (if any credit be due to Hiſtories) then a thouſand yeeres after Chriſt. The great Champion of *Rome*, Maſter *Harding*, was driuen to ſay, They did it by a becke, if not by a *Dieu-gard*, but could neuer proue it done by either. Neither is it more worth my Readers note, then my Aduerſaries indignation, that the wiſe Prouidence of God ſo pleaſed to contriue it of old, as that from the beginning of the firſt conuerſion of this happy Iſland, it rather conſpired with the *Greek* Church, then with the *Roman*; After the *Grecian* account we kept our Eaſter, inſomuch, as *Beda* tels vs, that Pope *Iohn* the fourth (about the yeere 637.) was faine to require of

[h] *Sedes clementiſſima quæ nulli deeſſe conſueuit, dummodo albi aliquid vel rubei intercedat. Matth. Paris.*
[i] *Alius abuſus eſt in diſpenſationibus cum conſtitutis in Sacr. Ord. &c. Concil. Select. Card.*
[k] *Si Sacerdotes non maturâ deliberatione ſe aſtrinxerunt, videat Rom. Pont. qui circa hæc ſolet diſpenſare quid ſit agendum in particularibus: Mart. Pereſius, &c.*
[l] *His votis aſtrictus, non poteſt Matrimonium abſq; Diſpenſatione inire, quamuis vehementiſſimis carnis ſtimulis vrgeatur, &c. Sanch. l. 7. de Matr. Imped. Diſp. 11. Authoritas ſuperioris diſpenſantis expectanda eſt. Communis illa regula Doctorum & nominatim Caietani, nimirum quando ei qui vouit, conſtat aliquid eſſe melius præterità voti materia, poſſe propriâ authoritate recedere. Sanch. de Matr. l. 7. de Impedim. Diſp.*
[m] *Angel. Matr. 3. Imped. 5. in fine vera cruz. 1. part. ſpec. art. 15. Æn Syl. Epiſt. 307. So Benedict. 12. gaue Diſpenſation to Petrarch. Archdeacon of Parma, to marry his Laura (too neere him in blood, as it is thought) and ex vberiore gratia, that he ſhould keepe all his Promotions, and receiue yet more, on condion, that the ſaid Benedict might haue the vſe of Petrarchs ſiſter, Matth. Parker Defenſ. of Pr. Marr. ex Faſciculo Temp. & Platina, & vita Petrarchæ, &c.*
[n] *Occidentalis (non Orientalis) Eccleſia caſtitatis obtulit votum. in Diſt. 31.*
[o] *Vid. poſtea Epiſt. Girard, Eboracenſ. Arch. ad Anſelm. Huntingd. Fabian. Polidor. Virgil. vid. poſt. lib. 3.*

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the *Engliſh*, that they would keepe their *Paſch* after the Romane faſhion; a difference (as it was then taken) of no ſmall importance. The ſtory of S. *Aidanus* and *Colmannus*, may be herein an abundant witneſſe: And for the *Britans*, *Beda* left them in the Cloze, both of his Life and Hiſtory; faſt to *Greece*, looſe from *Rome*.

After the *Grecian* forme we celebrated the Sacrament of Baptiſme. After the *Grecian* Liberty wee continued the Mariages of perſons Eccleſiaſticall (through ſo many Centuries of yeeres) without the ſcandall, without the contradiction of the Chriſtian World; ſo as now we are but repoſſeſſed of the ancient right of our Forefathers, which the interpoſition of the *Romiſh* tyranny, for a while, iniuriouſly debarred. Our Aduerſaries haue wont to brand vs for the vncharitable cenſures of our Forefathers, and can they thinke the ſucceſſions of many Generations ſo faithleſſe, that they made ſolemne Vowes, for no other purpoſe, but onely to breake them? It was the queſtion of the rich and precious *Iewell* of *England*, to which his Hardie Aduerſary had neuer the face to reply. My Refuters forehead is ſtronger, with a weaker wit; Let him try here the power of his audacitie. And if the Church of this Iland, in the daies of her forced ſeruitude to the *Roman* See, maintained this liberty (as wee proue in the ſequell) and deriued it to Poſterity, how much more free ſhall it be for vs to renue and inioy it, after the iuſt excuſſion of that ſeruile yoke?

Let now *C. E.* goe waſte good houres, and marre cleane Paper in diſprouing the Mariage of *Romiſh* Votaries; and in the meane time come as neere my Queſtion, as *Thames* is to *Tiber*: What is this but to mocke the Reader, and abuſe himſelfe? How much wiſer is he growne in the proceſſe of his diſcourſe, where hee grants our Mariage, and denies our Clergie? from which weake and witleſſe Hold, if we beat him not in the due place, we ſuffer not enough from that rude Hand.

Sect. IIII.

HAuing then hitherto detected no error, no ignorance but his owne; hee now deſcends to vntruths, and finds here ſo many miſtakings, lyes, falſifications, that a Reader would wonder by what Art I could couch ſo many of them in ſo ſmal a roome; and might verily thinke that I could out-ly the Legends, and out-iuggle a Ieſuit. But ere I haue done, theſe ſhall appeare to be but the fictions of a paſſionate fugitiue, the Man ſhall be cooler, I ſhall be innocent, and my Reader ſhall ſay, that if that forehead had not beene ſo oft croſſed it could not haue had ſo little ſhame. *Refut. p. 17.*

My firſt vntruth is, that I auouch Saint *Paul* to call the ſingle life of Prieſts, A Doctrine of Deuils. Reader, Is my Detector awake? I ſaid, That to maintaine the vnlawfulneſſe of the Mariage of the Miniſter of God, is, according to Saint *Paul*, A Doctrine of Deuills; and now he would perſwade the World, I ſaid thus of the ſingle life of his Prieſts. What can wee make of this? That ſingle life is a Doctrine? If not truth, yet let him learne to ſpeake ſenſe. But that hee may not alwayes refute what I neuer affirmed; I muſt gheſſe at what he meant: He would elude this charge, with that ſtale ſhift, worne out with the Pens of his Predeceſſors, that Saint *Paul* is to bee vnderſtood according to *Theodoret*, of thoſe which call Mariage execrable: according to Saint *Auſtin*, that ſay, Mariage is euill, and of the Deuils making: according to *Clemens Alexandrinus*, Of thoſe that abhorre Mariage: Of Manichees, and other Heretikes, as *Ambroſe* and *Epiphanius*, from which *Catholikes are ſo farre that they approue it for a Sacrament*. *Nuptias execrabiles.*

Firſt, the words of Saint *Paul*, are (κωλυόντων γαμεῖν) forbidding to marry, not condemning Mariage. Then, we know well, what the *Tacians*, *Ebionites*, *Encratites*, *Montaniſts*, *Marcionites*, *Manichees*, *Adamites*, and *Apoſtoliques* held of Matrimonie. The Apoſtle brands them here: But what? Them only? Whiles he condemnes them, doth he free thoſe that partake with them? The Act is one, *Forbiddance of Mariage*; whether to ſome, or to more, or to al, S. *Paul* expreſſes not: The number doth not varie the quality.

lity. And if one be a part of all, then to condemne Mariage in some one kind of Men, can it be other then the partaking of an vniuersall condemnation of it? This then only he hath gained, that some others haue beene deeper in this euill, then themselues.

Obiect. *But our Apostle speakes of them which condemnè Mariage as euill in it selfe.*

Answ. Be ye Holy. All things are cleane to the cleane.

We take what he giues: No mans mouth shall condemne my Refuter, but his own. What was he that accused Mariage of Vnholinesse, out of *Sancti estote*; of vncleanesse, out of *Omnia munda mundis*; of Contamination with carnall concupiscence? Was it not his owne Pope [p] *Innocentius?* Who was hee that interpreteth of Mariage, the Text *Rom.* 8. 8. *Those that are in the flesh cannot please God*, that called the maried Man, no lesse then the Whoremonger, *Sectatorem libidinum, Præceptorem vitiorum; A follower of Lust, a teacher of Vice*; that said, *Mariage was a loosing the reynes to Luxury, an inhiation after obscene lusts?* was it not his Pope, [q] *Siricius*, the first Founder (if we may beleeue their now-defaced Glosse) or forced Continency?

Who was it that called Mariage a *defiling with vncleane society*, and *execrable contagion?* Was it not his Councell of [r] *Toledo?* Who was it that called Mariage (*Spurcitias immundas*) *filthy beastlinesse?* Was it not his [s] Saint *Dunstan* and *Oswald?* Let him construe this, and then tell me, what it is (if this be not) *to condemne Mariage as euill.* Yet more, his owne example shall conuince him: He pleads out of Saint *Austin*, that this text, amongst others, intends to strike at the Manichees; now, the Manichees allowed Mariage to their Auditors, that is (Analogically) their *Laity*; forbad it to their *Electi*, that is, their Clergy; So farre approuing it in their layick-Clients, that no modest Penne may write [u] whence they fetched their Sacramentall Bread: Either then the Manichees must bee excluded, or Papists must be taken in for company into this doctrine of Deuils. It is true, they miscall Mariage a Sacrament; So as wee may well wonder at these two extreames in one doctrine: and study in vaine how the same thing should be Sacred in a Ceremonious inchoation, and in the reall consummation morally impure; how a Sacrament should bee incompatible with a sacred Person: These Sphyngian Riddles are for better Heads: With what Brow then can my Detector adde, * *That with Saint* Chrysostome *and Saint* Austin, *they do but compare mariage, they doe not condemne it*; Onely teaching Mariage to be good, Virginity better; with *Fulgentius* not so comparing Virginity to Corne, that they count Mariage Cockle? In this where should they find an aduersary? But if Luxury, Filthinesse, Vncleannesse, Contagion, Beastlinesse, Vice, Obscenity, be the stiles of good, we can well allow them to the honour of *C. E*[s]. Virginity, and are content our Mariages should passe for euill.

[p] *Innoc. I xuperio Tolos. Epis. Epist. 3. c. 1. Dist. 82. Propositi.*
[q] *Ead. Dist. c. Plurimos ad Himerii Tarraca, Epist. 1. Semone namq; differentiam perueris nominis Connuby, quam e ndemq; rem effecisti Adultery & coniugy, Laur. Valla, Canon. Eccl. Later. l. 1. de Volupt.*
[r] *Vxorum aut quarumcunq; fœminarum immunda societate, & execrabili contagione turpari, Conc. Tol. 8. c. 5. cit. à* C. E. p. 231.
[s] *Vide Regist. Eccl. Wigornien. postea. l. 3.*
[t] *Essendo il matrimonio vn stato Carnale*: Pleaded in the Councell of *Trent, Hist. Concil. p. 662.*
[u] *August. de Hæres. ad Quodvult-Deum.*
* *Resut. p. 19.*

Sect. V.

Resut. p. 19. 20.

MY second vntruth (he saith) is, That I make the single Life of Priests the brand of Antichristianisme. Shamelesse mouth! Where did I euer say so? My words are; *Were it not for this opinion, the Church of Rome would want one euident brand of her Antichristianisme.* The life is one thing, the opinion another. Single life is good; the opinion of the necessity of single life, and the vnlawfulnesse of the Maried, is Antichristian. What can be more plaine? yet this wilfull slanderer tels the World, that I make the profession of Continence, Antichristian: Whereas we doe willingly professe, that true profession of true Continency is truely laudable; that the forceable imposition of it, as necessary to some state of men, sauours strongly of that Man of sin: Now, let my Reader iudge, whose vntruths my Aduersary hath hitherto detected.

Neither can I eate that word of mine, vnlesse I would renounce the Apostle; who seemes purposely to decipher our Romanists by these lines: For, hauing immediately before described the condition of Bishops, and Deacons, with their Wiues and Children (allowing them indifferently with others a maried estate) hee presently (as foreseeing that Point which would bee most subiect to contradiction) foretels, that the seducing spirits of Antichristianisme would forbid mariage; and this hee fore-

propheſies

propheſies ſhall bee done in the latter, or (as their Vulgar and *Rhemiſts* turne it) in the laſt Times; and that by them, which ſhall ſpeake lyes in hypocriſie. Neither of which can ſo exactly agree to thoſe firſt Heretikes; who, as they were early in time, ſo alſo groſſe in their Doctrine; wherein there was more open impiety, then ſecret diſſimulation.

And if νεώτεροι πρεσβύτεροι may agree to all the Ages of the Church after Chriſt, yet moſt to the laſt, and that other addition ſeemes to ſtrengthen this ſenſe.

Sect. VI.

IN vaine therefore doth my Refuter bring in S. *Paul*, as an abetter of his forced Continence; whiles he ſaith of yonger Widowes, that *When they haue begun to wax wanton againſt Chriſt, they will marry, hauing damnation, becauſe they haue forſaken their firſt faith.* In which place (boulted before to the Bran by many Controuerſers) mine Aduerſary hath learned of his *Bellarmine*, to triumph aboue meaſure. *This firſt faith* (ſaith he) *all the Fathers, without exception, vnderſtand to be a Vow, or Promiſe, made to God of Continence, in the ſtate of Widowhood.* It is a wide word, (*All the Fathers*) I had thought I had read in holy [x] *Athanaſius*, *Va vobis qui primam fidem baptiſmi cœlitus inſtitutam irritam facitis; Woe to you that make void the firſt faith of Baptiſme ordained from heauen.* I had thought [y] *Hierome* had ſomewhere ſaid, *They are not worthy of beliefe, which haue voided their firſt beliefe*, Marcion *I meane and* Baſilides; whom yet I neuer found condemned for the breach of any Vow of Continence. I had thought, the Author of the Interlinear Gloſſe, would not haue croſſed all the Fathers, in expounding it, *Fidem baptiſmi; The faith of Baptiſme*, which is indeed the firſt Faith; and the Apoſtle ſaith (*the firſt*) not (*the former;*) as for that other, which hee imagines, a Vow of continued Viduity, it was neither *Faith* nor *Firſt*; let him inſtance (if he can) where our Apoſtle takes Faith for a Vow. Rather, as if he meant to expound his owne word in this very Scripture, and this occaſion, he cleeres this doubt, whiles he ſpeakes of the wilfully improuident Man, that he hath denyed the Faith, and is worſe then an Infidel; and now in the ſame Context, he ſpeakes of theſe peruerted Widowes *that they haue forſaken the Faith.*

[x] L. 6. de Trinitate de Beat. ſit. Dei ad Theophilum.

[y] Non ſunt digni fide, qui primam fidem Baptiſmi irritam fecerunt. Marcionem loquor & Baſilidem. Hier. Proœm. in Epiſt. ad Tit.

Much leſſe is it the *Firſt*, whether in Time, or Dignity: For, they could not haue beene Church-Widowes, if not Chriſtians; and they could not be Chriſtians, if they ſhould haue valued the Vow of their Widowhood aboue the vow of their Chriſtendome; yea, ſo farre was this from the firſt Vow, (if it had beene one) as that it was the laſt of all; for according to them, their firſt Faith muſt be to their Husband, their ſecond to Chriſt, in their initiation to Religion; their laſt in the Vow of Widowhood; So as here is a fayned vow made Faith, and laſt made firſt; and all to vphold a crazy conceit of our Romaniſts, which hath no other ground but this one ambiguity. *Chryſoſtome* indeed calls it (συνθήκην) *ad Pactum*; a couenant; but what couenant, or with whom, he expreſſes not; whether of Chriſtianity, or of Widowhood, or of Miniſtration; Some of the others that followed him, ſpake according to the Gloſſe which the corrupt conceit of the Times had ſet vpon him.

Refut. p. 20;

But what need my Refuter ſtand vpon particular Authors (he ſayes) when he may bring 214 Biſhops, all ſitting in Councell at *Carthage*, all agreeing in this expoſition, poynting vs to the fourth Councell of *Carthage*? (*Canone vlt.*) His *Gratian* had wont to tell vs, (for the more Grace) that it was in the third Councell of *Carthage*, *Can.* 4. Now he is taught to change this note; So doth *C. E.* with his *Binius*, tell vs it was the 4. Councell and the laſt Canon. We haue reaſon to ſuſpect it was in neither; The very ſtile and manner of diſcourſe ſo different from the reſt of thoſe briefe Canons, and the faſhion of thoſe Times, cary in it open likelihood of Baſtardie: It was an eaſie fraud to patch it to the end of thoſe Canons; neither (which learned *Iunius* taught mee firſt to obſerue) is it found among the Greeke; then which there cannot be a worſe ſigne.

Refut. p. 21.

But that I may at once anſwer this vaunt of Antiquity, and ſtop the mouth of this Cauiller: Let me aske him whether thoſe Fathers, whom hee cites for this ſenſe, doe not

not take those yong Widowes for Votaries? If they doe (as hee cannot denie) how can these two stand together, That they should haue damnation, because against their vow, they would marry; and yet that the Apostle should wish them to marry? Can he imagine that Saint *Paul* would aduise them to incurre wilfull damnation?

And if in this I should haue dissented from the interpretation of much Antiquitie, I should but take to my selfe the liberty of his Masters the Iesuits, with whom this is no nouelty; for instance, his not vnlearned, and bold [z] *Maldonate*: (as we shall see afterwards) vpon a Text of this very question, confessing the current of the streame of Antiquity, can come in, at last, with a Doctorly wipe of *Adduci non possum vt sequar*; *I cannot goe with them*: This priuiledge is for none but the Fathers of the Society, to controll the Fathers of the Church.

The state then of these Widowes was shortly this: They being for their pouerty sustained by Church-almes, vpon * condition of attendance on the Saints, whether sick or trauelling, were to dedicate themselues to this seruice; but, some of the yonger sort being inueigled by Infidell-Louers, were drawne to leaue, not their Station onely of their ministration, but their profession of Christianity: These had damnation most iustly, for casting off their first Faith. Their mariage was accidentally faulty, because it forced them from their holy imployment; Their Apostasie was absolutely and damnably sinfull, in that they left Christ, and followed after Satan.

The inextricable Dilemma then of my Detector is easily answered; (I demand now of Master *Hall*, whether these young Widowes, in breaking their Vowes, did sinne, or not? If they did not; why shall they haue damnation? If they did sinne (as indeed they did) then how is the Vow vnlawfull? how the brand of Antichristianisme?) Nothing can be more base then to beg the Question; What doe we dispute, but whether any Vow were made? and if any, whether of Continence, or of Seruice? But why then shall they haue damnation? For waxing wanton against Christ, not meerly for marying. If to marry, were to waxe wanton against Christ, why should the Apostle haue aduised it them? In a word, for abandoning both their Office and Religion.

Lastly, who can but wonder at the face of our Aduersaries, that dare bring forth so plaine a witnesse against themselues, For, if the Vow of Continence bee the first faith here spoken of, then may not any woman by the Apostles charge make this Vow, till shee bee threescore yeeres old; which, how is it at this day practized in the Romish Church? since, and as the *Cæsar-Augustaine* Councell, and the Agathense abated it to forty yeeres, and the third Councell of Carthage yet lower, to fiue and twentie; so Pope *Gregory* fell yet lower to eighteene; and some other Councells yet lower to twelue; Although the *Trent*-Conference very liberally rise vp to whole sixteene: Either therefore let them grant that our Apostle speakes not of Votaries, or else let them follow his rule of the age of Votaries, that the World may thinke they haue honest Nunneries; and let them confesse their change presumptuous. Thus, I hope, *This Gordian knot, that requires more strength then Master* Halls *learning, and a sharper edge then* Alexanders *sword to dissolue, or cut, is proued more* easie then the knot of a Friers girdle, which a very dull Whittle may cut sunder; and *C. E*[s]. appeale to all Schollers, proclaimes him ignorantly confident.

* Maldonate in Math. 19. 11.

χωρὶς ἀπὸ τῶ χωρὶς εἶναι
* De his agit quæ ad Ecclesiæ stipem, vel ministerium recipiebantur eius sumptibus alendæ, &c. Spenc. de Cont. l. 4. c. 1.

Resut. p. 21, 22.

Bellar. de Monachis. l. c. 35. Can. 13. Greg. l. 1. Epist. 48. Sess. 25. c. 15.

Sect. VII.

Impossible. Vnlawfull. Resut. p. 23, 24.

IF it had not beene for two poore words of mine (both yet misse-vnderstood) I wonder how *C. E.* could haue discouered to the world his dexterity, in seruing out his oft sodden Cole-worts; the refuse of his *Bellarmine*, and *Coccius*. [a] Threescore and foure Pages, or more, hath he brauely spent in the Vindication of Virginity, which neuer honest and wise man opposed. *Let their shauelings* (I said) *speake for themselues, vpon whom their vnlawfull Vow hath forced a wilfull and impossible necessity.* The man

[a] From pag. 26. vsque ad 90.

is

is angry that I medled with his crowne; but if his haire had not beene longer then his wit, this deepe offence had neuer beene; For, if hee had taken my words, *Cum grano ſalis*, in the ſenſe which they will only well beare: (*Let ſuch of their ſhauelings, as vpon whom an vnlawfull Vow hath forced an impoſsibile neceſsity, ſpeake for themſelues*) (none other need ſpeaking for) he had found the ſentence ſo particular, that it might haue ſpared him both much ſpleene and worke; ſince, neither was it in my heart euer to affirme the obſeruation of this Vow impoſſible to any man, neither will he (I hope) hold that it is kept by all: It is not in the power of the Razor, together with the haires, to dut off inordinate affections; ſome vow, which cannot containe: Vpon this ſuppoſition onely, I called this neceſſitie impoſſible, and this Vow vnlawfull; I cannot therefore but pity my paſſionate Detector, that hee hath ſet himſelfe all on a froth, in running this Wild-Gooſe chaſe alone, following nothing but his owne fancy, whiles hee purſues a certaine Chimericall Monſter, that holds Continence vtterly and vniuerſally impoſſible. And that he may the better repent him of this witleſſe waſte, and preuent the ſpoile of good Paper hereafter, let him know at once (which perhaps hath not hitherto beene allowed him) what we hold concerning this Point. We doe therefore from our hearts honor true Virginity, as the moſt excellent eſtate of life, which is incident to fraile Humanity; *Gerſon* hath taught vs not to call it a Vertue, but it is Couſin German to a Vertue; Neither doe we thinke that the Earth affords any thing more glorious, then Eunuchiſme for the Kingdome of Heauen; which is therefore commended by our Sauiour, not as a thing meerely arbitrarie, by way of aduice, but of charge to the able. *Qui poteſt capere, capiat*; In this we can gladly ſubſcribe to Saint CHRYSOSTOME, *Bonum eſt Virginitas, &c. Virginity is good, I yeeld it; and better then Mariage, I confeſſe it.* Secondly, euery man therefore (not Eccleſiaſtiques onely) ſhould labour, and ſtriue to aſpire vnto this eſtate, as the better, vſing all holy meanes both to attaine, and to continue it: Neither doe we thinke it any other then blameable, that yong Perſons (not ſo much as aduiſing with their owne abilities) without all indeuour and ambition of ſo worthy a condition, leape raſhly into the bands of Wedlocke. Thirdly, though euery man muſt reach for it, yet euery man cannot catch it; ſince it hath pleaſed God to reſerue this as a peculiar gift for ſome perſons, not intending it as a common fauour to all Suiters. Fourthly, thoſe then, which are vpon good triall conſcious to themſelues of Gods call to this eſtate, and his gift inabling them vnto it, may lawfully make profeſſion thereof to the glory of the Giuer, and (if need be) may vow (God continuing the ſame grace vnto them) an holy perpetuation therof to their end; the obſeruation whereof, if they through their owne neglect ſhall let fall, they cannot be excuſed from [b] ſinne, or freed from cenſure: But thoſe, which after all ſerious indeuours, find nothing but weakneſſe and vncertainties in this behalfe, ſhall ſinne, if they abſolutely vow; ſhall not ſinne, if they marry, in what condition of life ſoeuer; nor ſinne in marying, howeuer their mariage may haue faulty circumſtances.

Now my Detector by this time in our aſſertions ſees his owne folly; if againſt this he can except ought, he knowes where to find an aduerſary: In the meane time, hee needed not to take it ſo highly, that in the Romiſh vſe of vowes, I made mention of *vnlawfulneſſe, of impoſsibility*; vnlawfulneſſe in the making, impoſſibilitie in keeping; I am ready to maintaine both, in reſpect of the indiſpoſition, yea incapacitie of the Votaries.

[b] *Qui ſtatuit firmus in corde ſuo non habens neceſſitatem, poteſtatem habens ſuæ voluntatis, & vouerit continentiam Deo, debet eam vſque ad finem totâ mentis ſolicitudine cuſtodire, Aug. de fid. ad Petr. Solutio voti mala. Coniugium tamen bonum.*

SECT. VIII.

BVt in ſpeaking of the impoſſibilitie of ſome mens continencie, it was not poſſible for my Refuter to containe himſelfe from a ſcurill inuectiue againſt *Luther, Pellican, Bucer*; and it becomes him well. His Fathers, like Sepulchrall dogges, tore vp the graues of Gods Saints, and gnawed vpon their dead bones; and now this whelpe of theirs *commingit cineres, Bedribbles their aſhes.* *Refut. p. 25, 26, 27.*

The

The heroicall Spirit of *Luther* (for I cannot be flouted out of that word) hated the brothelry of their Cloyſters; and choſe rather (which gals them to the heart) to be an honeſt Husband, then an fornicating Frier.

What did he other in this, then the holy Fathers haue aduiſed him, yea, then hee learned in their owne Schoole? for caſting, perhaps, his eye vpon the Index of their *Aquinas*, he found there, *Votum Vergens*, &c. A Vow tending to *the danger of the perſon, may be ſecurely broken, if a diſpenſation cannot be had:* What other then all their more ingenuous Caſuiſts would thinke fit to giue way vnto? If *Luther* would haue ſtill kept on his Cowle, and but haue paid the fees of a Concubine, he had liued and dyed an holy Auguſtinian: but now all his crimes ſinke down out of ſight, *vna vxor ſupernatat*, (as that Father ſaid) his wife onely floteth: and poore honeſt *Katherine Bora* hath made more noyſe in their Papers, then ten thouſand of their Curtizans. Neither needs this man any other inſcription on his graue to make him odious, then this, *Here lyes the man that held mariage better then fornication.* If now Doctor *Luther* in a vehement deteſtation of the impurity of their holy Stewes, after the homely plainneſſe of a blunt German liberty, vſed ſome ouer-broad ſpeeches to expreſſe his owne freedome, and their abhominations; what is this to vs? If we honour the man, muſt we hold his pen impeccable? This is enough to maintaine in their Vicegod of the ſeuen hills. For vs, we haue ſworne vnto the words of no Maſter, but that One in Heauen, the eternall Word of his Father. But this we dare ſay, that this Aduerſaries Truth is no more in fathering all theſe reports vpon *Luther*, then in fathering *Luther* vpon an *Iucubus*.

One of them tels vs, that a Deuill begot him: Another tels vs, that (by his owne confeſſion) a conference with the Deuill begot his oppoſition to the Maſſe: Another, [d] that he was in league and fauour with *Solyman* the great Turke, who by his inſtigation was drawne to war vpon Chriſtendome: Another, [e] that *Luther* would haue beene a King alone, and that from him ſprang the rebellion of Muntzer: Another, [f] that *Leonard Knoppen* was his Bawd, and that his *Katherine*, for two yeares together after her ſtealing away, was debauched by the Schollers of Wittenberge: And now laſtly comes in that malicious [g] Apoſtate (which ſhould rather haue changed the falſe name of *Iuſtus*, then the ouer-worthy name of *Caluinus*) and auouches, forſooth, that *Luther was yeſterday a Monke, to day contracted, to morrow an Husband, the next day a Father.* Goe on, ye brazen-faced Paraſites of Rome, Lyes and Blood may bring you into the Kalender.

But this laſt, my Detector countenances by the teſtimony of *Eraſmus*, who, in a Letter of his to his friend *Daniel Mauchius* of *Vlmes*, deliuers the ſame Storie in more words. Reader, be intreated to look ouer that large Volume of *Eraſmus* his Epiſtles, and if there be no ſuch man found there (as there is not) no ſuch Letter, iudge what to thinke of theſe mens fidelity. Yea to the plaine contrary, my Detector (hauing not memory enough for a true Lyer) in the Page 173. vpon another occaſion contemptuouſly citing *Luthers* brood out of his owne Workes, confutes this ſpightfull Fiction *Anno 1525. Iunij 12. vxorem duxi, &c. In the yeere ſaith he, 1525, on the 12. of Iune, I married; In the yeere 1526. my eldeſt Sonne* IOHN *was borne: In the yeere 27. my Daughter* ELIZABETH, *and ſo the reſt.* Either then my man hath a new Kalender of his own, which contrary in the Gregorian beginnes the yeare on Iune the 13. or elſe *Luther* was not a Father the next day after he was an Husband. But what doe I trouble my Reader with this Idle Scoganiſme? Scolds or Ieſters are onely fit for this combat.

As for thoſe exceſſiue ſpeeches of compariſon, whereby *Luther* points forth the neceſſity of carnall actions, they are ſpoken onely of ſuch perſons, as haue not the gift of continency; whom naturall inclination (by which they are led) caries (without an higher reſtraint) importunately vnto theſe deſires: wherein hee ſaies not much other then their owne Saint, AQVINAS; *Omnibus animalibus, &c. In all perfect liuing creatures there is a naturall inclination to carnall coniunction.*

But when *Luther* ſpeakes of men bleſſed from aboue with this gift, *C. E.* might haue heard him in another ſtrain; pleading both the poſſibility and worthineſſe of this condition.

Votum Vergens in periculum perſonæ, debet frangi ſecurè, ſi diſpenſatio non poſſit haberi. Ind. 3. in Ag. voce votum.
Plus habet hic luxuria quàm caſtitas. Gloſſ. extrau. de Bigam. C. Hieron. ad Ocean.
Et Lupanaria thalamis præferentur. Beatus vir, cui non imputauit Dominus vxorem. Refut. p. 28, 29. Cochlens.

[d] *Peter Frarin. Louan.* out of *Stoltius in Somn. Luth.*
[e] *Io. Fowler* in the Tranſlat. of *Frarines* Inuectiue. *Marg.*
[f] *Vide Fulk. ag. Frar. 16.*
[g] *Juſtus Baronius* formerly called *Caluinus.*

Tom. 2. Lat. Colloq. Tit. de morbis Lutheri.

Refut. p. 28, 29. Lib. 3. Contr. Gent. c. 126. Omnibus animalibus perfectis ineſt naturalis inclinatio ad coniunctionẽ carnalem. Item, Cum muliere ſemper eſſe, & illam non cognoſcere, maius eſt quàm mortuum ſuſcitare. Ioan. de ſanct. Geminiano. Simil. l. 2. 10. 27.

condition. As in his Commentary vpon the [h] Pſalme 128. verſe 3. (to giue one for all) thus he ſaith. For one and the ſame ſpirit hath diſtributed his gifts to ſome after one manner, and to ſome after another, &c. Let them therefore, to whom it is giuen to receiue this, abide in their ſingle life, and let them glory in the Lord: On the other ſide, let them that are not ſo ſtrong, but know and feele their infirmity, that they cannot liue both chaſte, and out of Matrimony: Let theſe, I ſay, conſider more their owne infirmity, then the diſcommodities and troubles that belong vnto matrimonie. Thus he grauely and holily.

[h] *Luth. in Pſal. 128. verſe 3. Vnus idemq; ſpir. &c.*

Sect. IX.

NOw to follow my Aduerſary in particulars: Whereas all the world ſees, that the vnlawfulneſſe of their vow depends vpon the inability of performance, he, like a true Artiſt, begins firſt with the vnlawfulneſſe. It is well, that all theſe ſheets of Paper which he hath ſpent in this point, may ſerue for ſome neceſſary vſe; this which he hath put them to, is fooliſhly ſuperfluous.

Refut. p. 29.

If the vow of Chaſtity be vnlawfull (he ſaith) *it muſt be either in reſpect of the vow, or the matter vowed; Not the firſt, becauſe vowes in generall are lawfull; which he will proue out of Scriptures and Fathers.* Idle head! Who euer denied it, but the exploded Lampetians? His owne Cardinall could haue taught him, that *Luther* and *Caluin* approue the vowing of things commanded, firſt; and then of things not commanded too, to the auoyding of Sinne, or other good purpoſes. Not the ſecond, which he will proue by many arguments; ſome of them from the Fathers, extolling virginity, and comparing it with the ſtate of Angels, and preferring it before mariage. And who euer thought otherwiſe, except *Iouinian?* and perhaps not he. And at laſt, after ſome ſeuere examples of penance inioyned to fornicating vow-breakers, by *Chryſoſtome* and *Baſil*; to incontinencie and rape, by the ciuill Lawes (as if theſe concerned vs ſo much as themſelues) hee deſcends to this challenge; *Let Mr.* Hall *(if he be able) produce vs ſome proofe, although but one claſsical authority of any one ancient writer, where he hath euer perſwaded ſuch as haue ſolemnly vowed chaſtity, to vſe Mariage as a meanes to ouercome temptations, and he ſhall haue ſome excuſe for calling it a filthy vow; and his heroicall Luther for terming it a diabolicall thing:* So he. I take him at his word; onely let him not fly forth vpon the ſhift of ſolemnity, which their Scholler lately hatched; That were to ſeeke gray hayres in infancy; Firſt, I bring forth that famous place of Saint *Cyprian*, in his Epiſtle written both in his owne name, and his fellow-Biſhops, to *Pomponius*, concerning ſome vowed Virgins which were found in bed with men, whereof one was a Deacon; of which Virgins he with his Brethren paſſe this ſentence, [k] *Quod ſi ſe ex fide Chriſto dicauerunt, &c. If they* (ſaith he) *haue faithfully dedicated themſelues vnto Chriſt, let them without all deceit perſeuere in the courſe of Chaſtitie, and ſo couragiouſly and conſtantly expect the reward of their Virginity; Si autem perſeuerare nolunt, vel non poſſunt, &c. But if either they will not, or cannot perſeuere, it is better that they marry, then by their wantonneſſe fall into the fire; Let them giue no ſcandall to their Brethren and Siſters.* What could *Luther* or *Caluin* write more directly? So that *Eraſmus* notes in the Margine, *Etiam virginibus ſacris permittit nubere; Here* Cyprian *permits euen holy Virgins to marry.* [l] *Bellarmines* ſhift hereof is ridiculous, That *Cyprian*, by occaſion of ſome virgins, which after their vow behaued themſelues diſhoneſtly, aduiſed others, that if they had not a firme purpoſe of perſeuering, they ſhould not vow, but marry; whom we remit to the checke of his owne *Pamelius*, yea, of his conſcience; Indeed, what is this but to mocke both the Author, and the Reader? For doth *Cyprian* at all varie the perſons of whom hee ſpeakes? Doth he not ſpeake plainly of Virgins deuoted to Chriſt? And what perſeuering could there be, but in that which they had vndertaken? And what had they vndertaken, but a dedication of themſelues to Chriſt? What is this, Reader, but willingly to try his Oares againſt the ſtreame of truth?

Refut. p. 30.

Bell. l. 2. de Monachis c. 15. Ad negotia huius vitæ expeditius peragenda, aut ad vitanda peccata, aut ad alios bonos fines.

Refut. p. 32, 33, 34. vſque ad 42. Refut. p. 43. vſque ad 48. & pag. 34. vſque ad finem Parag. 1. Refut. p. 45.

[k] *Epiſt. l. 1. Epiſt. 11. Pudicè & caſtè ſine vlla fabula perſeuerent. Melius eſt vt nubant, quàm in ignem delictis ſuis cadant.*

[l] *Lib. 2. de Monach. c. 34.*

To the ſame purpoſe is that noted ſentence of *Hierome*, [m] though otherwiſe none of

[m] *Hieronimus impendio ſemper virginitati fauens, & obiter nuptijs, iniquior Eraſmus.*

of the beſt friends to mariage) who ſpeaking of Virgins, aſcribed by their vow into the celeſtiall Family, addes, *Quibus apertè dicendum, &c. Whom we muſt openly charge that either they would marry, if they cannot containe, or, that they would containe, if they will not mary.* We know the eluſion of this place alſo; That *Hierome* ſpeaks of virgins in purpoſe, not in vow; But whoſe name, I beſeech you, was defamed by their lewdneſſe? or, what was the heauenly and Angelicall Family, whoſe glory was blemiſhed herewith? Was it of any other then profeſſed Virgins? Or could the act of a purpoſed Virgin onely, ſhame Virgins profeſſed? To the ſame purpoſe is the aduice of [n] *Baſil*, and [o] *Epiphanius*.

Adde to theſe an elder then they all, *Tertullian*, and with him all thoſe Fathers, which interpret Saint *Pauls* [*volo iuniores nubere*] of vowed widowes; All which muſt needs hold, that our Apoſtle allowes mariage for the lawfull remedy of vnable Votaries.

Let not this malicious Maſſe-Prieſt then turne vs ouer to his *Tyberianus*, or *Iouinian*, for the firſt founders of our opinion, and practice, which wee receiued from no other then that diuine Arch-hereticke, that ſate at the feet of *Gamaliel*; from no other, then the holily-hereticall Fathers and Martyrs of the Church: As for thoſe two miſ-alledged Authors, to whom he aſcribes vs, his skill doth palpably faile him in both; For *Tyberianus*, he being ſuſpected of Priſcillianiſme, wrote affectly againſt that hereſie, at laſt foulely fell to that, which he diſclaimed; whereon it was that *Hierome* ſayes, *Canis ad vomitum*, not vpon the mariage of his daughter. And for that particular fact, it is no leſſe miſtaken. *Hierome* ſayes onely, *Filiam virginem Chriſto deuotam, matrimonio copulauit*; but *Sophronius* (who it ſeems well knew the ſtory) turnes it [p] γαμικοῖς ἀναγκάσαι; compeld his daughter (a conſecrated Virgin) to marry. A foule fact, which wee deteſt no leſſe, then the contrary practice of thoſe Romaniſts, who compell their daughters (which would marry) to be conſecrated Virgins. It is then no leſſe falſe that *Tyberian* gaue beginning to vs, then it is true that Tyburne hath giuen a iuſt end to ſome of them. For *Iouinian*, what is he to vs? when neither our practice was his, nor his opinion ours. Not our practice; for he liued and dyed a ſingle Monke. Not his opinion; How can we be ſaid to admit mariage to an equall ſhare of merit with virginity, when we deny merit in either? Againe, that Eunuchiſme (not in it ſelfe, but) for the Kingdome of Heauen, is better then it we doubt not; But when [q] theſe two are reduced to their ſubiects; their value is according to their vſe. *Chryſoſtome* could ſay [r] μετὰ συμμετρίας, *&c.* Vſe mariage with meet moderation, and thou ſhalt bee the firſt in the Kingdome; And *Gregory Nazianzen* (beſides that he ſaith of his Siſter *Gorgonia*) when hee commends the children of *Baſil* the elder, [s] tels vs, ſome of them ſo vſed their mariage, that it was no hindrance to them, *quo minus ad pacem virtutis gloriam aſpirarent*; *that they might not aſpire to an equall glory of vertue with the Virgins*; and made theſe two rather different kinds of life, then manners of liuing. Saint *Chryſoſtome* then, and *Nazianzen*, ſhall vſher vs into the Schole of *Iouinian*. And if *Iouinian* were *Formoſus Monachus, craſſus, nitidus, &c. A faire, fat, ſpruce Monke* (as he ſaith;) Me thinks *he* ſhould rather haue hoped to match him in their Sybariticall Cloyſters, where they abound with meat, and drinke, and eaſe, then in our laborious Clergy. It is happy for vs, and for that reuerend Archbiſhop *Marcus Ant. de Dominis*, that this rayler can obiect nothing to him but an harmeleſſe load of corpulency. It moues their ſpleene enough, that this learned Prelate hath honoured our Iland with a Dalmatian Pall; Their cauſe feeles that he can (notwithſtanding) paſſe into the Pulpit: What ſpeake they of this? when, to their ſorrow, they ſee he could paſſe ouer the Alpes to leaue Rome. This Beagle, and his balling Beyerlinck, and the kennell of *Sorbon*, may bay at him, but not one of their Bandogs dare faſten. But why doe I ſuffer this babbler to lead mee out of my way? What is all this ſleeueleſſe diſcourſe to a man that neuer ſaid, neuer thought euery vow of this kinde vnlawfull, nor euery breach of ſuch vow ſinneleſſe? When he takes me with this *Tenet*, let him load me with authorities; Till then, his now-friuolous papers my ſerue for an honeſt vſe.

See the Scholia of *Eraſmus* vpon the place.

[n] *Baſil. l. de virg.*
[o] *Epiphan. Hereſ 61. Melius eſt vnum peccatum habere quã plura.*
φανερῶς ἐκδὸν λαβεῖν γυναῖκα κατὰ νόμον. *ibid. Epiphan.* I would haue the yonger Widowes to marry. *Refut. p. 51.*
He maried his daughter, being a Virgin dedicated to Chriſt
[p] Coegit vt nuberet. *Vide Eraſm. Schol. in Hier. Catalog. Scriptor. Eccle.* So *Syagria in Greg. Epiſt. marito violenter ſociata.*
[q] *Quamuis vniuerſaliter dicatur hominibus melius eſſe continentiam ſeruare quàm matrimonio vti, tamen alicui hoc melius eſt. Tho. l. 4. Contr. Gent.*
[r] μετὰ συμμετρίας τὸν γάμον χρῆσθαι, καὶ φανῆναι ἐν τῇ βασιλείᾳ πρῶτος. *Chryſ. ad Hebr. κεφ. ϛ. λογ. ζ.*
[s] *Greg. Naz. Orat. In laudem Baſilij Or. 22. Hier. l. 2. in Iouin. Refut. p. 52.*

The reſidue of this Paragraph is ſpent in the Canon and Ciuill Lawes againſt vow-breakers. *Quid ad Rhombum? Refut. p. 54, 55, 56.*

Sect. X.

NO leſſe wiſe and proper is that other diſcourſe of Impoſſibility: For, to make ſhort worke; *That no man can containe (though it bee giuen him)* I neuer ſaid; *That any man may containe (though it be not giuen him)* either he will not ſay, or if he do, he hath Chriſt for his Aduerſary. Why doe we blot Paper? How the performance of this Vow is not poſſible onely for all, but [p] facill alſo, (which he contendeth) the iſſue proues too well, and the World bluſhes to ſee it. Let it not be too much burden to his patience, that I ſaid, *Some of their ſhauelings cannot hold*; He knowes what their Gloſſe vpon *Gratian* ſaid of old (though now they haue pulled out the tongue for blabbing) [q] *Communiter dicitur, &c.* It is commonly ſaid, that a Clerke ought not to be depoſed for ſimple fornication, *Cùm pauci ſine illo vitio inueniantur; Since there are but a few found without that vice.* This they haue wiped out of the Booke, but the *Margarita Decreti* (as happy is) holds it ſtill: And their honeſt [r] *Caſſander*, yet more plainly, *Vix centeſimum inuenias*, you ſhall ſcarce finde one of an hundred free: And, if need were, I could tell him out of old [s] *Bromiard*, what the voyce of a Ghoſt ſaid to a Prieſt of theirs, but I will not; only thus he ſhut vp; *That there came dayly ſuch ſtore of Prieſts to Hell for their Luxury*, in plaine Engliſh, Lechery, *that hee had not thought there had beene any left vpon earth.* And to theſe I could adde the ierkes of their zealous Preacher, Frier *Menot*, who fetches the threefold ſhame of their Clergy out of the *Aue Mary*; *The ſecond whereof* (though the firſt in miſchiefe) is, *In Mulieribus.* But what ſhould I fill Carts with ſuch ſtuffe, as I eaſily might, when the ſalacity of the Romiſh Clergie, is growne to be the Prouerbe, and ſcorne of the World? Let not my Refuter ſcare vs with the threat of recriminations, we know that in all Profeſſions, there may be found lewdneſſe enough. But, when all is done, we ſhall iuſtifie that which worthy B. *Iewel* ſaid long agoe, *Scortum apud nos modeſtiùs viuit, quàm apud vos* Penelope; Our Strumpet is their *Penelope.* What needed hee therefore to vpbraid vs with that frumpe of *Eraſmus* (*Quæ malùm eſt iſta tanta ſalacitas, &c.*) when he knowes how eaſily we can ouer-pay him in this Coyne? Was it not *Eraſmus*, whoſe word it was (which Maſter Doctor *Collet* Deane of *Paules*, was wont to haue familiarly in his mouth) [t] *Nunc is eſt rerum ac temporum ſtatus, vt nuſquam reperias minus inquinatam morum integritatem, quàm inter coniugatos? Now ſuch is the ſtate of the times, that you ſhall neuer finde leſſe corruption of manners and life, then amongſt the maried.* Was it not *Eraſmus* that ſaid, *Atque vtinam verè caſtrati ſint, quicunque ſuis vitijs magnificum caſtrationis prætexunt titulum, ſub vmbra caſtitatis turpiùs libidinantes, &c. Neque enim mei pudoris eſſe puto cõmemorare, in quæ dedecora ſæpe prolabantur qui naturæ repugnant, &c.* This is enough to let my Detector ſee, we need not die in his debt for *Eraſmus.*

Sect. XI.

BVt it is no arguing from the Act to the poſſibilty. Theſe did not containe, but they might. What? whether it were giuen them or no? So ſeemes mine Aduerſary to hold, whiles he cenſures *Luther*, for ſaying, that this is Gods gift; and that here wee can onely take, and not giue. Yea, but if they had asked, it would haue beene giuen them. *Aske, and it ſhall be giuen:* ſo ſaies my Refuter, out of *Origen*, none of the beſt Interpreters; ſo his Maſters the Ieſuits; *Sufficit promiſsio generalis*, ſaith * *Bellar.* By this Rule, if the Cardinall ſhould but pray for the Popedome, the three Crownes muſt come tumbling vpon his Head; and if *C. E.* ſhould but pray for a red Hat, it would haue *Mercuriall* wings, and come flying to *Dowey*; I would he had but prayed for Wit, he had then perhaps beene ſilent: Not conſidering, that Virginity, and Honour, and degrees of Wit (though excellent in their kinds) yet are ſuch things, as without which we may inioy God, and goe to Heauen, and therefore that perhaps God ſees it beſt for vs to aske them, and goe without. What can be more plaine then that of * *Hierome*, If all

Ref. p. 57, 58, 59.
[p] *Maius miraculum eſt de propria carne fomitem eradicare luxuriæ, quàm expellere immundos ſpiritus de corporibus alienis, Ioan. Brom. ſum. Præd. c. Caſt.*
[q] *Diſtinct. 81. Maximianus.*
[r] *Conſult. Art. 23* And *Bellarm. Qui continent quos notum eſt non eſſe multos, de Mona. l. 2 c. 3*
[s] *Bro. ſum. præd. voce Luxuria. Zelantiſſimus Prædicator. Tit. Concion. Cauda ſalax ſacrificulorũ in proverbium abyt. Refut. p. 61.*
[t] *Eraſm. Apolog. pro declam. Matri. Ibid. Eraſ.* Engliſhed thus. *And I would they were gelded indeed, which hide their vicious courſes with the glorius name of Eunuchiſme; more freely following their filthy luſts, vnder the ſhadow of chaſtity.* Neither will my modeſty ſuffer me to report, into what ſhamefull courſes they fall many times, which reſiſt nature, &c *Ex vita Sacerdotum palam dedecoroſa, palàm contemnitur eorum doctrina, & inde perit fructus verbi Dei. Quod ſi iis qui non continẽt concederetur matrimonium, & ipſi viuerent quietius, & populo cũ authoritate prædicarent verbũ Dei, ad Chriſt. Epiſ. Baſil. Refut. p. 60. Refut. p. 74.*
* *Bell. l. 2. de Mon. c. 31.*
* *Hiero aduerſ. Iouin. l. 1.*

all might be Virgins, Christ would neuer haue said, *Qui potest capere, capiat*; Neither would the Apostle so timorously haue perswaded to Virginity; Could he euer suppose that Virginitie might bee had without prayers? and yet he sayes, If all might be Virgins, &c.

Who would not haue thought, that this one Text of our Sauiour, should haue stopt all mouthes? His Disciples had said; *If thus, it is good not to marry*: He replyes; *All men cannot receiue this Word, saue they to whom it is giuen*; and concludes, *He that is able to receiue it, let him receiue it.* Yet here, see the forehead of a Iesuite: *Maldonate* vpon the place dares say thus: * *That he saith, all men doe not receiue this Word, all Interpreters (almost) doe so expound it, as if the sense were; All men cannot performe this which you say, that is,* Want a wife; *because all haue not the gift of Chastity, but onely those to whom it is giuen*; for which he cites onely *Origen, Gregory, Nazianzene, Ambrose,* concealing the rest of his, *Almost all*; yet after in the same Page (forgetting himselfe) *solus D. Augustinus, &c.* Onely Saint *Austin* vses (saith he) to teach, that this gift of Continency is not giuen to all, but to some onely. It is happy yet that herein we are granted to erre with Saint *Austin*; and yet ere long, we take in *Origen, Nazianzene, Ambrose, Hierome,* and at last; ouertake, *Ferè omnes*; so as we need not feare solitarinesse in this errour. But what sayes the Iesuite to this good company? *Adduci non possum, vt sequar*; *No maruell.* Marke, how well the Iesuites follow Iesus himselfe: Iesus sayes, *All men cannot receiue this.* The Iesuits say, * *All men may receiue it.* Iesus sayes, *It must be giuen from God.* The Iesuits say, [a] *It is so the gift of God, that it is in the power of Man.* How can wee looke to escape their Opposition, when they dare thus contradict our Sauiour? For me, I shall be still in this Heresie, That all their Priests, and Moncks, and Nuns cannot containe: And his [b] *Bonauenture* shall beare me out, who teaches me, that to the third degree of Chastity (*requiri priuilegium singulare*) there is a singular priuiledge required; for that it seemes to be aboue the pitch of naturall possibilitie, to liue in the Flesh, and not to feele the faults of Flesh.

* *Mald. in Mat. 19. 11. Omnes ferè, &c.*

I cannot bee perswaded to follow them.

* *Omnes continere posse si velint, Bellar. l. 2. de Monc. c. 31.*

[a] *Et Donum Dei esse, & situm in potestate, & arbitrio hominis positum. ibid.*

Qui potest habeat secum aurum hoc Virginitatis; Qui minus nuptiarum argentum excipiat, Chrysost. in 1. Tim. 4.

[b] *Bonauen. in Opus. de processu Relig. p. 120. Sumptuosa Turris est, & verbum grande quod non omnes capere possunt, Bern. de Contempt. Mun. Nam si generale esset, quod potest vnus & omnes possunt, Primas. Refut. p. 60, 61.*

* *Vid. Histor. Radulphi Bourn Augustadensis Eccle. Abbatis, qui testatur se vidisse, in quadam piscina in Monialium Abbatia, quæ Prouines dicebatur, multa paruulorum ossa, ipsaq; corpora integra ibi reperiebantur Antiq. Brit. Reuoc. Clem. 5. Pase, & Adam. Marim.*

[a] *Refut. p. 62.*

Sect. XII.

AS for his holy Sisters at *Bruxels*, the touch of whom hath so much enfired his ghostly zeale; I intended no quarrell to them in particular; They may bee as honest, as their Champion is malicious. What I said, was out of the supposition of the common frailty; And if he haue beene so much in their bosome, as to know they neuer repented them, it is well knowne that others haue; whose Song hath beene in the hearing of those I know:

What shall I doe, shall I die, and neuer maried be?

Like vnto those Vestals,

Fœlices nuptæ, moriar nisi nubere dulce est.

As for the mischiefe following hence, the visible monuments of so many murthered Infants (if not in *Gregories* Ponds) in the very place where I now liue, and [c] elsewhere, conuinces it too much. But [d] my example (ywis) shall cleere his Vestalls of *Bruxels*, and all other Votaries. *Master Hall was absent* (some three Moneths) *in France; Flesh is fraile, Temptations frequent* (adde to these his body sickly, and well neere to death) *yet both then, and before his mariage, he would take it in great scorne* (as well he might) *to bee suspected for dishonest.* True, and might defie Men and Deuils in that Challenge. What of this? It followes then: *If Master Hall could for so long together liue a chaste life, why no more?* Why not alwayes? Demonstratiuely concluded: As if a man should say, *C. E.* doth speake some wise words, how can hee at any time write thus foolishly? A Christian hath sometime grace to auoyd a Temptation, why not alwayes? Why doth he not keepe himselfe euer from sinning? A good Swimmer may hold his breath vnder the water for some portion of a Minute, why not for an houre? why not for more? A deuout Papist may fast after his Breake-fast, till his Dinner in the afternoone, therefore why not a Weeke? why not a Moneth? why not so long as *Eue* the Maid of *Meurs*?

The

The Spirit of God (if at leaſt he may bee allowed for the Author of Continencie) breatheth where and when he liſteth, and that God which makes Mariages in Heauen, either auerts the heart from theſe thoughts, or inclines it at his pleaſure. Shortly, The great Doctor of the Gentiles had neuer learned this Diuinity of *Doway*, whoſe charge is, [c] *Defraud not one another, except with conſent for a ſeaſon, that yee may giue your ſelues to Faſting and Prayer:* And againe, *Come together, that Satan tempt you not through your incontinency*. He onely wanted my Monitor, to jogge him on the Elbow, as here: *What needs all this fleſhlineſſe* (if they can ſafely containe) *whiles they giue themſelues to extraordinarie deuotion, Why not more? Why not alwayes?* It is pitie, that no man would aduiſe the Apoſtle, how great a gap this Doctrine *of his opens to all laſciuiouſneſſe*. Let me but haue leaue to put Saint *Pauls* Name in ſtead of mine, into this challenge of my Refuter, and thus he argues.

c 1.Cor.7.5.

Refut.p.65.

If S. Paul *ſay that* [Greek], *for awhile they are able to liue chaſte, but not for any long while; I aske againe, How long that while ſhall endure? and what warrant they haue therein for not falling? ſeeing it may ſo fall out, that in the while appointed, they may bee more tempted then they ſhall bee againe in all their liues after:* How ſawcy would this Sophiſtrie be? how ſhameleſſe? The words are his; onely the Name is changed; what the elect Veſſell would anſwer in ſuch a caſe for himſelfe, let *C. E.* ſuppoſe returned by mee.

Refut.p.65.

Sect. XIII.

THe Refuter hath borrowed ſome Weapons of his Maſter *Bellarmine*, and knowes not how to weare them. It would moue any mans diſdaine, to ſee, how abſurdly thoſe poore Arguments are blundred together; We muſt diſtinguiſh them as we may.

Refut.p.63.

Firſt, Saint *Paul* condemnes the yong Widowes mentioned; therefore hee ouerthrowes this impoſsibilitie of containing. I anſwer: Saint *Paul* aduiſes the yong Widowes to marry, and admits none into the Church-booke, vnder threeſcore yeares: therefore he eſtabliſhes in ſome, this impoſsibilitie.

Refut.p.63.48.

Secondly, Saint *Paul* aduiſes *Timothy* to liue chaſte. Reader, tell him the word is (σώφρονα) which their owne vulgar, 1. *Tit.* 8. turnes, *Sober*; and in 2. *Tit.* 5. *Prudent*; But, to grant him his owne Phraſe: Can my Detector deſcry no difference betwixt Chaſte and Single? Did he and his Fellowes neuer heare of a coniugall Chaſtitie? So they haue ſtill wont to ſpeake, as if Chaſtitie were onely oppoſite to Mariage, as if no ſingle life could be vnchaſte. His *Eſpenceus* might haue taught him that Verſe in Virgil, *Caſta pudicitiam ſeruat domus*: and hee might haue heard of that *Roman* law of Veſtals, *Caſtæ ex caſtis, puræ ex puris ſunto*; yea his *Eraſmus* might haue taught him yet further, [f] *E diuerſo nihil prohibet in coniugio Virginitati locum eſſe*; that euen in Mariage there may be Virginitie.

f Eraſ. Apol. pro declam. Matr. Secundum gradus Virginitatis eſt Matrimonii caſta dilectio. Opus Imperf. in Matth.

Thirdly, the Fathers exhort to Virginity; eſpecially S. *Ambroſe* and Saint *Auſtin*. Let him tell this to them that know it not, to them that diſlike true chaſtity in Virgins, not to them that condemne vnchaſtneſſe in a pretended Virginity.

Refut.p.64.

To what Vertue do not the Fathers exhort? yet neuer ſuppoſing them to be within our lure. Laſtly, where is the ſhame of my Refuter, that cites *Auſtin* as the Man on whom he depends for his vniuerſall poſsibility of Continency: when his own *Maldonate* profeſſes, that S. *Auſtin* is the onely enemy to this Doctrine?

Ab his duabus Columnis crede mihi difficile duellor. Ibid. ex Bernardo. C. E. Refut. p. 64.

Fourthly, Where there is impoſsibility or neceſsity, there is no ſinne, no counſell; as no man ſinnes in not making new Starres, in not doing Miracles. A ſtale ſhift, that oft ſounded in the eares of *Auſtin* and *Proſper* from their *Pelagians*; The naturall man in this depraued neſſe of eſtate cannot but offend God, therefore he ſinnes not in ſinning: Counſell giuen ſhewes what we ſhould do, not what we can. g *Iubendo admonet, &c.* ſaith *Auſtin*; In commanding, he admoniſheth vs both to doe what wee can, and to aske that which wee cannot doe. In Continencie then our indeuour is requi-

g Aug. l. de Nat. & Grat. c. 43.

red for the attaining of that which God will giue vs; God neuer imployed vs in making of Starres; Though my Refuter is euery day set on greater Worke, then making of him that made Starres. Lastly, it is true, there is no sinne in marying, there may bee sinne (after a vow) in not vsing all lawfull meanes of Chastitie: The Fathers therefore supposing a [h] pre-required assurance of the gift, and calling of God in those, whom mature deliberation, and long proofe had couered with the vayle of Virginitie, doe iustly both call for their continuance, and censure their lapses.

[h] *Post multam deliberationem & considerationem, &c Basil. Refut. p. 65.*

Fiftly, vpon this ground the Father cannot blame his Childe for incontinence; To containe, implyes impossibilitie. Aske him wherefore serues Mariage? Yea, but to prouide an Husband or a Wife, is not a worke of an houres warning; in the meane time what shall they doe? Sure, the man thinkes of those hot Regions of his Religion, where they are so sharpe set, that they must haue Stewes allowed of one Sexe at least; Else what strange violence is this that he conceiues? As our *Iunius* answered his *Bellarmine*, in the like, *Hic homo sibi videtur agere de equis admissarijs ruentibus in venerem, & de hippomane, non de hominibus ratione præditis*; he speakes as if hee had to doe with Stallions, not with Men, not with Christians, amongst whom is to bee supposed a decent order, and due regard of seasonablenesse, and expediency: A doughty Argument, wherewith *Master* Hall *is sore pressed.* (They may containe till they marry, and therefore they may euer containe and not marry.) How easie is it for mee to take vp this loade, and lay it vpon my Sauiour, which said, *All men cannot receiue it*; and vpon his great Apostle of the Gentiles, who hath taught vs an (ἴδιον χάρισμα) a proper gift, which God hath bestowed on some, not on others, and supposes a necessitie, that may be of giuing a Virgin in Mariage?

Marg. of the *Refut. p. 65.*

1 *Cor. 7. 7.*

Sixtly, The Husband and Wife are separated vpon discord, or disease: What shall they doe? To liue continent, with this man is impossible. I answer; If onely their will sunders them, that must yeeld to necessitie; Dissention may not abridge them of the necessarie remedy of sinne. If necessitie; that finds reliefe in their prayers; If they call on him, who calls them to continencie by this Hand of his, hee will heare them, and inable them to persist. And why not then in the necessitie of our Vowes? This is a necessitie of our owne making; that is of his; Hee hath bound himselfe to keepe his owne promises, not ours.

Refut. p. 65.

Sect. XIV.

Refut. p. 66.

WHiles his Fellow, or Master, *Maldonate*, talkes of confuting *Austin* in this very point, by *Austin* himselfe, this man will confute vs by him; whom he no otherwise cites for himself, then his Ancestor *Pelagius* cites *Lactantius, Hilary, Ambrose, Hierome*, and *Austin* in this case. *The thing* (saith he) *is in our power, and though it require the assistance of Gods grace, which still preuenteth our will, yet that hinders not, but that we may (if we list) liue chaste all the dayes of our life, as wee may vpon the same termes beleeue in God, and loue him.* What impudency is this, to make him the Patrone of the power of our Free-will to God, whom all the World knowes to haue beene *Malleus Pelagianorum?* and who in so many Volumes damnes this conceit to the Pit of Hell; euermore so establishing the naturall facultie and vse of the will against *Stoicall* necessitie, as that he abandons any power of the act, or exercise of it vnto good (vvithout grace) against humane presumption. When hee speakes of this, here is not a cold and feeble preuention, but an effectuall in operation, yea a powerfull creation.

Since my Refuter then will needs bee paralleling our abilitie of containing, and of beleeuing, let him heare that holy Father say, [i] *Non solum Deus posse nostrum, &c. God doth not onely giue, and helpe our power to good, but workes in vs both our will and working of good.* And elsewhere; [k] *Hee is drawne to Christ, to whom it is giuen to beleeue in Christ: Power is therefore giuen vnto them to bee made the sonnes of God, which beleeue in him, when this is giuen them to beleeue in him.* And so farre is he

[i] *Aug. de Nat. & Grat. 25.*

[k] *Cont. duas Epist. Pelag.*

he from ſaying with my Detector and his *Bellarmine*, that who liſts may beleeue when he liſts, that he reaſons thus: *Quid mihi oſtendis, &c?* [l] *what doſt thou tell me of thy Free-will; which can neuer be free to do good, except thou be a Sheepe of God? He therefore that makes men to be his ſheepe, frees the wills of men to the obedience of Piety: But why doth he make theſe men ſheepe, and thoſe not, ſince with him is no reſpect of perſons? The Apoſtle anſwers, O homo! &c.* Thus he. Either therefore let him neuer cite S. *Auſtin* againſt vs in this point, or elſe wee muſt bee forced to countercite him once more then vvee meant. [m] *Planè poſſumus dicere frontem hæreticorum non eſſe frontem*: And if there could be any more on that holy Fathers ſcore, Father *Maldonate* hath paid it for vs. To conclude therefore for him; *Arbitrium humanæ voluntatis nequaquam deſtruimus: Wee know no man doth well againſt his will*; God was not to make Virgins by force; and the ſame goodneſſe that giues Chaſtitie to the maried, continues Virginity to the ſingle: *What of all this? Therefore* (ſaith he) *it is as well in the power of all ſingle perſons to bee alwayes continent, as of the maried to keepe coniugall Chaſtitie*: An illation and concluſion worthy of my Refuters Logike and Diuinity; As if he argued thus for himſelfe; The ſame God that diſpoſes of Orders, diſpoſes of the Popedome: therefore I may as well looke to weare three Crownes, as one ſhauen. Or the ſame God giues both Life, and Grace, and Glory. Therefore all thoſe that liue the naturall life, may alſo liue the ſpirituall, and glorious. Who ſees not the reaſon of theſe vnlike? Coniugall honeſty is abſolutely commanded of God to all maried perſons; perpetuation of Virginitie (hee grants) was neuer commanded: the breach of coniugall honeſtie, is of it ſelfe a ſinne to all; Mariage is not ſo. Againſt the one therefore, we may abſolutely pray in [n] faith, againſt the other but with condition; God hath promiſed to deliuer vs from our ſins, not from our Mariage.

As for Saint *Ambroſe*, we eaſily grant him large in the praiſe of Virginitie: But no one word of al his cited authorities toucheth our Aſſertion: The helps of the Church, the ſeruice of Angels, the merit of the Prayers of our Sauiour, wee yeeld to bee good meanes of continence, where it is intended; but that it is meant to all commers, wee deny; Let the ſucceſſe ſpeake.

Neither doe we taxe the Vow for any improbitie in it ſelfe, but for the incapacitie of the perſons: The Vow were good, if the men were not either euill, or vnfit. And here [o] by the way; whereas *C. E.* like a maſterly Monitor wiſhes Maſter Hall *to reade the diuine workes of* Ambroſe, *concerning this ſubiect*; Maſter *Hall* is bold (in requitall) to tell *C. E.* that he knowes not *Ambroſe*; and to teach him (ſince he hath not learn'd it of other Maſters) that the Booke which he ſo oft, and ſo ſolemnely cites for *Ambroſes*, [p] *Ad Virginem lapſam*, is a noted Counterfeit, a true *Nouation*; which his graue ignorance might haue heard from his *Bellarmine* and *Poſſeuine*.

And how much better is that other Tract which hee [q] cites from *Ambroſe, Epiſt.* 82. wherein mention is made of * *Venice*; which was not extant till *Ambroſe* was not? And the Commentarie of *Ambroſe*, vpon 1. *Tim.* 3. whence he fetches his forceableſt [r] Teſtimony for forced Continency; ſlit in the Noſe, and bored in the Eare long-ſince by [ſ] *Salmeron, Baronius, Bellarmine*, and *Francis Lucas*. Of the ſame ſtampe (that the Reader may here ſee once for all how he is gulled by this falſe Prieſt with foyſted Authorites) is his *Auguſtine, De bono Viduatis*, [t] thrice by him here quoted, not without great triumph; branded by *Eraſmus, Hoſius, Lindanus*: as likewiſe [u] his *Auguſtine, de Eccleſ. dogmat.* confeſſed counterfeit by *Bellarmine*, & his friends of *Louain*: and [x] the Sermons *de Tempore*; caſhier'd by *Eraſmus, Mart. Lypſius*, the *Louanians*: Whereto let vs adde the book of great *Athanaſius, de Virginitate*, [y] produced in great ſtate by *C. E.* not without great wrong and ſhame fathered vpon that Saint, as (if *Eraſmus* and *Nannius* did not ſhew) the ridiculous precepts therein contained would ſpeake enough. To follow all were endleſſe: Of this kind, laſtly, is his *Cyprian de Diſciplin. & bono Pudicitiæ*, not more magnificently [z] brought forth by *C. E.* then fairely eiected by *Eraſmus*, & *Eſpencæus*. Theſe are the glorious Teſtimonies which grace the ſwelling Pages of mine Aduerſarie; Theſe are the pious frauds wherewith honeſt Readers are ſhamefully

l *Aug. l. 4. cont. Iul. c. 6. Qui igitur facit omnes homines, ipſe ad obedientiam pietatis humanas liberat voluntates: ſed quare iſtos homines omnes facit, & iſtos non facit, apud quem non eſt acceptio perſonarum? Reſpondet Apoſt. O homo!*

m *Ibid. Refut. p. 69.*

n *Chriſti erit ſi fides aderit, quæ impetrat à iuuente quod iuſſerit, Aug. de adult. con. l. 2. c. 19: Refut. p. 71. 72, 73.*

o *Refut. p. 71.*

p Cited foure times by *C. E.* vpon weighty occaſions. *Refut. p. 34. 43. 48. 50.*

q P. 41. *Refut. Vide Cenſur. Rob. Coci. p. 129.*

r P. 94. *Refut.*

ſ *Cenſur. Coci. p. 131.*

t *Refut. p. 20. 49. 68.*

u *Refut. p. 40.*

x *Refut. p. 80.*

y *Refut. p. 35.*

z *Refut. p. 36.*

coozened. It ſhall ſuffice thus in a word to haue thanked my Reuerend Monitor for his ſage aduice, and to aduiſe my Reader to know whom he truſts.

For *Origen*, we haue already anſwered; My Detector could not haue choſen a better man for the proof of the facility of this Worke, then him, who (according to the broad Tralation of his rude *Rhemiſts*) gelded himſelfe, and made himſelfe no man for it. *That all graces are deriued to vs from the Fountaine, or rather the full Ocean of Chriſts Merits and Mercies* (which he ſhewes from S. *Hierome*) *we willingly teach againſt them*; ſo farre are we from being iniurious to the Paſsion of our Deare Redeemer; But if he will therefore inferre, that euery man may be a perpetuall Virgin, he may as well hope that therefore euery Scribbler may write all true. Our Sauiour himſelfe, *which ſaid, I will draw all men vnto me*, yet ſaid, *All men cannot receiue this*; not I cannot giue it, but they cannot take it.

As for that practice which he cites from S. *Auſtin*, of forcing men both into Orders, and Continency, it ſhewes rather the Fact then the Equity; what was done in a particular Church, rather then what ſhould be; The Refuter himſelfe renounceth it in the precedent Page; (*For the Church forceth none thereunto*) neither is it any other then a direct reſtraint of that, which the Councell of *Nice* determined to bee left free.

Laſtly, that there may appeare to be no leſſe impoſsibility of honeſt Truth in ſome men, then true Chaſtity, he cites one place for all, out of S. *Auſtin*, * *Let not the burden of Continency affright vs, it will be light if it be of Chriſt, it will be of Chriſt if there be Faith, that obtaines of him which commands, the thing which hee doth command.* See Reader, with what fidelity; and by this eſteeme the reſt; S. *Auſtin* ſpeakes there of perſons diuorced each from other, whom neceſsity (as he ſuppoſes the caſe) cals to Continency; the Detector cites him for the power of voluntary votaries; The very place confutes him. *It will be Chriſts yoke* (ſaith *Auſtin*) *if there be faith that obtaines of him which commands, the thing which he doth command:* There can be no Faith where is no command. Now *C. E.* will grant there is no ° command of ſingle life to all; Therefore all cannot aske it in Faith, therefore all cannot thinke it the Yoke of Chriſt, all cannot beare it.

Sect. XV.

NOw at laſt (like ſome ſorie Squip, that after a little hiſsing and ſparkling, ends in an vnſauoury cracke) my Refuter, after all theſe Flouriſhes of their poſsibilitie, ſhuts vp in a ſcurrilous Declamation againſt our Miniſterie; granting it indeed impoſsible, amongſt vs, to liue chaſte; and telling his Reader that wee bluſh not to blaze in Pulpits, and printed Bookes, this brutiſh Paradox, that Chaſtitie is a vertue impoſsible to all, becauſe ſo it is to ſuch laſciuious ᵖ *Libertines, ſenſuall and ſinfull people, as Heretikes are: and here are ſordes, dedecora, ſcabies libidinum*: the brutiſh ſpirit of Hereſie, fleſhly and ſenſuall. Impure mouth! How well doth it become the ſonne of that *Babylonian* Strumpet, to call the Spouſe of Chriſt Harlot! How well doth it become lips drencht in the Cup of thoſe Fornications, to vtter blaſphemous Slanders (*Spumam* Cerberi) againſt Innocence? By how much more brutiſh that paradox is, ſo much more deuilliſh is the vniuſt imputation of it to vs; Which of vs euer blazed it? Which of vs doth hate it leſſe, then the lye that charges it vpon vs? How many Reuerend Fathers haue wee in the higheſt Chaires of our Church; how many aged Diuines in our Vniuerſities, how many graue Prebendaries in our Cathedrall Churches, how many worthy Miniſters in their rurall ſtations, that ſhine with this vertue in the eyes of the World? *If therefore the proper place of Chaſtitie be the Church of God, (as this Caniller pleads)* it is ours in right, ᵠ theirs in pretence: And ſo much more noble is this in ours, for that in ours it is ʳ free; in them, ˢ forced; *Infida cuſtos caſtitatis neceſsitas*, as that Father ſaid; *Neque opus paſſeri fugere ad montem*: In them, as *Chryſoſtome* ſaid *O myſteria, O mores, vbi neceſsitas imponitur caſtitati, authoritas datur libidini! Itaque nec caſta eſt quæ metu cogitur, nec, &c. Illa pudica quæ theſe tenetur. Ambroſ. l. 1. de Virg.*

long

Vid. ſupra. Refut. p. 74, 75. Refut. p. 78. Pag. 79.

* *Lib. 2. c. 19. de Adulter. Coniug. vid. ſup.*

° *Neque enim ſicut non mœchaueris, non occides, ita dici poteſt, non nubes Aug. de Virg. Sanct. l. ſing. c. 30. Refut. p. 80. vſque ad 87.*

p *Illud dixerim tantum abfuiſſe, vt iſta coacta caſtitas illam coniugalem vicerit, &c.* (ſaith Polydor. Virg.) *This I may ſay, that it is ſo farre off, that this compelled Chaſtitie excelled the Coniugall Chaſtitie, that no crime of any offence could bring more hatred to the ſtate of Prieſthood, or more diſgrace to Religion, or more ſorrow to all good men, then the blemiſh of the vnchaſte life of Prieſts, &c. Polyd. l. 5. c. 4.*

q *Hier l. 2. in Oſe. Quicunque amare pudicitiam ſe fingulant, vt Manichæus, Marcion, Arrius, Tatianus, & inſtauratores veteris hæreſeos, venenato ore mella promittunt, cæterùm iuxta Apoſtolum quæ ſecretò agunt, turpe eſt dicere. Minut. Fel. Octau.*

r *Inuiolati corporis virginitate fruuntur potius, quàm gloriantur.*

ſ *Talis caſtitas quia non eſt ſpontanea, non habet magnam retributionem. Bran. Carthuſ. O myſteria, O mores, vbi neceſsitas imponitur caſtitati, authoritas datur libidini! Itaque nec caſta eſt quæ metu cogitur, nec, &c. Illa pudica quæ theſe tenetur. Ambroſ. l. 1. de Virg.*

long since τὸ σεμνὸν τῆς Παρθενίας ἀπόλωλεν; *The grace of Virginitie is lost:* γελᾶσιν αἱ κοσμικαὶ: *The world make sport with such Maiden-head.* For the rest; The God of Heauen iudge betwixt vs and our enemies; To him we appeale how vvee desire to serue him in chaste Wedlocke, whom they dishonour with vncleane and false Virginitie.

Not to put my Detector in mind how honorably he now speakes of mariage, how dares he talke of our fleshlinesse, and their chastity? as if hee had to doe with a world, that were both deafe and blind. Do not their owne Records fly in their faces: and tell *him there are but a few of them honest?* Did not their own [t] select Cardinals complaine, that *the most of their Nunneries were iustly scandalized with sacrilegious incontinencies?*

Do not our [u] Histories tell vs, that in the raigne of *Henry* the third, *Robert Grosthead* the famous Bishop of Lincolne, in his Visitation, was faine to explore the virginity of their Nuns, by nipping off their dugs, *indignum scribi*, as *Matth. Paris*? Doe not the [x] forenamed Cardinals find it a common greeuance, *that their Curtezans rode in state thorow Rome it selfe, attended euen at noone day with the retinue of their Cardinals, and with their Clergy-men?* Doth he finde the Church of England to maintaine Stewes? and to raise rents from professed filthinesse? Can hee deny the vnnaturall beastlinesse that raignes in his Italy? But what doe I stirre this puddle? Let mee heare no more brags of their chastitie, no more exprobrations of our lasciuiousnesse.

t *Concil. Delect. Cardin. Paul. 3. Exhib. Alius busus turbat populum Christianum in Monialibus, &c. Vbi in plærisque monasteriis fiunt publica sacrilegia cum maximo omnium scandalo.*

u *Mat. Paris Hist. Angl. Hen 3. p. 1085. Et quod indignum est scribi, ad domos religiosarum veniens facit exprimi mammillas earundem, vt sic physice, &c.*

x *In hac etiam vrbe meretrices, &c. Concil. del. Card. Prius est quàm machari continentiam, ducere criminosam, de singul. cler. Refut 88.*

Sect. XVI.

A Sif my Refuter had vowed to write no true word, he challenges me for translating *Isidores Turpe votum, a filthy Vow*: I turne to my Epistle, and finde it not englished by me at all. His own conscience, belike, so construes it; or if some former Impression of mine (which I beleeue not) had so turned it, here is neither ignorance, nor vnfaithfulnesse. Whersoeuer is sinne, there is filthinesse: And if a lawfull vow bee *properly de meliore bono*, can there not therefore be an vnlawfull vow? What was that of *Iepthaes*, or that of S. *Pauls* forty Conspirators? But the word there (saith he) signifies a *promise*; As if euery vow were not a promise; and if *Isidore* takes *votum*, for *promissum*, [y] *Gregorie* takes (by his construction) *promissum*, for *votum*, in this very case we haue in hand.

This vow of theirs therefore is metonymically filthy, because it makes them such. In one word, (that he may raue no more of Epicures, Turks, Pagans,) Their vow is in profession glorious, filthy in effect. And now for a conclusion of this point, I must out of all these grosse and ignorant passages of his (though vnproperly, yet) truely vow to the world; that a truer Bayard did neuer stumble forth in the Presse.

y *Dist. 28. Greg. Petro. Diac. l. 1. Ep. 42.*

Sect. XVII.

HEe hath done with their owne vowes, and now descends to vs, whom hee confesses vowlesse; His scorne cannot strip vs of the benefit of that Truth, which hee confesseth; Thus then hee writes; *I freely with other Catholikes grant, that our English Ministers, according to their calling, make no vowes; I grant their mariage to be lawfull; I grant that euery one of them may bee the Husband of one Wife, &c.* And why did not this liberalitie of my wise Detector tye vp his Tongue in his purse all this while? No more was required, no lesse is yeelded; whereto is all this iangling? But, that his grant may proue worse then a deniall, thus hee proceeds: *But wee deny them to bee truely Clergie-men, or to haue any more authoritie in the Church, then their wiues or daughters haue: and this, because they want all true calling and Ordination; For, they entred not in at the doore, like true Pastors, but stole in at the window like theeues; We deny their ministerie (I say) to be lawfull, because they did runne before they were sent, tooke their places by intrusion, &c. Let Master* Hall *disproue this, and I will say, Tu Phyllida solus habeto.* Thus he.

Refut. p. 89.

A deep crimination, and ſuch, as if it could be proued, would rob our queſtion of the State, and vs of our duely challenged honour. Reader, this vehemency ſhewes thee where his ſhoo wrings him: It is the gall of Romiſh hearts that we proſper, and are not theirs; Where they haue preſumed vpon credulitie, they haue not ſtucke to ſay, we are not men like others, but more frequently and boldly, that wee are no Chriſtian men; and here moſt peremptorily, that we are no Clergie-men: There is no Church, no Chriſtianitie, no Clergie not theirs; Neither can we be in Orders, whiles we are out of Babylon.

The man dreames of the Nags head in Cheape-ſide, where his lying Oracle Tradition hath not ſhamed to report, *Iewel, Sands, Horne, Scory, Grindall*, and others in the beginning of Q. *Elizabeths* time (being diſappointed of the Catholike Biſhop of *Landaffe*) to haue laid hands mutually on each other; and that from hence haue flowed our pretended Orders. This our ſhameleſs **Sacroboſco* heard of ſome good old folks, & they had it of one *Neale*, Profeſſor *Ebrius* in Oxford; *Kelliſon* took it of *Sacroboſco*, and *C. E.* of him. *Concordat cum Originali; Diabolus eſt mendax & pater eius.* And is not this a worthy engine to batter down the wals of a whole Church, to blow vp all our ordination? Is it poſſible that any Chriſtian face ſhould be ſo graceleſſe, as to beare out ſuch an apparent and ridiculous falſhood, againſt ſo many thouſands of witneſſes, againſt the euidence of authenticall Records, againſt reaſon, and ſenſe it ſelfe? For can they hope to perſwade any liuing man, that theſe hauing at that time a lawfull Archbiſhop of their owne religion, legally eſtabliſhed in the Metropoliticall chaire, by an acknowledged authority, the ſway of the times openly fauoring them, when all Churches, all Chappels gladly opened to them, that they would bee ſo mad as to goe and ordaine themſelues in a Tauerne? He that would beleeue this, may be perſwaded that their adored blocks can weepe, and ſpeake, and moue; that their Cake is God; Neuer truth could be cleared, if not this; No leſſe then the whole Kingdome knew, that Q. *Mary* dyed in the yeare 1558, Nouember 17; and her Cardinal (then Archb. of Canterbury) accompanied her ſoule in death the ſame day. The ſame day was Q. *Elizabeths Initium Regni; her Coronation, Ianuary* 15 following. That leaſure enough might be taken in theſe great affaires, the See of Canterbury continued void aboue a yeare. At laſt, in the ſecond yeare of Q. *Elizabeth* 1559, *December* 17, was *Matthew Parker* legally conſecrated Archb. of Canterbury, by foure Biſhops: *William Barlow* formerly Biſhop of Bathe, then elect of Chicheſter. *Iohn Scory* before of Chicheſter, now elect of Hereford. *Miles Couerdale* Biſhop of Exeter. *Iohn Hodgeskins* Suffragan of Bedford. *Matthew Parker* thus irrefragably ſetled in the Archiepiſcopall See, with three other Biſhops, in the ſame Moneth of December, ſolemnely conſecrated *Edmund Grindall*, and *Edwin Sands*; The publike Records are euident and particular, relating the Time, Sunday morning after Prayers; The place, Lambeth-Chappell; The manner, Impoſition of hands; The conſecrators; *Mathew Cant. William Chicheſter, Iohn Hereford, Iohn Bedford*, The Preacher at the Conſecration, *Alexander Nowell*, afterwards the worthy Deane of Pauls; The Text, *Take heed to your ſelues, and to all the floeke, &c.* The Communion, laſtly adminiſtred by the Archbiſhop.

For Biſhop *Iewel*, he was conſecrated the Moneth following in the ſame forme by *Mathew Cant. Edmund London, Richard Ely, Iohn Bedford.*

Laſtly, for Biſhop *Horne*, he was conſecrated a whole yeare after this, by *Mathew Cant. Thomas S. Dauids, Edmund London, Thomas Couentry* and *Lichfield*; The circumſtances, Time, Place, Form, Preacher, Text, ſeuerally recorded. The particulars whereof, I referre to the faithfull and cleare relation of Maſter *Francis Maſon*; whoſe learned and full diſcourſe of this ſubiect, might haue ſatisfied all eyes, and ſtopped all mouthes. What incredible impudency is this then, for thoſe which pretend not Chriſtianitie onely, but the Conſecration of God, wilfully to raiſe ſuch ſhamefull ſlanders from the pit of Hell, to the diſgrace of Truth, to the diſparagement of our holy calling.

Let me therefore challenge my Detector in this ſo important a point, wherein his zeale hath ſo farre out-run his wit, and with him all the Brats of that proud Harlot, that

* *Alias* Halywell *the Ieſuite.*

no Church vnder Heauen can ſhew a more cleere, eeuen, vncontrolable, vntroubled line of the iuſt ſucceſsion of her Sacred Orders, then this of ours; if his Rome, for her tyrannous Primacie, could bring forth but ſuch Cards, the world vvould bee too ſtraight for her. He ſhall (maugre) be forced to confeſſe, that either there were neuer true Orders in the Church of England (which he dares not ſay) or elſe that they are ſtill Ours. The Biſhops in the time of King *Henry* the eight, were vndoubted; If they left Rome in ſome corrected opinions, their Character was yet, by confeſsion, [a] indeleble. They laid their hands according to Eccleſiaſticall conſtitution, vpon the Biſhops in King *Edwards* dayes; And they both, vpon the Biſhops in the beginning of Queene *Elizabeths*; They againe, vpon the ſucceeding Inheritors of their holy Sees, and they laſtly vpon vs; ſo as neuer man could ſhew a more certaine and exquiſite Pedigree from his great Grand-father, then wee can from the acknowledged Biſhops of King *Henries* time, and thence vpwards to hundreds of Generations. I confeſſe indeed, our Archbiſhops, and Biſhops haue wanted ſome Aaronicall accuſtrements, Gloues, Rings, Sandals, Miters, and Pall, and ſuch other traſh; and our inferiours Orders haue wanted Greazing and Shauing, and ſome other pelting Ceremonies. But let *C. E.* proue theſe eſſentiall which we want, or thoſe Acts and Formes not eſſentiall, vvhich we haue, *Et Phyllida ſolus habeto.* In the meane time, the Church of England is bleſſed with a true Clergy, and glorious; and ſuch a one, as his Italian generation may impotently enuy, and ſnarle at, ſhall neuer preſume to compete vvith, in worthineſſe and honour; And (as Doctor *Taylor*, that couragious Martyr, ſaid at his parting) *Bleſſed bee God for holy Matrimonie.*

a *Quis ignorat Cathol. &c. & ſimiliter Ordinatos verè eſſe Ordinatos, quando Ordinator verè Epiſcopus fuerat. & adhuc erat, ſaltem quantum ad characterem, Bellar. de Rom. Pont. l. 4. c. 10.*

Sect. XVIII.

MY Cauiller purpoſely miſtakes my rule of *Baſil* the Great, and my Text of the Great Apoſtle, whiles from both I reſolue thus. *I paſſe not what I heare Men or Angels ſay, while I heare God ſay, Let him be the Husband of one Wife*; he wil needs ſo conſtrue it, as if I tooke this of S. *Pauls* for a command, not for an allowance; As if I meant to imply from hence, that euery Biſhop is bound to haue a Wife. Who is ſo blind as the wilfull? Their *Leo* [b] calls theſe words a Preception, I did not: If hee knew any thing, he could not be ignorant that this ſenſe is againſt the ſtreame of our Church, and no leſſe then a Grecian errour. Who knowes not the extreames of Greece and Rome; and the Track of Truth betwixt them both? The Greeke Church ſaith, *Hee cannot be in holy Orders, that is not maried*: The Romiſh Church ſaith, *He cannot bee in holy Orders, that is maried*: The Church Reformed ſayes, *Hee may bee in holy Orders that is maried, and conuertibly.* Some good friends vvould needs fetch vs into this idle Greciſme, and to the ſocietie of the old Friſons [c] and (if Saint *Ierome* take it aright) of *Vigilantius*, *Eſpencæus*, and *Bellarmine* and our *Rhemiſts* free vs. There is no leſſe difference betwixt them and vs, then betwixt May and Muſt; Libertie and Neceſsitie. If then (*Let him be the Husband of one Wife*) argue that a Biſhop may bee a maried man, I haue vvhat I would, and paſſe not for the contrarie from Men and Angels. We willingly grant vvith *Luther*, that this charge is negatiue: *Non velut ſanciens dixit*, ſaith *Chryſoſtome*; But this negatiue charge implyes an affirmatiue allowance, we ſeeke for no more: As for the authorities which my Detector hath borrowed of his Vntles of *Rhemes*, they might haue beene well ſpared; He tels vs, Saint *Ierom* ſayes, *Qui vnam habuerit, non habeat*; *He who hath had one Wife, not hee that hath one*; I tell him, Saint *Paul* ſaith [d] (ſame ſaw) *If any man be the Husband of one Wife*, not, *If hee haue beene*. Let Saint *Chryſoſtome* therein anſwer *Hierome*, and *Epiphanius*, and all other pretended oppoſites: *Obſtruere prorſus intendit hæreticorum ora, qui nuptias damnant, &c. He purpoſ'd in this to ſtop the mouthes of Heretikes, that condemned mariage, ſhewing that that eſtate is faultleſſe, yea, ſo precious, that with it a man might bee aduanced to the holy Epiſcopall Chaire.* Thus he; whom their learned [f] Biſhop *Eſpencæus* ſeconds, and

Reſut. p. 90. 91.

b *Leo ep. 87. alias 85. Tam ſacra ſemper eſt habita iſta Præceptio.*

c *Eſpenc. lib. 1. de Contin. c. 1.*

Reſut. p. 91. 92.

d *Tit. 1. 6.*

e *Chryſoſt. in 1. Tit. homil. 2.*

f *Eſp. vbi ſupra*

and by the true force of the Text cleareth this ſenſe againſt all contradiction. *Nec enim Paulini de Epiſcopis, &c. For* (ſaith he) *thoſe places of S.* Paul *concerning Biſhops, Prieſts, and Deacons, cannot be ſo eluded, as that they doe onely belong to men that haue beene ſometimes maried, and are now Widdowers and ſingle; but the Text doth plainely note out Husbands; and thoſe that are now found in the preſent eſtate of mariage; which is implyed, both by the word* eſſe, *and by* vnius vxoris vir; *that is, haning one Wife, not (as ſome haue vnderſtood it) which hath had one; for (as* Chryſoſtome *hath noted) the Apoſtle would by the ſocietie of Mariage and Prieſthood, ſtop the mouthes of Heretikes that condemned mariage; whereto adde, That the Apoſtle amongſt the vertues of a Biſhop reckons vp this, That he doth gouerne his owne houſe well, not, that he did gouerne it.* Thus he. Vnto which let mee yet adioyne this other conſideration, that the Apoſtle deſcribes what manner of Wife a Biſhop ſhould haue; which as in other profeſſions he hath not done, ſo in this would haue beene vſeleſſe, if he had onely aymed at an eſtate paſt, and not preſent.

Where it is a cunning tricke of the *Rhemiſts*, and their Vulgar, in ſtead of *Their Wiues*, to reade, *The Women*, quite beſide the Scope and Context of the Apoſtle: As to the ſame purpoſe; Whereas their *Leo* in the fore-cited Epiſtle ſayes, that this Precept of a Biſhop, to the Husband of one Wife, was alwayes ſo ſacred, **vt etiam de muliere Sacerdotis eligenda, eadem intelligatur ſeruanda conditio*; *Bellarmine*, and his Mates would needs face vs out, that the Copies are corrupted, and contends to haue it read *Sacerdotis Eligendi; of the Prieſt to be choſen*, not, *of the Wife*; Whom our induſtrious and worthy Doctor *Iames* hath refelled both by the Preſſe, and the Pen; by the *Coleine* Edition and Manuſcript authoritie.

* That the ſame condition is to be vnderſtood of her that is to be choſen for the wife of the Priest. *Refut. p. 92, 93.*

As for that hee cites from *Hierome* againſt *Vigilantius*, hee might haue found the Salue together with the Wound; Our *Rhemiſts* dare vs from the imputation of his opinion. For the reſt. Nothing is more plaine, then that our Apoſtle (according to the iuſt interpretation of *Chryſoſtom, Theoderet, Theophylact*, and others) alludes to the looſe faſhion, as of the Greekes, ſo eſpecially of the *Iewes*, with whom Polygamy and remariages, after vniuſt diuorces, were in ordinarie vſe; Theſe the Apoſtolicall Spirit finds vnfit for the Man of God, whom he therefore charges to be onely, *The Husband of one Wife.*

Refut. p. 94. 95.

Neither doth it argue too much wit in my Refuter, to bring two Fathers vpon the Stage for his purpoſe, and then to ſet them together by the eares with each other, *Ambroſe* (I meane) and *Hierome*; who in this which he cites them for, confute one another; *Hierome* (though otherwiſe a backe friend to Wedlocke) cenſuring the opinion of *Ambroſe*, as ſauouring too ſtrongly of *Gainiſme*, and ſuperſtition: Howeuer, euen the more vehement of the two, out of this place doth hold Mariage, compatible with holy Orders, which is the onely thing I required: So as ſtill, *This one word ſhall confirme me againſt all impure mouthes*: Impure, *Not for preferring Continency*, as my Cauiller vvill take it, but for deprauing of Mariage, by the foule titles of Fleſhlineſſe, and Senſualitie; ſuch as his owne; a worſe we need not: Neither doth S. *Ambroſe* at all controll mee herein, whiles he teacheth that the Apoſtle *doth not here inuite vs to beget children in the Prieſthood*; *Habentem enim dixit filios, non facientem*; wee did not challenge hence any command, we challenge an allowance, which we haue and proclaime: That I may not ſay, ſome Copies of *Ambroſe* runne (according as I haue learned of our eminent Doctor *Fulke*) *Habentem filios, aut facientem*; *Hauing children, or begetting them*: The difference is not worth ſtanding for; Let it paſſe after his owne reading. I could ſtop his mouth with the ingenuous anſwer of his *Eſpencæus*: *Habentem enim, &c.* For he ſaid, *Hauing children, not begetting them*; *Debellatum hic eſſet, &c.* This Field were wonne, if either this were the Text, and not the Gloſſe, or they that thus interpret it, were Apoſtles, as they are not. Thus their owne Biſhop. But I need not call for any aide. The words of *Ambroſe* doe plainely driue againſt an inuitation, or command, which we do willingly diſclaime.

Refut. p. 95.

Ibid.

Eſpenc. l. Tract.

Sect.

Sect. XIX.

NOw vnhappy is this man that ſtill ſhoots his Arrowes quite beſides the Butt? He proues, forſooth, with great zeale, that the Fathers neuer vnderſtood a poſitiue command in our Apoſtles words, which I neuer thought ſo much as in dreame: and then he bends his Forces againſt Byganie, which I no where auouched. The Man of valour loues to play his prizes alone. *Refut.p.96.*

Here is no command then (ſaith he) *but a permiſſion*; How much are we bound to him for his fauour? *Permiſſion?* Thus much hee, with his holy Father, yeelds to their Stewes. No, here is a direct allowance- *Let him be the Husband of one Wife*; Not, *Hee may be ſo*: But this was onely for a time, hee ſaith, becauſe of the paucitie of ſingle Clergy-men: Let him ſhew me the Apoſtles limitation, and I am ſatisfied; otherwiſe, this miſſe-grounded conceit (what countenance ſo euer it may finde in a priuate humane authoritie) ſhall paſſe with vs as a Gloſſe of *Burdeaux*, that marres the Text. But how ſhameleſſely, how fraudulently, how like himſelfe, doth my Refuter cite *Chryſoſtomes Caſtigat impudicos, &c? He checketh the incontinent* (ſaith the Father) *whiles hee permitteth them not after their ſecond mariages, to bee preferred to the gouernment of the Church, and dignitie of Paſtors*; and there my Refuter ſtops, with, *So he*; whereas, if he had gone forward, the place had anſwered him, and it ſelfe: For (ſaith *Chryſoſtome*) *hee which is found not to haue kept his beneuolence towards his wife, which is* c *gone from him, how ſhould he be a good Teacher to the Church?* Plainely ſhewing vs, that hee intends this to thoſe vnchaſte Husbands, which after an vniuſt diuorce of their former wiues, haue maried alſo a ſecond; not after the death of the firſt. *Refut.p.96. Chryſoſt.in Tit. Hom.2.*

c The word is τῆ ἀπαλλαγῆ, by them tranſlated falſly, *Defunctum.*

The like Prieſtly fidelity he vſeth in the place of *Chryſoſtome*, Hom.2. vpon *Iob*; the poore man had taken vp ſome ſcraps of quotations vpon truſt, hauing neuer ſeene the Authors; For, *Chryſoſtome* neuer wrote any Homilies vpon the Booke of *Iob*; onely he hath fiue Homilies of the Patience of *Iob*; whereof this cited, is the ſecond; vvherein his *errori ignoſcebat*, hath reference rather to, *ſine crimine*, which he oppoſeth to *irreprehenſibiles*, then, to *vir vnius vxoris*, as the ſequel plainely ſhewes. As for Bigamy, it is out of our way; but ſince his loquacitie will needs roue thither, let him ſhew that before *Montanus* infected the World with a preiudice againſt ſecond Mariages after deceaſe, they were held vnlawfull for any calling, or perſon, and we will grant him clamorous to ſome purpoſe. *Refut.p.97.*

To proue this opinion and practice of the Church, like a wiſe Maſter, hee brings in * *Tertullians* authoritie, in his Book which he wrote in the time of his Hereſie; whiles he was ouer the eares in Montaniſme; where he tels vs hee hath knowne ſome ejected for ſecond Mariages. But if he had euer read the Booke following, of Monogamie, hee might haue found his *Tertullian* (then Montanizing) to vpbraid the true and Catholike Church, which he cals *Pſychicos*, with the vſuall practice and allowance of the ſecond Mariages of their Biſhops. * *Quot enim & digami, &c. For how many Biſhops are there amongſt you twice maried?* But who-euer was matcht with ſo vaine a Babler? I proued from Saint *Paul*, that a Biſhop might haue one Wife: he proues by Councels and Fathers, that he may not haue two. It is pitie that his Maſters the Ieſuites haue no more Trees for him to ſet with the rootes vpward: Any thing rather then to weary the World with his fooliſh clacking. *Refut p.98.*

* *Tert. Exhort. ad caſtit. c.7.*

* *Tert. de Monogamia, c.12. Quot enim & digami præſident apud vos, inſultantes vtique Apoſtolo, &c? Mivor te vnum protraxiſſe in medium, cum omnis mundi his ordinationibus plenus ſis, non dico de presbyteru: ad Epiſcopos venio quos ſi ſigillatim volucro enumerare, tantus numerus congregabitur, vt Ariminenſis Synodi multitudo ſuperetur. Her. ad Ocean de Carterio Hiſp. Ep. digamo, &c.*

Out of this indiſcreet and odious verboſitie (leſt he ſhould want noiſe) he ſtumbles vpon the Councell of Conſtantinople, before it come in his way, and ſpends a vvhole leafe onely to tell vs, that he will talke of it hereafter. Hereafter he ſhall receiue anſwer enough; What needs this diſorderly anticipation? To conclude then, this place of our Apoſtle ſtands for vs vnſhaken, by any the impotent blaſts of his friuolous Eluſions, and ſhall warrant vs againſt Earth and Hell, that a Biſhop may be the Husband of one wife. *Refut.p.99.*

Sect.

Sect. XX.

Refut.p. 100. 101.

MY next place, of the honorableneſſe of Mariage amongſt all, hee ſmoothes ouer with a pretended conceſſion; profeſſing with *Fulgentius*, and *Hierom*, to giue all high Titles to that ſtate, only preferring the rule of a better life; praiſing Mariage, but more extolling Virginitie: But vvho euer made the compariſon? Theſe are faire Nets to catch Fooles; Whiles hee heapes vp all the reproachfull termes that ſpight can deuiſe, againſt the very ſtate of Mariage, in ſome callings, not ſo much as preiudiced by Vow; how doth he grant Mariage honorable amongſt all? If the compariſon be the matter he ſtands vpon, let him ſay, Mariage is good, and lawfull for all conditions; Virginitie is better; he ſhall haue no aduerſarie. And whereas (to call him to reckoning for arrerages) he turned off this place (when it was) with a ſcoffe out of *Bellarmine*, That Mariage is honorable amongſt all, yet not between Father and Daughter, &c. the Man alluded ſure to their great & good *Alexander* the ſixt, and the chaſte *Lucrece*, of whom he knowes the Riddle,

*Refut.p.*13.

d Here lyes *Lucrece* in name, *Thais* in life. The ſame Popes Daughter, Lemman, and his owne ſonnes Wife.

d *Filia, Sponſa, Nurus.*

For vs, that it is honorable in all eſtates of men by Apoſtolicall warrant, is ſufficient aſſurance, that to no calling, or eſtate, it can bee diſhonourable and vnlawfull. But to vntye *Bellarmines* trifling knot: I ſay, Mariage is honourable, ἐν πᾶσι, but not πάντων πρὸς πάντας: in all, but not betweene all: That is, euery man may marry with a woman, but not with any woman whatſoeuer; as with his Mother, or Siſter. So Father and Daughter may marry, but not one the other. See now what a worthy Meſſe of Sophiſtry is laid in S. *Pauls* diſh by theſe Caruers, and how eaſily ouer-turned: So as I might very vvell proclaime to all the world (which I do now confidently ſecond) *that if God might be Iudge of this Controuerſie, it were ſoone at an end.* If my Refuter make faces at this, their whole Schoole ſhall beare mee out in it. *Et* e *ſanè communis eſt ſchola reſolutio, &c. And in truth it is* (ſaith their *Eſpencæus*) *the common reſolution of the ſchole that if we inſiſt only in thoſe things which were ſpoken by Chriſt, and written by the Apoſtles in the Canon of the New Teſtament (ſecluding the Lawes of the Church) holy Orders, neither as Orders, nor as holy, are any hindrances of Matrimonie.* Thus he. And ſaid I any more? any other?

*Refut.p.*102. e *Eſpenc. l.* 1. *de Cont. c.*2. *Caiet. Opuſ. de Caſtit.*

By their confeſſion then, God neuer impoſed this Law. My proofe was, that euen in the time of that legall ſtrictneſſe, he allowed Wedlock to the Miniſters of his Sanctuarie. Herein, how am I refuted? *If he meane* (ſaith my Detector) *that for puritie and perfection of life, the Law of* Moſes *was more ſtrict then the Goſpell, the vntruth is notorious*; To which he addes out of *Hierome*, that the greater perfection of the Euangelicall Sacrifice exacteth greater Holineſſe; and concludes, *that the permiſsion of Wines in the Aaronicall Prieſthood, argues euidently the imperfection of that Law.* So he. Surely, God wanted this Counſellor vpon Mount Sinai; hee could haue aduiſed him better Rules of his miſ-contriued Prieſthood.

*Ibid.p.*102. 103.

Would my Refuter make himſelfe ſo ignorant, as not to know; that notwithſtanding the rather greater perfection of Moralitie required vnder the Goſpell, yet that Leuiticall Law placed impuritie in many of thoſe creatures and actions, wherein the Euangelicall findeth none? Did not the touch of ſome Veſſels or Garments make a man legally vncleane? Did not the lawfull act of Coniugall Beneuolence; Did not the accidents of the holyeſt Child-bed carie in them an expiable impuritie? If he be not a Iew, he will not ſay it is ſtill thus vnder the Goſpell. How iuſtly therefore might I inferre, that if our holy God, vnto whoſe Wiſdome it ſeemed good to ſtand of old vpon ſuch points of outward vncleanneſſes, did notwithſtanding allow Wedlocke to his Prieſthood, much more (at leaſt no leſſe) vnder the Goſpell, doth he allow it, when as all thoſe imputations of impuritie are vaniſhed.

Sect.

Sect. XXI.

I Produced the Teſtimonie of their Pope, their Cardinall, their Doctor. *Baſils* Rule is a ſure one, that the Witneſſes of Enemies are moſt conuictiue. Their Cardinall was *Panormitan*, Their Pope, *Pius* the ſecond. Their Doctor, *Gratian*. For *Panormitan*; My Refuter likes his words ſo well, that like a ſawcy Fellow hee dare pull off his red Hat, and trample it in the Floore; denying his Cardinalſhip, and charging him *With participation of the Schiſme*. *Refut. p. 103. 104*

But firſt, he cannot (I hope) deny him to haue been their Abbot, then their Archbiſhop; As for his red Hat, it neuer came from Wittenberge nor Geneua; it was of their owne dying; *Felix the falſe Pope* (he ſayes) *gaue it him*. Reader, the famous Councell of *Baſil*, conſiſting of no leſſe then foure hundred reuerend Perſons, Cardinals, Archbiſhops, Biſhops, Doctors, gathered and allowed at firſt, by Pope *Martin*, then by his Succeſſor *Eugenius* the fourth, afterwards was vpon ſome Politike conſiderations called off by *Eugenius*; The Fathers of the Councell finding their owne ſtrength, ſtood vpon the right of their Superioritie, and (as they well might) cenſured the Pope; hee proceeded to obſtinacy; thoſe braue ſpirits (vpon ripe conſideration) iuſtly depoſed him. In the roome of this *Eugenius*, (otherwiſe called *Gabriel Condulmarius*) was by iuſt number of voices elected *Amadeus* the deuout Duke of Sauoy, and named *Felix* the Fifth; a man too good for that See; neither had he euer any ſo great blemiſh in all his life, as the name of a Pope: *Volateran* can tell vs, what a Kennell of Hounds he ſhoued to the Ambaſſadors, namely, whole Tables of poore ſoules dayly fed by him; All Hiſtories ſpeake of his Deuotion, and Piety; This man called from his intended retirednesſe, muſt carie the Keyes. He makes choice of Archbiſhop *Panormitan* for one of his Cardinals: What offence is here? But he was a falſe Pope. If the Councell of *Baſil* were a true Councell, then was *Felix* a true Pope. It is in my Readers choice whether he will beleeue foure hundred Diuines repreſenting the whole Church, or a Popes Paraſite. But *Panormitan* dyed in the Schiſme againſt *Eugenius*. The World knowes that the greatſt blot *Panormitan* euer had, was his violent plea for *Eugenius*; againſt the Biſhop of Argens, againſt eloquent *Segouius*, againſt the whole ſtreame of that Councell; This is the thanke he now caries away, *Felix ſcelus virtus vocatur*; If *Eugenius* had not dealt vnder-hand with the *Dolphin* of France, and *Fredericke* of Auſtria, (then ambitious of the Empire) and tryed all his wits, both to make new Cardinals and to diuert the *Neutrals*. *Eugenius* had not beene *fælix*; and *Felix* had been ſtill *Eugenius*, the true and vndoubted Succeſſor of *Peter*? How-euer, if theſe points ſhould be ſtrictly ſtood vpon, Rome would be at a loſſe, which many a time hath been to ſeeke for her head. But what though it were granted that *Panormitan* was Cardinalated by an intruding Pope? Can this call downe the authority of his iudgement and Writings? eſpecially thoſe which he wrote before he was Cardinall or Archbiſhop, being onely Abbot: And yet may be cited by vs vnder the name of Cardinall: as *Bellarmines* Dictates and Compoſures elder then his red Hat, yet are fathered vpon that Title.

Once, this I am ſure of, that [f] Cardinall *Bellarmine* doubts not to ſtile *Panormitan* a Catholike and learned Doctor. This is the man that ſtands with his Hat off to this worſhipfull Clarke of Doway, and tels him that Continency is not of the ſubſtance of order, nor by Diuine Law annexed to it; whereto, hee ſhuffles out a miſerable and deſperate anſwer, as we ſhall ſee in the ſequell.

[f] *Bell. de Cleric. lib. 1. c. 19. Catholicum alioquin & doctum authorem.*

But in the meane time, ſee the cunning of my Catholike Cauiller; This is not the ſentence I ſtood vpon, of *Panormitan*; it was not this, whereto I proclaimed mine *Oyez*, but another, which he ſlily ſmothers, not daring ſo much as to repeat it, leſt his Romanizing popular ignorant Readers ſhould heare, and ſee, and ſmell, that the ſacred Celibate of Prieſts did ſtinke an hundreth yeares before *Luthers* time. I will therefore here ſupply for him, and, hoping hee will in his next take notice of the ſentence, will repreſent it here againe.

The

Abb. Panorm. de Cleric. coniug. at. Cap. Cùm olim.

The words are these: *Melius foret, et pro bono & salute animarum salubrius, si & vniuscuiusq; voluntati relinqueretur, ita vt non valentes aut non volentes continere, possint contrahere; Quia experientia docente experimus contrarium effectum sequi ex illa lege continentiæ, cùm hodie plerique non viuant spiritualiter, nec sint mundi, sed emaculenter illicito coitu cum ipsorum grauissimo peccato, vbi cum propria vxore esset castitas.* That is, *It were better, and more wholesome for the good and saluation of soules, if it were left to euery mans will; so as they which either cannot, or will not containe, might marry. For we find by experience a contrary effect to follow vpon that Law of Continency; since the greatest part (of our Priests) at this day liue not spiritually, neither are chaste, but are defiled with vnlawfull copulations, not without their most hainous sinne; whereas, with their owne Wiues it should be Chastitie.* Thus he. A sentence worthy of that *Epiphonema of mine. (Is this a Cardinall thinke you or an Huguenot?)* With this, my Detector deales, as their Inquisition doth with a mis-named Heretike; he chokes it vp in secret, or, if hee bring it forth, it is not without a gag in the mouth: All his answer is, *We tye not our selues to euery mans opinion; and, This sentence is censured by* Bellarmine *as erroneous;* As if *Panormitan* were euery body, and *Bellarmine* an Oracle. It is enough for vs, that one of their owne greatest, learnedst, zealousest Prelates iustifieth our Mariages, and wisheth them in vse rather then their Continency.

Refut. p. 107.

To that other Testimony of *Panormitan*, he answers by a grant, yeelding vs freely, *That if we take diuine Law for that which is expressely determined in Scripture, it must needs be said, that there is no euident proofe set down of continency in Ecclesiasticall men by the Apostles; yet, that it is so insinuated, and the obseruation of it hath beene so ancient, as* Bellarmine *noteth, that it may be truely termed Apostolicall;* Thus he. And euen for this are we beholden to him; All his friends would not haue beene so liberall. His *Ioannes Maior*, his *Clictouæus*, his *Torrensis*, and all their rigorous Clients would not haue said so: As, on the other side, the old Glosse was not so wise, that could onely say (which is now expunged) *Apostoli docuerunt exemplo, The Apostles taught this by their example.* But what are these so pregnant insinuations? Good wits haue found them out; One was, that of g *Innocentius* the second, *That these men are the vessels and Temples of God, therefore they may not Cubilibus & immunditiis seruire, serue for chambering and wantonnesse.* Ywis, no Lay-men is such; therefore he may be allowed to be filthy. Another was, of *Franc. Torrensis, Take heed lest your hearts be oppressed with surfetting and drunkennesse, and cares of this life*: Whereof Bishop h *Espencæus* is so ashamed, that hee answers it with an *Absit*; *God forbid* (saith he) *that we should thinke that the Lord, which is the Author and sanctifier of Mariage, should hold it in the same rank with surfetting & drunkennesse.* Another was of the same Author (i *teaching vs to deny vngodlinesse and worldly Lusts*:) vs, of the Clergy; belike the rest need not; And who knowes not the witty and learned insinuations of their good *Siritius, Those that are in the flesh cannot please God?* These, and such like are the forceable insinuations of this imposed continency, which euen very boyes and Ideots can hisse out of the Schooles.

Refut. p. 105.

g Decret. p. 1. dist. 28.

Luke 21.

h Espenc. de cont. l. 2.

i Tit. 2. Si quis legitimam commixtionem & filiorum procreationem, corruptionem & coinquinationem vocat, ille habet cohabitatorem damonem Apostatam. Ignat. Epist. ad Philadelph.

Sect. XXII.

FRom *Panormitan*, hee descends to my alledged *Gratian*, who because he speakes these words (by way of explication) in a continued tenor with a sentence of *Austin*, is (to my mortall sinne) cited by me as speaking from *Austin*. The position and the inference of the words is such, as might deceiue any eye that would trust a *Gratian*; What might the price be (trow we) of such a crime in the Apostolique chamber? In my next Shrift, he shall heare, *meâ culpâ*; The words are *Gratians*, that *Copula sacerdotalis vel consanguineorum, The mariage* or (as this Clerkly Grammarian translates it) *the carnall copulation of Priests, or kinsfolke, is not forbidden by any Legall, Euangelicall, or Apostolicall authoritie, but by Ecclesiasticall Law it is forbidden.* Wee could not hyre a Proctor to say more. But herein *C. E.* hath detected two foule faults of the citation;

Refut. p. 105.

citation; The one, that I truſted his *Gratian* ſo far, as to make him ſpeake out of *Auſtin*, which (I truſt) a little Holy-water may waſh off. The other; *That I concealed the mariage of kinsfolke, within the prohibited degrees: which* (ſaith he) *although only forbidden by Eccleſiaſticall Law, yet dares not* M. Hall. *(I thinke) tranſgreſſe it; ſo as this Law hath greater force then he ſuppoſeth it to haue.* So he. Plainly, my Refuter knowes not what he ſaith, elſe he would neuer thus palpably plead againſt himſelfe; For, what euer thing was there in all the conſtitutions of his Church, more ſubiect to variation, then the egall ſupputation of the forbidden degrees? which was a long time confined to the third degree incluſiuely; another while extended to the fourth; and ſometime to the ſeuenth. Let him herein reconcile his Pope *Nicholas* and *Gregory*, with Pope *Innocent*; Whereof the one left all free that were without the pale of the fourth degree, the other reſtrayned all to the ſeuenth; And when he finds an vnalterableneſſe in the determination of theſe degrees, let him plead for an equally-fatall neceſſity of his Eccleſiaſticall continence; in the meane time, let him take it patiently to be beaten with his owne Rod.

Refut. p. 108.

No diuine Law then (he grants) hath inioyned this Celebate, but an Eccleſiaſticall. What is this other then I ſaid? *God neuer impoſed this Law of continence; Who then?* [k] *The Church.* And why may not I goe on, to aske, *Whether a good wife would gain-ſay what her husband willeth?* Flouriſhing will not anſwer this. All the prayſes of beauty and fidelity which are giuen to the true Church, argue Rome to be the falſe. Whereas therefore the Prieſt ſhuts vp thus brauely; *And this Miniſter, who would make the one to gain-ſay the other, ſhould bring ſome place or ſentence to ſhew the ſame* (*which he may chance to doe the next morning after the Greeke Calends*) *or elſe neuer auouch ſo vnchriſtian a Paradoxe.* He ſhall vnderſtand that his Greeke Calends are paſt. The Spirit of God ſaith, *A Biſhop may be the Husband of one Wife.* The Church of Rome ſayes, *A Biſhop may not be the Husband of any wife at all*: Whether is this a contradiction? The Spirit of God ſayes, *Mariage is honourable amongſt all men*: The Church of Rome ſayes, *Mariage is diſhonourable to ſome.* The Spirit of God ſayes, *To auoid Fornication, let euery man haue his wife*: The Church of Rome, like a quick huſwife, ſaies, *Some order of men ſhall not haue a wife, though to auoyd Fornication.* Let my Maſſe-Prieſt ſhew theſe to be no contradictions (which hee may chance to doe at the Greeke Calends) or elſe grant this to be neither Paradox, nor vnchriſtian.

[k] *Eſpenc. ex Teſt. Abb. l. 1. c. 3. Facerat igitur Eccleſia boni medici iuſta, medicinam quæ obſit magis quam proſit tollentis.* The Church ſhould therefore doe like a good Phyſitian in removing the medicine which he ſees to doe more harme then good. *Refut. p. 107.*

Sect. XXIII.

FRom Cardinall *Panormitan*, I aſcended to Pope *Pius* the Second, whom I vſhered in with this Preface, *Let a Pope himſelf ſpeake out of* Peters *Chayre*, Pius *the ſecond, as learned as hath ſit in that roome this thouſand yeeres.* Two things my Cauiller ſnarles at in the Preface, two in the authority it ſelfe.

My firſt manifeſt vntruth is, that *Pius* the Second ſpake this as out of the Chayre. A witleſſe miſpriſion. I hope he ſate in *Peters* Chayre that ſpake it; if he ſpake it not as from the Chayr, I care for no more. Is not this ſufficient to win reſpect from a Catholike Prieſt? Otherwiſe, whether it were Stoole, or Chaire; or if a chayre, whether the conſiſtoriall, or the Porphyry chaire, wherin he ſits before his firſt Triumph, [l] *tanquam in ſtercoraria*, it is all one to me. Themſelues muſt firſt agree what it is to ſpeake as from the Chaire, ere I can affirme that *Pius* the Second ſo ſpake this. *Id Populus curet*, I referred the chaire to the man, not to the ſpeech: In the meane time *C. E.* is not ſo good a groome to the Chayre, as *Gregory* of Valence, who attributes infallibility to a Popes ſentence, though it be [m] *ſine curâ & ſtudio.* My ſecond wrong is the ſuperlatiue laſhing (ſo he cals it) of other Popes learning in compariſon of this. I cry him mercy; I did not know what ſinne it was to commend a Popes learning; That is not it (I confeſſe) that caries away the Crownes and the Keyes: But the compariſon offended. Perhaps *C. E.* hath knowne that Chaire more learnedly furniſhed: It may be he

[l] *Iib. ſacr. cerem.*

[m] *Vid. Rom. Irrecon.*

thinkes of *Boniface* the Ninth, called before *Peter de Thomacellis*, a Neapolitan, [n] who could neither write, nor ſing; hardly vnderſtanding the propoſitions of the Aduocates in the Conſiſtorie; inſomuch as in his time, *Inſcitia ferè venalis facta fuit in ipſa curiâ*; Ignorance was growne valuable. Or it may be he thinks of thoſe ancient ferule-fingred Boy-Popes; one of the *Benedicts*, a graue Father often yeeres old; or *Iohn* the Thirteenth an aged Stripling of nineteene. Or perhaps, hee alludes to thoſe learned times (within my compaſſe) which were acknowledged in the Councell of Rhemes; where, when offer was made of requiring the Popes iudgement, it was publikely replied, that beſides the expoſedneſſe of the City to ſale, *Romæ iam nullum ferè eſſe qui literas didicerit, There was ſcarce a man at Rome, that could ſpell his Letters.*

Heu quàm perfatuæ ſunt tibi, Roma, togæ!

If I ſhould here adde out of *Alphonſus de Caſtro*, that ſome Popes were ſuch great Clerkes, [o] *vt Grammaticam penitùs ignorent, That they had no skill in Grammar*, C. E. would tell me that my Booke is not of a corrected edition, though it was printed at Coleine. Such bran hath been caſt out in their latter ſifting and ſhifting of Authors.

[n] *Theod. Niem. lib. 1. c. 6.*

[o] *Alphonſ. contra hereſ. lib. 1. cap. 4. Edit. Colon. anno 1543.*

Sect. XXIIII.

IN the authority it ſelfe, his Cauils are childiſh; Where *Pius* ſaid * *Sacerdotibus magnâ ratione ſublatas nuptias, maiore reſtituendas videri*: My firſt fault is, that I turne *Sacerdotes, The Clergie*, in ſtead of *Prieſts*; which word is of a larger extent, including alſo Biſhops: The ſilly man ſees not that I tranſlated it to his aduantage, againſt my owne; For, euery *Sacerdos* is *Clericus*, not euery *Clericus, Sacerdos*. Very frequently are Biſhops comprehended vnder the name of *Sacerdotes*, as well as of *Clerus*; and no leſſe vſuall vnder the name of *Clerici*, the ſuperior Orders are not comprehended. He is not worthy to write himſelfe Prieſt, that vnderſtands his Orders no better.

*Mariage vpon good reaſon was forbidden to Prieſts, but vpon greater reaſon ſeemes fit to bee reſtored. *Reſut. p. 109.*

My ſecond error is, That I turned the laſt Clauſe of the Sentence, *(Is to bee reſtored)* whereas the words are, *Reſtituendas videri*. Here could be no fraud, whiles I ſet the Latine words in the Margine. The Man thinks of his (δοκεῖ μοι, δοκεῖ ſi ſ.) or his, *Videtur quod ſic; probatur quod non*; but if his Grammar had not been ill learned, he had known that (*Videri*) doth not alwaies ſignifie a doubtfull probability, but ſometimes a certaine euidence, as, *Viſum eſt Spiritui Sancto & nobis*; and *Qui videbantur columnæ*; Or (if his Logicke had fully taught him the Diſtinctions of *Sunt* and *Videntur*) this quarrell had beene ſpared. This *Seeming* was *Being*; Or, if this lawleſſe Lurker had euer had any taſte of the Ciuill or Canon Law, hee might haue beene able to conſtrue that Maxime, *Quod quis per alium facit, per ſe facere videtur*: and that iudged Caſe, *Qui nomen debitoris legatum viuens exegerit, legatum ademiſſe videtur*. In this ſtile ſpake this learned Pope, which my vnlearned Aduerſary cannot reach vnto. For, if *Pius*, or *Syluius*, may haue leaue to comment vpon himſelfe, when the queſtion was of ſuffecting *Amadeus* Duke of Sauoy, a maried man, in the roome of *Eugenius*; *Ex quo conſtat* (ſaith he) *&c.* It is apparent that not onely hee, which hath beene maried, but hee that is maried, may bee aſſumed to the Popedome: and a little after; *Fortaſſe peius non eſſet, &c. And perhaps it were not worſe, if more Prieſts had wiues, for many would be ſaued in a maried Prieſthood, which now in a ſingle Prieſthood are damned*; hee ſaith directly, *Damnantur, They are damned*, not, They ſeem to be damned. And therefore to preuent this reall damnation, Mariage is really to be reſtored to them, not that it ſhould onely ſeeme to be reſtored. To conclude, take *Videri*, for bare ſeeming, ſurely, it muſt be conſtrued, *Videtur mihi*; *I Pope* Pius *thinke, or iudge, that it were fit that Prieſts ſhould haue the libertie of mariage reſtored againe to them*; which together with *ſublatas* implyeth, that in former times Prieſts were maried; and as the caſe now ſtandeth, ought againe ſo to be. Which is the very ſame ſtate of this queſtion, which we auouch.

And

And in his Epiſtle to *Iohn Freünd, Credimus te non inſulſo vti conſilio; I think it is no ill counſell for thee (ſince thou canſt not containe) to ſeeke for a Wife; although that ſhould haue beene thought of, before thou didſt enter into holy Orders; but wee are not all Gods, that we can fore-ſee future things; ſince it is comne to this, that thou canſt not reſiſt the Law of thy Fleſh, it is better for thee to marry then to burne.* Thus he. For which aduice, doubtleſſe he found good cauſe in his owne experience; who hauing beene imployed formerly in this Iland of ours, left two Baſtards behind him, the one, begotten of an Engliſh woman, the other, of a Scottiſh; The one whereof he commends to his Father *Syluius*, a Citizen of *Syenna*; the other he confeſſes to his friend *P. de Noxeto*: But this indeed was before his Prieſthood; Afterwards, it is ſtrange what he confeſſes of himſelfe in his 92 Epiſtle; *Mihi herclè parum meriti eſt in caſtitate; I cannot boaſt of any merit in my chaſtity, for to tell the truth (Magis me Venus fugitat, quam ego illam horreo) Venus doth rather flie from me, then I abhorre it.* It was not therefore out of ſpeculation, but ſenſe, not out of ſeeming, but certainty, that *Syluius* paſſes his *Reſtituendas videri.*

Whiles he was Cardinall, he had his Concubine; to whom at laſt hee gaue threeſcore Florens for her Dowry, *Epiſt.* 361.

So now to ſhut vp this point, the bleſſed Apoſtle St. *Paul*, and (in his Attendance) *Panormitan, Gratian*, and *Pius* (in their cleere ſuffrages for vs) are fully acquitted from the vaine cauils of my Detector; and God is on my ſide, the Church of Rome, on his. Let Sincerity iudge which Scale of the Ballance is heauier.

Sect. XXV.

FRom the lawfulneſſe of our Mariages, I deſcended to the Antiquity; where my Refuter takes an ignorant exception. I ſaid, *Some things haue nothing to plead for them but Time: Age hath beene an old refuge for falſhood:* Then I lay for my foundation *Tertullians* Rule; * *That which is firſt is trueſt*; My Detector findes here a flat contradiction, and cryes out, *Doe theſe men wake or ſleepe when they write?* There are none of his wiſe friends which will not be aſhamed of this groſſe ſtupidity; For whether of theſe two Sentences can he diſlike? and if both be allowable, how can they be contradictory? neither am I his Aduerſary herein, but *Tertullian.* What ſurer way could there bee, then to controll the pretences of a ſecondary antiquity by the firſt? And what contradiction is in this? The firſt is true, all vnder the firſt is obnoxious to error, The puiſne poſthumous Antiquity hath beene a refuge for falſhood, the Primigenious Antiquity (which proceeded from the ancient of Dayes) is certaine. Let this Trifler goe learne to ſpell Engliſh, ere he preſume to Diuinity. This Antiquity is the touch, whereby we deſire all truth to be tryed; which eaſily findes all the gilded Coynes of Romiſh innouation, ſhamefully counterfeit.

Refut. p. 110.

* *Rectum eſt quodcunq; primum; adulterinum quodcunq; poſterius, Tert. de Præſc.*

Not to goe backe ſo farre as Paradiſe (though I well might) where God made the firſt wedding in perfect Innocence. I began with *Moſes* and his Leuiticall Brotherhood; to which my Refuter replyes; *That yet in eating their Paſchall Lambe they had their loynes girt.* Iuſtly concluded! All the Iewes did eate the Paſchall Lambe with their loynes girt, for the expedition, or moment of their flight, therefore their Prieſts and Leuites did not conuerſe with their Wiues. If his Superiours of Doway doe not bluſh at this Logicke, his wit and their ſhame are gone together.

Refut. p. 111.

But, *They abſtained* (he ſaith) *from their Wiues, whiles they did miniſter in the Sanctuary*; What if we yeeld this? Their miniſtration was by courſes, and had intermiſſions. There is an holy & decent modeſty in al thoſe which are worthy to ſerue at the Altar, which teacheth them to giue God his due times, with reſpect euen of outward purity; which is all that ¶ *Euſebius* by them miſſe-tranſlated, and miſſe-alleaged by him, requireth. But what will my Refuter ſay to the High Prieſt himſelfe, which was bound euery day to a morning and euening Sacrifice, who yet was not reſtrained from a coniugall ſociety? That Bone hath troubled, blunted, and broken better Teeth then his.

¶ *Euſeb. de præp. Euang. l.* 1. *c.* 9. *Τοῖς ἱερωμένοις, i. Sacra facientibus*, they turn it, *Sacratis, &c Reſut. p.* 112.

But (ſaith he) *The figure of the eternall Prieſthood of Chriſt* (to wit) *Melchiſedeck, is not read to haue had any wife at all*; What of this? He, whom he prefigured, was onely a ſpi-

ritual Husband to his Church. If this man be not read to haue had a Wife; no more is he read to haue had Father or Mother. Nay, hee is read to haue had neither. Why doe they not thence infer that Priests ought to haue neither, but to be begotten and borne of Angels, not of humane kinde? which is as good for an inference as that foppery is for a Legendary fable, that *Luther* was begotten by an *Incubus*. Yet had the Literall (not mysticall) *Melchisedec* both Father and Mother: and if *Sem* were *Melchisedec* (as wiser men then mine Aduersary haue vpon good probabilities thought) hee may passe, I hope for a maried man.

As for the perfection of the new Law aboue the old, it onely bars those institutions which had in them an imperfection, not those which God thought fit for Paradise it selfe. So as the practice of the Iewish Church, founded by God himselfe, is an all-sufficient warrant for the mariage of his Euangelicall Ministers.

Sect. XXVI.

Refut. p. 112. FRom *Moses* and the Prophets I descend to the Apostles. What did they? *C. E.* answers roundly: *They did not marie; and they who were maried before, did leaue their wiues.* I vrge Saint *Pauls* report of the rest of the Apostles, and the Brethren of the Lord and *Cephas*, that they not onely had Wiues, but [r] caried them along in their Trauels. He answers, *They were not Wiues, but other deuout Women, which followed them to administer maintenance to them.* A likely tale, if they could all agree in it; That the Apostles would cast off their owne Wiues, and cary about strange Women with them, vpon what-euer pretence. *Credat Iudæus apella, Non ego.* Yet my shameless Refuter cryes out of my pride and ignorance in not allowing this, which he dares proclaime for the receiued exposition of all the Fathers, and all that euer wrote in the Greeke and Latine Church: When he knowes that his [s] *Clement* in his Recognitions, and his own Pope in their Canon Law, hath expounded it contrarily, of Wiues, not of strange Women: [t] *Leo* the ninth, against the Epistle of *Nicetas* the Abbot; where he directly affirmes that the Apostles did cary about their Wiues, *Vt de mercede prædicationis sustentarentur ab ijs; That they might be maintained by the reward of their preaching*; making the force of the word to lie in *circumducendi, non amplectendi*: Eyther therefore his Pope erres in a deliberate exposition of Scripture, or else I haue not erred; And either his Popes are no Fathers, or *C. E.* hath no forehead.

[r] 1. Cor. 9. 5.

[s] *Clem. Recog. lib. 7.*

[t] *Dist. 31. Omnino.*

Refut. pag. 113. Nothing can make the *Rhemists* (ἀδελφην γυναῖκα, *a Sister, a Woman*) not ridiculous; not that Visor of Age, which my Refuter pleases to fasten vpon it. *There wants an Article* (he saith.) Our Apostle should haue comne to Cardinall *Bellarmine* and him to learne when, and where to vse it.

That our last acurate Translation of the English Bible, hath Woman in the margin, is a poore aduantage, who seeth not, that it is the manner of that exquisite Edition, to set all the Idiotismes of either Language, and diuers readings in the Margin? Euery Schoole-Boy knowes that the word signifies both; but whether of them is fit to be receiued into the Text, our Text it selfe shewes. How wittily is Saint *Pauls, A Woman, a Sister*, paralleled with Saint *Peters, Viri Fratres? Ye Men which are Brethren*, is a meet predication, but, *Ye Sisters which are Women*, is absurd; Neither doth St. *Peter* say (ἀδελφοι ἀνδρες) *Brethren men*, as Saint *Paul* sayes, ἀδελφὴ γυναῖκα, *A Sister Woman*. As for the authority of *Hierome*, well may wee appeale from his iudgement as incompetent, whom his owne Doctors accuse as partiall, and censure as * μεμψίγαμον, (if not μισόγαμον.) Yet euen he against *Heluidius* translates it, *Vxores circumducendi.*

Men and Brethren.

*A Title giuen to *Gregory*, also in *Apolog. Tumultuaria. Refut. p.* 115.

For the rest, it is worth my Readers note, how the Plagiary Priest hauing stolne this whole passage (as most of the rest) *verbatim* out of *Bellarmine*, yet ouer-reaches his Master; for where *Bellarmine* sayes, *Ita ferè omnes Græci & Latini*; So almost all the Greeke and Latine; this Bayard dares say, All (sauing *Clemens*) as well Greeke, as Latine; and when he hath done, names some that say nothing of it at all, as *Chrysostom*;

Another

Another, that in Hereſie ſpeakes for him one where, another-where againſt him, as *Tertullian*; who being alſo himſelfe a maried Prieſt, could ſay in his exhortation, *Licebat & Apoſtolis nubere, & vxores circumducere*; Another that grounds vpon an euident miſreading, as *Ambroſe*; and to make vp the Bulke, puts in Saint *Bede* and St. *Thomas*, parties to the cauſe, and then ſings, *Iopæan*. It is well yet that hee grants *Clemens* of *Alexandria*, and Saint *Ignatius* to be on our ſide, for this interpretation; and when he hath done, he muſt be forced to yeeld vs his Pope *Clement*, Pope *Leo* ſeconded by his *Gratian*, and *Laurentius Valla*, and others cited by *Eraſmus*; in ſo much as *Eſpencæus* himſelfe grants herein, [x] διαφωνίαν *veterum, a difference amongſt the Ancient*. And if theſe had neuer beene, the Text cleares it ſelfe, for, not to inforce the word (περιάγειν) which implyes a power ouer the party caried; The Apoſtle ſpeakes of a matter of charge to the Church, by this circumduction; Now, that rich Matrones ſhould follow the Apoſtles, and miniſter to them of their ſubſtance, was a matter of eaſe to the Church. Neither was this attendance for miniſtration, ſo much an act of *Cephas*, and the other Apoſtles, as a voluntarie act of the women themſelues. To conclude, in this, the Apoſtles practice ſhould haue croſſed their doctrine. For if Saint *Paul* gaue that charge (of being the Husband of one Wife) on purpoſe (as [y] *Chryſoſtome* ſaith) to ſtop the mouth of the Enemies to Mariage; how muſt this needs open them againe, and breed a conceit of that impurity, which Saint *Paul* meant to oppoſe, that the Apoſtles themſelues as aſhamed of their wiues, forſooke them, and choſe rather to bee attended by Strangers?

So as I muſt take leaue to be euer in this Hereſie, that the Apoſtles had wiues, and caried them about.

[x] *Eſpenc. l. de Cont.* To lead about.

[y] *Chryſ. Hom. in Tit. præcitat.*

Sect. XXVII.

BVt what Boyes-play is this, To giue and take? Our doughty Champion hath granted vs *Clemens* of *Alexandria*, and now he puls him backe againe; *Clemens* (ſaith he) *grants the Apoſtles to haue had wiues, but hee denyes that they vſed them as wiues*; cunningly diſſembling that which *Clemens* ſaid in the beginning of the ſame period; For *Peter* and *Philip* (ſaith hee) did beget children, &c. How did *Peter* beget them, if he were not *Peter* when he begot them? In the time of their painfull Euangelicall peregrination they forbore perhaps: doth it therefore follow that they did alwaies forget to be husbands? Whence, in all likelihood, had S. *Peter* his *Petronella*, if ſhe were not borne after he was *Peter*? Whence was that inſcription on *Pilagiaes* Tombe, (if we may beleeue [z] *Perionius*) *Hic ſita eſt ſponſa Dionyſij, Thomæ Apoſtoli filia*? There is not (I grant) neceſſity in this proofe, there is probability. It is therefore too boldly affirmed by my Detector, that the Apoſtles, after that publike calling vndertaken, vſed not their Wiues. Is that of Saint *Ignatius*, nothing againſt him? *Opto Deo dignus, &c. I deſire to be found worthy of God, as* Peter *and* Paul, *and the reſt of the Apoſtles which were maried men, and* [a] *not for luſts ſake, but for propagation of poſterity inioyed their Wiues*. Thus he. So much againſt *C. E.* that *C. E.* is no leſſe againſt him. The teſtimony of S. *Ignatius* (ſaith he) *is a meer forgery*, eaſily anſwered. If *Ignatius* had either denyed or diſliked theſe Mariages, no mans word had been more authentike; now, this clauſe hath made him falſified: He cannot (I hope) ſay, that the ſentence came out of our Forge; we take him as we finde him; neither doth *B. Eſpencæus*, or any other ingenuous Writer, take ſuch exception, but findes the authority weighty. That more vnliked Epiſtle which *Ignatius* wrote to Saint *Iohn*, and the bleſſed Virgin (though palpably reiected by their owne) is claſſicall enough, when it may ſerue a *Coccius*, or [b] a *Bellarmine*, or a *Pierre Cotton*; But here the Epiſtle it ſelfe is not queſtioned, onely this clauſe is bored in the Eare. And why ſo? Forſooth the ancient Greeke Copies haue it not. Doubtleſſe the man hath vexed the old Greek Manuſcripts; but when he hath done, his owne Fellow ſhall giue him the lye; who confeſſes it to be in all Copies both

Reſut. p.116.

[z] *Cit. ad Eſpen. loco citato.* Here lyes the Wife of Biſhop Dionyſius, Daughter to Thomas the Apoſtle.

[a] *Ignat. Ep. ad Philadelph. non libidinis cauſa, ſed poſteritatis ſurrogandæ gratia coniuges habuerunt.*

[b] *Bell. Tom. 1. pag. 837.*

both Greeke and Latine, old and new, whiles he ſaith, that thoſe words ([b] *Et alij Apoſtoli*) *ex textu abradenda.* Or if that will not ſerue, there is yet to be ſeene in Baliol Colledge in Oxford, an old Copy of the age of ſeuen hundred or eight hundred yeeres, wherein the words are found; Onely the words (Saint *Paul,* and the other Apoſtles) blurred; yet ſo, as they are ſtill to be well diſcerned: If the Greeke ſhould want the clauſe, what were this? The firſt Edition of *Ignatius* in Greeke was (1558.) as the *Centuriſts* haue noted; and how eaſie was it to leaue out one ſentence that ſeemed preiudiciall? Let him neuer caſt this vpon the *Grecians:* they neuer ſo excelled in this Faculty of counterfeiting as the Romans: Greece in this muſt yeeld to Italie, how-euer it pleaſes [c] Pope *Gregorie,* and Cardinall *Bellarmine* herein onely to giue it ſuperiority.

Amongſt the reſt, this very place puts me in mind of a memorable iugling Tricke of his Fellowes. The old *Platina* printed at *Paris* by *Francis Regnault, Anno* 1500. (which I haue ſeene) and all other old Copies, read thus of Saint *Luke*; *Vixit annos* 84. [d] *Vxorem habens in Bithynia.* Now comes the *Onuphrian* Edition ſet forth at *Coleine, An.* 1600. from the ſhop of *Materuus Colinus,* and reads, *Vxorē non habens in Bithynia*; with which authority *Eſpencæus* himſelfe was deceiued, citing *Hierom* for it, as the Fountaine, whence perhaps *Platina* might fetch it: but if my Reader pleaſe to turne to that [e] Catalogue of famous Writers, aſcribed (not vniuſtly) to *Hierome*, there ſhall he find the very ſame coozenage; the words runne ſo indeed, in the Latine printed Copies; but not acknowledged, not mentioned by *Sophronius* in the Greeke Tranſlation; and *Eraſmus,* reading it either, *Hauing, or not hauing,* at laſt ſhuts vp; *Hæc verba videntur adiecta; quandoquidem nec adduntur apud* Sophronium, *nec in exemplaribus emendatioribus. Theſe words* (ſaith Eraſmus) *ſeeme patched to the reſt; ſince they neither are added in* Sophronius, *nor in the better Copies.* Thus he. It was fit my Reader ſhould haue a taſte of the Romane integritie.

I alleaged the learned Cardinall *Caietan* for the likelihood of Saint *Pauls* Mariage; Can my Refuter deny this? The words are plaine: [f] *Locus cogere videtur; The place ſeemes to inforce it, not by demonſtratiue reaſon, but in all reaſonable ſenſe, that* Paul *had a Wife.* So he. Which is all I contended for. If now he ſhall thinke to choake me with a croſſe Teſtimonie of the ſame Author, concerning Saint *Pauls* not conuerſing with his Wife after his Apoſtleſhip, he may vnderſtand, that I well remember *Caietan* to haue beene a Roman Cardinall; and therefore in ſome points neceſſarily vnſound; whoſe ingenuity yet in this buſineſſe I haue formerly ſhewed.

[b] Thoſe words (And the other Apoſtle) are to be razed out of the text. *Margar. de la Bigne. Not. in Epiſt. ad Philadelph.*

[c] *Erat conſuetudo Græcorum fere ordinaria corrumpendi libros. Bell. l. 4. de Pont. c. 11. Quoniam Romani pon. non acumina, ita nec impoſturas habent, Greg. l. 5. Ep. 14. ad Noorſen.*

[d] *Platin. in Cleto ad finem. Luke* liued 84. yeeres, hauing a Wife in Bithynia. Hauing not a Wife in Bithinia.

[e] *Her. Catol. ſcript. Illuſtr.*

[f] *Caiet. Com. in Phil. c. 4 Quia omnes Apoſtoli, exceptis Ioanne & Paulo, vxores habuerunt. Amb. &c. Refut. p.* 117.

Sect. XXVIII.

Refut. p. 118. FRom the practice of the Apoſtles (which is yet cleare for vs) we deſcended to their Canons. It troubles my Refuter, that I ſay, the *Romiſh Church fathers theſe vpon the Apoſtles, and that their Ieſuit* Turrian *ſweats to defend it* (inſinuating my contrary opinion) and yet that I cite them for my ſelfe; whereas his wiſdome might haue conſidered, that their force is no whit leſſe ſtrong againſt them, notwithſtanding our doubt or denyall. For example, The Trent Canons rore terribly to them: to vs, or the French, they are but as the Pot-guns of Boyes: wee may cite theſe to them as Goſpell, they may cite them to vs as *Alcheran.*

By this it appeares how farre not onely Schoole-learning, but euen Logicke tranſcends this poore Refuters capacity, who could not diſtinguiſh betweene diſputing *ad rem,* and *ad hominem.*

What I ſayd in my Epiſtle to my reuerend and worthy friend Maſter Doctor *Iames,* the incomparably induſtrious and learned Bibliothecary of Oxford (a man whom their *Poſſeuine* thought ſo well of, that he hath handſomely ſtolne a booke of his, and clapt it out for his owne, a man whom ſo baſe a Tongue as my Detectors cannot diſgrace) I profeſſe ſtill, that I hold thoſe Canons of the Apoſtles vncanonicall; And doe

I hold

I hold this alone? Doth not his Pope *Gelasius* so? Doth not *Isidore*, Bishop of *Hispalis* so? Doth not *Leo* the Ninth so? Are not some of them at pleasure reiected by *Possevine*, *Baronius*, *Bellarmine*? Or, in a word, if they be the true issue of the Apostles, are they accordingly respected, and obserued of the Roman Church? Doth not his [s] *Medina* grant to their shame, that the Latine Church scarce obserues six or eight of them? These Canons then I doe not hold Apostolicall; I doe hold ancient, and not vnworthy of respect; and such as I wonder they haue escaped the Roman Purgations. As for those other nine or ten noted Counterfeits, which I ioyned herewith for company, in that Epistle, his shame would serue him to iustifie, if his leasure would, whereas there is scarce one of them whom his owne Authors haue not branded.

Can. 64, 67, &c.
[s] *Med. de sect. nom. Contin. l. 5. Vix sex. aut octo Latina Ecclesia nunc obseruat.*

My Refuter must haue a fling; In an idle excursion therefore he iustly rayles on the Protestant practice, in reiecting those Fathers for Bastardie one while, whom otherwhiles they cite for currāt; when his own eminent impudency in the very passage next going before, and in the next following (to goe no further) offends in the same kind. The truth is, The Protestants take libertie to refuse those Fathers, whom euen ingenuous Papists haue censured as base; The Papists take libertie, when they list, to reiect the authority of those Fathers, whose truth they cannot deny. The instances hereof would be endlesse. But with what face can any Papist taxe vs for this, when all the World may see aboue three hundred and twenty of their Authors, whom after the first allowance they haue either suppressed, or censured? To their eternall and open conuiction, Doctor *Iames*, (whom they may reuile, but shall neuer answer) hath collected and published the names and pages.

Ref. p. 120, 121. vsque ad 125.

Sect. XXIX.

NOt to follow therefore this babling vagary of my Aduersary against *Zuinglius*, *Luther*, *Musculus*, *Whitakers*, (what Puppy cannot barke at a dead Lyon?) we come close to the Canon: That no Bishop, Presbyter, or Deacon shall forsake or cast off his Wife in pretence of Religion, or Pietie, vpon paine of deposition. Wherewith how much my Refuter is pressed, appeares, in that hee is faine with *Baronius* to auoyd it, with, *Apocryphorum non est tanta authoritas*; *There is no so great authority in Apocryphall Canons.*

Refu. p. 126, 127. Apost. Can. 5.

Where is the man that euen now vpbrayded vs with the lawlesse reiection of ancient Records; and by name would vndertake to iustifie those whom my Epistle taxed for adulterine, whereof these Canons of the Apostles were a part? now hee is faine to change his note, *Apocryphorum non est tanta authoritas.* Hee hath cast off *Ignatius* already, anon you shall find him reiecting *Socrates*, *Sozomen*, *Nicephorus*, *Gratian*, *Sigebert*, *H. Huntingdon*, and whom not? vpon euery occasion shamelesly practizing that which he censures.

If I alleage the sixth generall Councell, that of *Constantinople*, proclaming this sense truely Apostolicall, euen the sixth generall Councell is reiected as neither sixth, nor generall, nor Councell; That this Apostolicall Canon is bent against the deniall of Matrimoniall conuersation, is apparantly expressed in those Canons of *Constantinople*, how-euer the extent of it in regard of some persons is restrained. There is no way therefore to vntie this knot, but by cutting it; and my cauilling Priest with his Iesuits may gnaw long enough vpon this bone; ere they sucke in *any thing from hence, but the blood of their owne iawes.*

Any of those words single might be auoided, but so set together, will abide no elusion, *Let him not vpon pretence of Religion eiect his Wife.*

Refut p. 128.

The shift that *C. E.* borrowes from *Bellarmine*, is grosse, and such as his owne heart cannot trust (πρόφασει εὐλαβείας, saith he) *that is,* * *prætextu cautionis.* Looke ouer all the Copies; all interpretatiōs of these Canons; that of *Dionysius Exiguus*; that of *Gentianus Heruetus*; that of *Caranza*; that which *Gratian*, (whom my either graceless or ignorant

* *In pretence of heedinesse.*

rant aduerſarie dares name againſt me) citeth from hence; all of them runne *prætextu religionis.* How cleere is that of their owne [h] Law? *Si quis docuit Sacerdotem, &c. If any man ſhall teach that a Prieſt, vnder pretence of Religion, may contemne his owne Wife, let him be accurſed.*

[h] *Diſt. 28. Sub obtentu religionis propriam vxorem contemnere.*

And *Zonaras*, whom both our *Iunius*, and their *Eſpencæus* cite out of *Quintinus* his Expoſition, is moſt cleere; *Hoc enim videtur in calumniam fieri nuptiarum, &c. For this election* (ſaith he) *would ſeeme to bee done in reproach of mariage, as if the Matrimoniall knowledge of Man and Wife cauſed any vncleanneſſe.* Thus he. Where it is plaine, that he takes it not of maintenance, but (περὶ τῆς Μίξεως) of the Coniugall act. The neceſſity of which ſenſe alſo is euicted by their owne * *Eſpencæus* out of Saint *Chryſoſtome*, in his ſecond Homily vpon *Titus*. And [i] *Balſamon* no leſſe directly; *Becauſe* (ſaith he) *before that Law of* Iuſtinian, *it was lawfull for a man vpon any cauſe to diuorce his Wife: therefore the preſent Canon giues charge, that it ſhall not be lawfull for a Biſhop, Prieſt, or Deacon, vpon pretence of Pietie, to put away his Wife.* Thus he.

* *Eſpenc. l. 1. de Cont. c. 4.*
[i] *In Canon. Apoſt. in Phot. in nouo Can.*

From all which it is not hard to ſee, that in thoſe yong dayes of the Church, the myſtery of iniquity began in this point to worke; ſo as Mariage, according to the Apoſtles prediction, began to be in an ill name, though the cleere Light of that Primitiue Truth would not endure the diſgrace.

So as in all this I haue both by *Moſes*, and the examples of that Leuiticall Prieſthood; by the Teſtimonie of the Apoſtles, by their practice, by their anciently-reputed Canons, and by the teſtimonie of the agedeſt Fathers, ſo made good the lawfulneſſe and antiquity of the Mariages of perſons Eccleſiaſticall, that I ſhall not need to feare a Diuorce either from my Wife, or from the Truth, in that my Confident and iuſt Aſſertion.

* *
*

THE

THE HONOVR OF THE MARIED CLERGIE *maintained, &c.*

The ſecond Booke.

SECT. I.

AND now, ſince in this point wee haue happily won the day; leſſe labour needs in the other. It is ſafe erring with *Moſes* and the Prophets, with Chriſt and his Apoſtles; Soone after (according to Saint *Pauls* Propheſie) Spirits of Errors were abroad; and whether out of the neceſſary exigence of thoſe proſecuted times, or out of an affectation to win fauour and admiration in the eyes of Gentilisme, Virginity began to raiſe vp it ſelfe in ſome priuate conceits, vpon the ruines of honeſt Wedlocke; neither is it hard to diſcerne by what degrees; yet, neuer with ſuch abſolute ſucceſſe, as to proceed to any Law of reſtraint. *I doe not therefore faine to my ſelfe* (as mine idle Refuter) *golden ages of mirth, and* [k] *marying, vnder thoſe tyrannous perſecutions, but in thoſe bloody ages, I doe auouch to him*, and the World, an immunity from the tyrannous yoke of forced continency. This if hee could haue diſproued by any iuſt inſtances, he had not giuen vs words. *Refut. p. 130.*

If he be angry that I ſaid, *ſome of the pretended Epiſtles of his ancient Popes to this purpoſe are palpably foyſted*; Let him faſten where he liſts, if he haue not an anſwer; let me haue the ſhame; in the meane time, it is enough to ſnarle where he dares not bite.

That which I cited from *Origen*, aduiſing the ſons of Clergie-men not to be proud of their parentage, he cannot deny, he can cauill at. *The ſame perſwaſion* (ſaith he) *might be made to Saint* Peters *daughter (as many are of opinion that he had one) yet will it not follow that he knew his wife, after he was an Apoſtle.* So he. But what needs this Parentheſis, if the man be true to his owne Authors? Did wee deuiſe the Storie of *Petronilla?* Did we inuent the paſſage of her Sutor *Flaccus*; Of her Feuer, the cure whereof her father denyed? Of her Epitaph ingrauen in Marble, by her fathers owne hand; *Aureæ Petronillæ, dilectiſsimæ filiæ, To my deare and precious* Petronilla, *my moſt beloued daughter*, found by *Paul* the Firſt? Are not theſe things reported by their owne *Volaterranus Petr. Natalis, Beda, Vſſuradus, Sigebertus, Platina?* Still where is the man that cryes out of reiecting authorities in other caſes allowed? either then let him giue the lye to his Hiſtories;

[k] Though *Amram* the Leuite, father to *Moſes* maried in the heat of *Pharaohs* perſecution: and *Dauid* did the like in *Sauls*. *Refut. p. 131. Refut. p. 131, 132, 133.*

1 *Eſp. 1. c. 8. Volat. 1. 18. Pet. Nat. l. 5. c. 69. Plat. vit. Paul. 1. Sigeb. 757.*

Hiſtories; or elſe let him compute the Time when *Flaccus*, the Roman Count, was a Sutor to her, and ſee if he be not forced to grant that ſhe was begotten of S. *Peter* after his Apoſtleſhip: And ſo (for ought he knowes) might thoſe ſonnes be whom *Origen* thus dehorteth; This man was not their Midwife. The place of *Origen* which hee [m] cites to the contrary, he tooke vp ſomewhat on truſt: let him goe and inquire better of his Creditor; by the ſame token, that in the Homily of *Origen*, whither he ſends vs, he ſhall find nothing but *Balaams* Aſſe; an obiect fit for his meditation. As for that parcell of the teſtimony, which hee ſaith my chin-cough cauſed mee to ſuppreſſe (*in ipſa Chriſtianitate*) it is as Herbe-Iohn in the Pot, to the purpoſe of my allegation. *Origen* ſpeakes of that Text, *Many that are firſt, ſhall be laſt, &c.* Which he applies as a cooling-card to the children of Chriſtian Parents, eſpecially, *Si fuerint ex patribus Sacerdotali ſede dignificatis, If they be the ſons of them which are dignified with Sacerdotall honour*; The change of the Preprofition is remarkeable, *ex Patribus*, arguing that hee ſpeakes not of their education, but their deſcent, and therefore implying no leſſe then I affirmed, that their parentage giues them a ſuppoſed cauſe of exaltation.

[m] *Orig. Homil. 13. in Numer.*

Reſut. p. 133.

Sect. II.

HOly [n] *Athanaſius* was brought by me *in ſtead of a thouſand Hiſtories:* Who tels vs that it was no rare thing to find maried Biſhops in his time. My wiſe Refuter, after he hath idlely gone about the buſh a little, comes out with this dry verdict, *What will* Maſter Hall *hence infer? That Biſhops and Prieſts may lawfully marrie? Saint* Athanaſius *ſaith it not, but onely recounteth the fact, that ſome maried of both ſorts, but whether they did well or ill, or whether himſelfe did approue or condemne the ſame, there is no word in this ſentence.* Thus he. We take what he giues, and ſeeke for no more; We cited *Athanaſius* in ſtead of many Hiſtories, not of many Arguments; Hiſtories *de facto*, not diſcourſes *de iure*; The lawfulneſſe was diſcuſſed before; the practice and vſe is now inquired of. This *Athanaſius* witneſſes, and *C. E.* yeelds; Wherein yet I may not forget to put my Refuter in minde, how brittle his memorie is; who in the ſame leafe contradicts himſelfe; For when he had before *confeſſed that* Athanaſius *doth neither approue nor condemne the practice, either as good or euill*, now he plainly tels vs, *that the words were not ſpoken by way of ſimple narration, but of miſlike and reprehenſion.* He would be a good lyer, if he could agree with himſelfe. Why of diſlike? *For* (ſaith he) *it was neuer lawfull for Monks or Biſhops to beget children. Ipſe dixit*, wee muſt beleeue him; Not to tell him that [o] *Chryſoſtome* teaches vs (*δυνατὸν μετὰ γάμου τὰ τῆς μοναζόντων ποιεῖν*) *it is poſsible with Mariage to doe the acts of Monkes:* not to conuince him with counter teſtimonies, let him tell me what fault it is, to doe or not to doe miracles. Theſe in this ſentence of * *Athanaſius* goe in the ſame ranke with Mariage. But, to cleare *Athanaſius*, he brings *Hierom* againſt *Vigilantius*, (impudently called by him, The father of the Proteſtats, who would haue all Clergie men to marry; when his very Rhemiſts haue checkt him for this ſlander) pleading againſt that neceſſity, from which we haue oft waſht our hands; when as the ſame Author againſt *Iouinian* affirmes *de facto*, the ſame with *Athanaſius*, and vs.

[n] *Athanaſ. Epiſt. ad Dracont.* Many Biſhops, &c. *Reſut. p. 134.*

Reſut. p. 136.

[o] *Chryſ. ad Hebr. 8. n. 7.*

* *Athanaſ. ibid. We haue knowne Biſhops working miracles, and Monks working none; Many Biſhops not to haue maried, &c. As likewiſe you may finde Biſhops to haue beene fathers of Children, and Monkes not to haue ſought for mariage.*

Pag. 137.

To ſay then that *Athanaſius* ſpoke this onely of lewd licentious Monkes or Biſhops, is but the lewd liberty of a licentious tongue that hath ouer-runne both Truth and it ſelfe.

From hence this Orator, this parcell of wit, flyes out into a pleaſant frumpe, as hee thinks, but indeed an vgly, inhumane, lothſome ribaudry, ill-beſeeming the mouth of any that was borne of a woman, I will not ſay whether ill or well beſeeming the pen of a Virgin-Prieſt, forſooth ſo pure and angelicall, that mariage would vn-Saint him. His vnmanly vnnaturall Stile belcheth thus: *Thus* Luther, *of* Katherine Bore *his Sow, had ſixe Pigs.* Away naſty *C. E.* transformed by *Circe!* Hoy! backe to her Styes, yea thine, where thou maiſt freely

Gunnire

Grunnire in ſeptis cum fœdo hoc agmine clauſus.

Then proceeds he, enuying the matrimoniall fruitfulneſſe of *Bucer:* who ſurely, had hee vnder the vaile of maydenly Prieſthood beene farre more fruitfull in a whole ſwarm of Baſtards, ſhould neuer haue heard of it, vnleſſe perhaps he had denied to pay *Taxam Cameræ.* As for *Ochius*, allowing Polygamie, and perhaps other worſe obliquities in his opinions, what are they to vs? For the mariage of *P. Martyr Oecolampadius, Pellican, &c.* Let him take for an acquittance that which hath beene payed them thus, *Nobis noſtræ ſunt* Iunones, *vobis veſtræ* Veneres. And then I aske, *Viuat vter noſtrum cruce dignior.* If this will not ſerue for repayment, I muſt eeke it out with a ſmal, yet currant, commodity of two poore verſes, which I learned of his *Mantuan* at the Grammar Schoole:

Sanctus ager ſcurris, venerabilis ara Cynædis,
Seruit, honorandæ Diuûm Ganymedibus ædes.

Let him take this ſpoonfull of Holy-water to digeſt his Hogges fleſh.

Sect. III.

HItherto my Refuters [p] Yron hath beene as Straw, his Braſſe as rotten Wood, his Sling-ſtones as ſtubble, but now he hath found that will kill me dead; and ſayes no leſſe then *Hoc habet.* [q] *Cyprian* is by me alledged for the Hiſtory of *Numidicus*; whom I auouched a maried Presbyter, by the ſame token that hee ſaw his wife burning (beſides him) with the flames of Martyrdome. And Lord, what out-cryes are here of fraud and corruption! and how could this Maſſe-Prieſt wiſh himſelfe neere me when I ſhould be vrged with this impoſture, to ſee what face I would make thereon? Euen ſuch a one (good ſir *Shorne*) as is framed by the confidence of honeſt innocency. God deale ſo with my ſoule, as it meanes nothing but ingenuous ſincerity; neither hath my pen ſwarued one letter from the Text: My margine ſaid, *Numidicus Presbyter*; ſo doth *Cyprian* himſelfe, two or three lines before this report of his wife; ſo (beſides the Text) doth the margine of *Eraſmus.* And what trechery could it bee to adde the word of *Cyprians* owne explication? But *Numidicus* was not then Prieſt, when his wife was martyred; rather vpon that conſtancie was honoured with holy Orders. How appeares that, when *Cyprian* only ſayes, *Numidicus Presbyter aſcribatur Presbyterorum Carthaginenſium numero & nobiſcum ſedeat in clero.* He was before a Prieſt, for ought this Libeller, or any mortall man knowes, and now was aſcribed into the honoured Clergie of *Carthage*, ſoone after to be promoted to Epiſcopall dignitie. Before the report therefore of his wiues martyrdome, he is named a Prieſt. What haue I offended in ſeconding Saint *Cyprian?* Let this peremptory babler proue this ordination to be after that noble proofe of his faith; I ſhall confeſſe my ſelfe miſtaken in the time, neuer falſe in mine intentions.

Till then, he ſhall giue me leaue to ſtile the man as I find him, *Numidicus Presbyter.*

If *Cyprian* had ſaid, *Numidicus Præsbyterorum numero aſcribatur*, the caſe had beene cleare; but now doubling the word, he implyes him a Prieſt before; and how long before, and whether not before his Confeſſion, it will trouble my learned Aduerſary to determine. How faine would this man crow, if he could but get the coulour of an aduantage?

In the meane while, this impotent inſultation bewrayes nothing but malice and ignorance.

[p] *Iob* 41. 27. *Reſut. p.* 138, 139.
[q] *Cypr. l.* 4. *Epiſt.* 10.

Numidicus Prieſt.

Let *Numid.* the Prieſt be receiued into the number of the Prieſts of *Carthage, &c.*

Numid. Presbyter Presbyterorum Carth. numero aſcr.

Sect. IIII.

MY Refuter may tranſpoſe the Hiſtorie of *Paphnutius*, but hee ſhall neuer anſwer it. After his old guiſe therefore he falls to his Hatchet, and when he hath tryed to

Reſut. p. 140.

to bow it a little and finds it ſtiffe, he cuts it vp by the roots. What one word can he controll in the relation of [r] *Socrates*, or mine Illation? *The Biſhops went about to bring in a new law of Continency to be impoſed vpon their Clergie,* ſaith *Socrates* and *Sozomen*; therefore before it was not. *Paphnutius* reclaimed and called that yoake heauy and vnſupportable, the vſe of the Mariage-bed, Chaſtity. The iſſue was, *Reſtas permiſſa cuique pro arbitratu*; *Euery man left to his owne libertie:* the ſtory is plaine, there is no place for cauills. The onely comfort that my Detector and his Tutors finde in the Hiſtorie, is, that *Paphnutius* is not all ours: Hee cals for the vſe of Mariage to the wedded Clergie, not for wedlocke of the vn-maried. True; therein I muſt retort the anſwer of *Sotus*, that the good Martyr gaue way to the corruption of the Times; wherein the wicked myſtery had begun with St. *Pauls* (κωλύοντων.) But in the meane time, let him know, that if *Paphnutius* pleade but by halues for vs, hee pleades againſt them altogether; yea, this he knowes already, elſe he would neuer bee ſo audacious as to condemne the authors for vnſincere, and fabulous, yea hereticall; and to bring the clamours of his *Bellarmine*, to diſcredit *Socrates* in three groſſe vntruths, and *Sozomen* with *Multa mentitur*. O impudency without meaſure, without example! *Caſſiodorus*, and *Epiphanius*, *Socrates*, *Sozomen*, *Nicephorus*, graue and approued Authors of our Eccleſiaſticall Story, for but reporting one piece of an Hiſtory, in fauour of Clergie-mens mariages, are ſpit vpon, and diſcarded with diſgrace. This is no new Song; my Refuter hath learned it of *Copus*, *Torrenſis*, *Bellarmine*, *Baronius*, and others. All whoſe mouthes together with his, in theſe particular exceptions, let mee ſtop with that ingenuous anſwer of * B. *Eſpencæus*, there needs no other Aduocate, *Excipit Torrenſis, &c. But* Torrenſis *excepts againſt* Socrates *and* Sozomen, *as though they had lewdly, and ſhamefully belyed this ſtory of* Paphnutius; *and ſayes, the one was a friend of the* Nouatians, *the other an abettor of* Theodorus *the Heretike*; *that both their Hiſtories are in this void of credit, authoritie, probability. As if they could not at once be bad Men, and yet good Hiſtorians*; or *if they lie in any other place, they muſt needs lie in this*; *For* Sozomen, Tritemius *commends him for a worthy furtherer of ſecular learning, and well verſed in the Scriptures, And for* Socrates, *he extols him for a learned and eloquent man, for a very excellent, and greatly experienced Hiſtorian.* Thus he, and much more; to which (for breuity) I refer my peremptory Refuter; who ſhall there finde ſatisfaction to his Obiections of the ſilence of other Authors, and the Canon alledged againſt the ſub-introduction of (*Mulieres extraneæ*) *ſtrange women* into the houſes of Clergie-men: His *Glicſouæus* telling him, *vxores dici non poſſe extraneas*, and the Law made afterwards by *Honorius* and *Theodoſius*, plainly commenting vpon this Conſtitution.

[r] *Socr. l. 1. c. 8. Sozom. l. 1. c. 22.*

Refut. p. 143.

Refut. p. 146.

* *Eſpen. l. 1. de Contin.*

Refut. p. 144, 145. That Wiues cannot be comprehended vnder the name of Strange Women.

Sect. V.

AS for his Teſtimonie of *Leo* the Great, liuing in the time of *Socrates*, I anſwer it by the teſtimony of * *Socrates*, liuing in the time of *Leo* the Great, *Multi enim, &c. For many* (ſaith he) *in this Epiſcopall dignity, in their Epiſcopall houſes, in the time of their being Biſhops, doe beget children of their Wiues, whom they had before lawfully maried.* Thus he. A place that anſwers for it ſelfe, and many others. Wherein yet my Refuter finds ſome of my faulty concealments. Firſt, that the more, and more famous Biſhops and Prieſts did the contrarie. True, they did ſo, but voluntarily, as with vs ſome of the Heads of our Clergy, and others of the Body, doe containe, not forced; [c] *Continent ſponte ac pro arbitrio*; This I think is not the Roman faſhion. Secondly, *They conuerſed with the Wiues which they maried before their Ordination, they did not marry after.* Let his wiſdome ſhew mee vpon what reaſon the act of marying ſhould be vnlawfull, where the act of Mariage is lawfull, and we will yeeld him iuſtly to ſticke at this difference. And when hee hath done, let him bite vpon their old [d] Gloſſe (though now by them defaced.) *Dicunt quod olim, ante Siricium ſacerdotes poterant contrahere.*

* *Socrat. l. 5. c. 22.*

Refut. p. 148.

[c] *Socr. vbi ſupr.* They containe of their owne accord, and at their owne choice

[d] *Diſt. 84. cùm in præterito.* They ſay that of old, before *Siricius*, Prieſts might contract Matrimony. *Et quòd Gregorius introduxit continentiam Subdiaconis, ſed Presbyteris & Diaconis, Siricius, Diſt. 82.*

Sect. VI.

IN the reſt, he fals not vpon me, but the receiued Hiſtorians, *Socrates* and *Nicephorus*, They haue done him a ſpight, and he will reuenge it. Theſe hee will conuince of a double lye. The one, that *Heliodorus was the firſt Author of the Law of Continencie in Theſſalia*; the other, *that this Continencie was arbitrarie.* His reaſon for the former is weighty; *It is not likely* (ſaith he) *that* Heliodorus *which would rather loſe his Biſhoprick then recall his laſciuious Booke, would bee ſo eager aboue the reſt for the Continencie of his Clergie.* As if euer any men had been more luxurious then the greateſt enemies to mariage; as if it were impoſſible for Pope *Iohn* the thirteenth (from vvhom *Dunſtan* receiued his rigorous Commiſsion) to be vnnaturally inceſtuous; as if it were impoſſible for his great Prelate of Crema, when he came to oppoſe the Mariage of our Engliſh Clergie, to be [c] found that night in bed with an Harlot?

Refut. p. 150.

c Vid. Poſſ. l. 3.

And here my childiſh Aduerſarie will needs make ſport for Boyes; I cited in my Margin *Heliodorus*, the Author of the *Æthiopick* Hiſtory; *As if* (ſaith hee) *Heliodorus had written ſome Hiſtory of Æthiopia, whereas he onely intituled his worke, Æthiopia.* Ridiculous head! What Schoole-boy, what apprentice knowes not *Heliodorus? Noſque manum ferulæ, &c.* If this learned Critick had but euer opened the Book, he had found Αἰθιοπικῶν; Neither doth any Engliſhman know it by any other name, then, as it is tranſlated (ere I was borne) *The Æthiopicke Hiſtory*; yea, if a man were not reſolute to ſhut his eyes in the very place of *Socrates*, which hee cites; the Booke is called *Æthiopica*, whereto what conſtruction can be giuen; but this of mine? Such folly is for the rod of Ferule; This is (I confeſſe) a Triſle; yet ſuch as may giue my Reader a taſte of the bold blindneſſe of my impudent Detector.

Sect. VII.

THe other ſtings yet more, that this Epiſcopall and Prieſtly Continency was vpon no other termes, then [f] *Modo ipſi voluerint*, and, *Nulla lege coacti*; and *conſuetudo inualuit.* And now all in a rage my Refuter will proue againſt *Socrates* that there was a Law for this; and to this purpoſe he *brings in two Canons of the Conſtantinopolitane Councell in Trullo*: Marke, Reader, with what iudgement. The *Trullan* Councell vvas aboue two hundred yeares after: *Socrates* ended his Hiſtory in the yeare [g] 443. The *Trullan* Councell was held (as their *Binius* computes it) in the yeare 692, and yet the Canon of the *Trullan* Councell, in a matter of fact, diſproues *Socrates.* The other Councels of *Ancyra*, *Cæſarea*, and *Nice*, are either Prouinciall, or againſt him. As for the plea of *Syneſius*, that he might not be a Biſhop, becauſe he would not leaue his wife, it is anſwered by the fact of *Syneſius*, that he was made a Biſhop, and left not his Wife. But what an idle and inſolent boldneſſe is this, for an obſcure Libeller, to goe about now almoſt 1200 yeares after, to controll a graue approued Hiſtorian of the Church, in a matter of ordinarie practice, which his owne eyes and the Worlds did dayly witneſſe; As if hee durſt haue publiſhed ſuch a report of the common vſe of his time, wherein all the Age he liued in, could haue conuinced him?

Refut. p. 151.

f Socrat. l. 5, c. 21. If themſelues will; Forced by no Law.

The cuſtome hath beene.

g Hiſtor. Sacr. ad finem.

The witleſſely-malicious Proſopopey, wherein my Refuter brings in the Reuerend and Peereleſſe Biſhop of *London*, pleading for his wife to his Metropolitan, becomes well the mouth of a ſcurrile Maſſe-Prieſt, and is worthy of nothing but a ſcorne. Thoſe two incomparable Prelates are the chiefe obiects of theſe euill eyes; whom God hath raiſed happily aboue the reach of their enuie. It galls this Romiſh Rabble, that theſe two Ring-leaders of the *Engliſh* Clergie (beſides their buſie imployments in their carefull, prudent, and zealous gouernment) preach more Sermons in a yeare, then, perhaps, all the Biſhops vnder the Papacie. *Rumpantur & ilia.*

Refut. p. 153.

Sect. VIII.

IT pleaseth his discretion to marshall my Epistle as he lists, and then to complaine of disorder, and my leaping ouer hundreds of yeares from the *Nicen* Councell to *Gratian* the Canonist; My Readers eyes can confute him, which cannot but witnesse that I name diuers in all ages recorded for maried Bishops, and Presbyters. This *Breadrole* (he saith) *is idle, because I shew not that they then vsed their Wiues when they were Bishops.* An hard condition; That I must bring witnesses from their Bed-sides. Is it not enough that we shew they had wiues, that they had children? No (saith my Refuter) *It must be proued that they had these children by these wiues after Ordination.* Wee were neither their Midwiues nor their Gossips, to keepe so strict an account. But what meanes, * *Cum vxoribus dormiunt?* and, *Tempore Episcopatus filios gignunt ex propriis vxoribus.* This we haue shewed out of *Socrates*. What was that which *Dionysius*, the ancient B. of *Corinth*, (before euer *Paphnutius* was) wrote to *Pinytus*, charging him, x *Ne graue seruandæ castitatis onus necessariò fratribus imponat.*

What was that, for which *Eustathius*, B of *Sebastia*, the vnworthy sonne of *Eulanius* B. of *Cæsarea* was censured? was not this one of the Articles, y *Benedictionem, &c? That he taught men to decline the blessing and communion of maried Priests?* Away then with this either ignorant, or impudent facing of so euident a falshood.

The testimony of *Hierom*, the example of *Vrbicus* B. of *Claramont*, and of *Genebaldus* B. of *Laudune*, shew what was the conceit & practice of those particular places wherin they liued. And yet *Hierome* in the same Booke can say; z *Quasi non hodie quoque plurimi sacerdotes habeant matrimonia.* In that story of *Vrbicus*, related by *Greg. Turonensis*, I can but wonder how far men may be transported by superstition; so as to make the Apostles charge giue way to an humane opinion. The vvife of a *Vrbicus* comes to his doore, and alledges S. *Pauls* charge; (*Meet together againe, lest Satan tempt you, &c.*) *Cur coniugem spernis, &c?* he yeelds to do the dury of an Husband, and now in remorse inioynes himselfe a perpetuall penance. What penance do we think S. *Paul* was worthy of, for giuing this charge which she alledged? Let my Reader iudge, whether of the two was the better Diuine. How insolent is tradition, thus to trample vpon Scripture? But since it pleased my Refuter to lend me this one example of *Greg. Turonensis*, I am ready to giue him vse for it. In the 2. booke of *Turonensis* he shall find b *Sidonius* a maried Bishop and his Wife, a Noble Matron, in all likelihood liuing with him, for (*nesciente coniuge*) without his wiues knowledge he gaue siluer plate to the Poore. c In the fourth Booke he shall find *Anastasius* a maried Presbyter, feoffed in some Temporalties which he would rather die then not leaue to his issue. d In the eight Booke he shall find *Badegisilus*, the cruel Bishop of the *Cenomans*, matched with an ill wife; who yet liued with him (as it seemes) all his time, and had altercations with *Bertram* Archdeacon of *Paris*, for his goods, deceased. In these there is strength of legall presumption, though no necessity of inference. But what doe I instance in these, or any other, when *Balsamon* tels vs clearely that before the sixt Synod e it was lawfull for Bishops to haue wiues, *Etiam post dignitatem Episcopalem?* And his own Canon law can tell him, that in the East Church, their Priests, *Matrimonio copulantur*; which his wariest Masters expounding, would interpret by *copulato vtuntur*. Iudge then, Reader, what to think of the metall of this mans forehead, who would beare vs downe, that *no one Bishop or Priest was allowed, after Orders, to haue any wife.* Yea, euen for the very contraction of mariage it selfe, after Orders, f honest *Espencæus* can cite one g *Ioannes Marius*, a Dutch-man by birth, but a French Historian, to whom hee allowes the title of (*non indiligeris*) who writes, that he knowes that in the times of Pope *Formosus*, & *Ludouicus Balbus*, Priests were maried, *Et iis licuisse sponsam legitimam ducere modò Virginem, non verò Viduam; and that it was lawfull for them to marry a Wife, so she were a Virgin, not a Widow.*

As for that base slander wherewith this venemous Pen besprinkles the now glori-

Refut. 254. * They sleepe with their wiues, and in the time of being Bishops, beget children of their owne wiues, Socr. Vbi supr. x That hee doe not necessarily impose the heauy burden of continencie vpon his Brethren, Euseb. l. 4. hist. c. 22. y *Socrat. l.* 2. c. 33. *Refut. p.* 155. z *Hier. l.* 1. *aduers. Iouin.* As if now adayes many Priests also were not maried. a *Greg. Tur. l.* 1. c. 44. *Cur coniugem spernis, cur obturatis auribus Pauli præcepta non audis? Scripsit enim, Reuertimini ad alterutrum, &c. Ecce ego ad te reuertor, nec ad extraneum, sed ad proprium vas recurro, &c. Why dost thou despise thy Wife? why dost thou shut thine eares against the precept of S. Paul? For he hath written, Meet together againe, lest, &c.* b *Greg. Turon. l.* 2 c. 21. *Nat. Theodos. Iun. & Valent.* 3. *Imperat. vxor Papianilla, cum qua concorditer vixit, liberosq; ex ea suscepit vtriusq; sexus, Ad Apoll. epist.* 16. *l.* 5 c *Turon.* c. 12. d *Tur. l.* 8 c. 39. e After their Episcopall dignitie, *Balsam. in Can. Apost.* 5. Are ioyned in Mariage. *vid. supr.* Vse Mariage contracted. f *Espenc. l.* 14. 11. g *Io. Maior, & comptuar. Concil. Refut. p.* 159.

ous

ous face of our renowned Archbiſhop and Martyr Doctor *Cranmer*, whom hee moſt lewdly charges with laſciuiouſneſſe and incontinent liuing with I know not what *Dutch Fraw*; it is worthy of no other anſwer then, *Increpet te dominus*. It is true that the holy man wiſely declining the danger and malignitie of the times, made not at the firſt any publike profeſſion of his Mariage; as, what needed to inuite miſchiefe? But that hee euer had any diſhoneſt conuerſation with her or any other, it is no other then the accent of the mouth of Blaſphemy. And if any one of our Clergie, after a legall and iuſt Diuorce long ſince, haue taken to him ſelfe that liberty which other Reformed Churches publikely allow (as granting in ſome caſe a full releaſe, both *à thoro* and *à vinculo*) what ground is this for an impure wretch to caſt dirt in the eyes of our Clergie, and in the teeth of our Church? Malicious Maſſe-Prieſt, caſt backe thoſe emiſſitious eyes to your owne infamous Chaire of *Rome*; and if euen in that thou canſt diſcerne no ſpectacles of abominable vncleanneſſe, ſpend thy ſpightfull cenſures vpon ours. I reckoned diuers examples of maried Biſhops and Prieſts out of *Euſebius*, *Ruffinus*, others; amongſt the reſt *Domnus* Biſhop of *Antioch*, which ſucceeded *Samoſatenus*, for which my Margent cited *Euſebius*, in his 7 Booke, and 29 Chap. My Detector taxes me for citing Authors at random; as *Euſeb. lib. 7. cap. 29.* when as there are (he ſaith) but 26 Chapters; and for things which are not found in him; As if the man had deſperately ſworne to write nothing but falſe. Truſt not me, Reader; Truſt thine owne eyes; Thou ſhalt finde that Booke of [h] *Euſebius*, to haue one and thirty Chapters; and in the cited place thou ſhalt duly finde the Hiſtory of *Domnus*. Whoſe patience would not this impudency moue?

Reſut. p. 160.

h *Vid. Euſeb. Edit. Baſil. Anno 1587.*

If I reckoned not examples enow, or ſuch as he likes not, (as vniuſtly ſeeming litigious, there is choice enough of more; *Tertullian*, *Proſper*, *Hilary*, *Eupſychus*, *Polycrates*, and his ſeuen Anceſtors; to which let him adde 24 Dioceſſes at once in *Germanie*, *France*, *Spaine*, *Anno* 1057 of maried Clergie-men, recorded by their own [i] *Gebuilerus*, and make vp his mouth, with that honeſt confeſsion of *Auentine*, [k] *Sacerdotes illa tempeſtate publicè vxores, ſicut cæteri Chriſtiani habebant, filios procreabant*; *Prieſts in thoſe dayes publikely had wiues as other Chriſtians had, and begat children*; *which the old Verſe (if he had rather) expreſſes in almoſt the ſame termes.*

Quondam Præsbyteri poterant vxoribus vti:

which his *Mantuan* hath yet ſpun in a finer thred, as we ſhall ſhew in this Section.

i *Fox Act. & Mon. in hac quæſt.*
k *Auent. l. iſt. Boior l. 5.* Their Wiues called, *præbyteriſſæ*, *ibid. &c. honeſto vocabulo*, as there ſpeakes.
l *Hodie apud Græcos Sacerdotes poſt ſuſceptum ordinem ducere vxorem, ſed vnicam ac virginem, à Græcis didici. Propoſit. Eraſmicorum, cenſur cum declaratione c. de cælibatu.*

What [l] danger is there now therefore either of the breach of my promiſe to my worthy friend Maſter Doctor *Whiting*, or of my diuorce, or of his victory? If the man and his modeſty had not been long ſince parted, theſe idle crackes had neuer beene.

But whereas this mighty Champion challeges mee with great inſultation in many paſſages of his brauing diſcourſe, to name but one Biſhop or Prieſt of note, which after holy Orders conuerſed coniugally with his Wife; without the ſcandall of the Church branding ſuch (if any were) for infamous; and daring to pawne his cauſe vpon this tryall; I doe here accept his offer, and am ready to produce him ſuch an Example, as if all the Ieſuites heads in the world ſtood vpon his ſhoulders, they could not tell how to wrangle againſt. I doe not vrge to him that *Proſper* of *Aquitane*, a Biſhop and a Saint, whoſe Verſes to his Wife are famous, and imply their inſeparable conuerſation.

Tu vero ſi quid minus per ætatem in hymno, & Epiſtola intelligis.

Age iam precor mearum,
Comes irremota rerum, &c.

His children hurt him not, nor his Wife lawfully coniоyned in Wedlocke. In thoſe dayes God miſliked not the Mariage-bed, nor the cradle, &c.

Nor yet the fore-named *Hilary*, Biſhop of *Poitiers*, who in his old age (if that Epiſtle be worthy of any credit) writing to his Daughter, confeſſes her yeares ſo few, that through the incapacitie of her age, ſhee might perhaps not vnderſtand the Hymne or Epiſtle; of whom the honeſt *Carmelite Mantuanus* could ingenuouſly confeſſe:

Non nocuit tibi progenies, non obſtitit vxor
Legitimo coniuncta thoro. Non horruit illa
Tempeſtate Deus thalamos, cunabula, tædas.

Nor Biſhop *Simplicius*, of whom [m] *Sidonius* giues this praiſe, that his Parents were

m *Sidon. Apol. Conc. ad init. Ep. 5. l. 7.*

nent either in *Cathedris*, or *Tribunalibus*, and that his Pedigree was famous either *Episcopis*, or *Præfectis*: and for his wife, that she was of the Stock of the *Palludii, qui aut literarum, aut altarium cathedras cum sui ordinis laude tenuerunt*; of whom also *Sidonius* can say, she did *respondere Sacerdotiis vtriusq; familiæ, answer the Priesthoods of either Family.*

n *Alcim. Auit. Vien. Gal. Arch. l. ad sororem, circa. An. 492.*

Nor *Alcimus* n *Anitus* the French Archbishop, who writing to his Sister, of her Parentage, hath thus,

——— Stemma Parentum,
Quos licet antiquo mundus donârit honore,
Et titulis à primæuo insigniuerit ortu,
Plus tamen ornantur sacris insignibus illi, &c.
Nec jam atauos soror alma tibi proauosq; retexam;
Vita Sacerdotum quos reddidit inclyta claros.

I will not, deare Sister, make report of the Pedegree of thy great Grandfathers, &c. whom the renowned life of Priests made famous to the World.

Nor *Paulinus* Bishop of *Nola* in *Campania*; to whom *Ausonius* writes, *Tanaquil tua nesciat istud*; And *Formidatamq; iugatam objicis, &c.*

These and such like might suffice reasonable men; but since wee haue to doe vvith those Aduersaries, whom S. *Paul* cals ἀτόπους; who, if we vrge hundreds of such euident examples, turne vs off with bold shifts; and will needs put vs to proue those acts which seeke secrecie; Let him and all his complices whet their wits vpon that cleare and irrefragable place of *Gregory Nazianzen*, a man beyond all exception; who brings in his Father *Gregory*, whom the world knowes to haue beene Bishop of the same See, speaking thus of him,

Greg. Naz. Car. de vita sua, Edit. Morel. Paris. Tom. 2. p. 9.

ἔπω τοσοῦτον ἐκμεμέτρηκας βιὸν
ὅσος δίπλοῦς θυσιῶν ἐμοὶ χρόνος
ΔΟ τῷ χάριν, ὅσος, &c.

Nondum tot anni sunt tui, quot jam in sacris mihi sunt peracti victimis, &c. That is, *The yeares of thy age are not so many as of my Priesthood.*

Words that will conuince the most importunate gain-sayer, that *Greg. Nazianzen* was borne to his worthy father, after the time of his holy Orders. And lest any man should suspect that this (ἔπω *nondum*) may reach onely to the birth, not to the begetting of *Gregory Nazianzen*; so as perhaps he might be borne after his Fathers Orders, begotten before them: Let him know (to make all sure and plaine) that *Gorgonia* and *Cæsarius* the sister and brother of this *Gregory*, were by the same father begotten afterwards; as is euident both by that Verse of *Nazianzen*; who speaking of his mother, as then childlesse when she begged him of God, sayes,

Ibid. de vita sua, &c. Iamb.

Cupiebat illa masculum fœtum domi
Spectare, magna vt pars cupit mortalium.

Elias Cretens. In Orat. Greg. Naz. 19.

And the cleare Testimonie of *Elias Cretensis*, *Quamvis enim si natiuitatem spectes, &c. Although* (saith he) *if you regard his birth, he was not the onely child of his Parents, forasmuch as after him both* Gorgonia *and* Cæsarius *were borne.* Thus he.

O infamous *Gregories*, the scum of the Clergie! O irregular Father, that durst defile his sacred function with so carnall an act! O shameless sonne, that blushes not to proclaime his owne sinfull generation! Goe now petulant Refuter, and see whether you can either yeeld, or answer.

As for that glorious shew of Antiquity, wherewith *C. E.* hopes to bleare his Readers eyes, gracing himselfe herein with the astipulation of our Reuerend *Iewel*; I neede not returne any other answer then of his *Beatus Rhenanus*: *Quanquam veteres omnes, &c. Although all the Ancient, and* Hierome *himselfe were no whit equall or indifferent to Mariage; esteeming Virginity and Chastitie very high; both because they thought the Last-day was neere at hand, as remembring that sentence of* S. Paul, *Tempus incollecto est; and because they saw many impediments grow from Mariage, which marred the puritie of Christianitie, in those dayes, especially when Christians liued amongst Heathens, and matched in mariage with them: Surely it is euident, that for this cause* Hierome *was in an ill*

Aug. lib. Tert. Exhort. cast. matrimonio parum æqui fuerint, &c.
The time is short.

name

name at Rome, &c. Thus he. We durſt not haue ſaid ſo much, for our ſelues. The higheſt Antiquitie is ours, the later had beene ours, if it had not beene vpon theſe grounds which were then their owne, proper to the time, place, occaſion.

Sect. IX.

I Deſcend to the Teſtimonie of *Gratian*; Champion *E.* cals this, Picking of Strawes. If picking of Strawes be boyes play, and argue that they which vſe it are foyled, and haue loſt all, as our Refuter merily pipeth, let him acknowledge how beggerly the proofes are growne of the martyrdome of their Saintly Ieſuites and Prieſts amongſt vs, did they not ſtoope to picke ſtrawes, to threſh out a miracle (when it was) for tranſlating Father *Garnet* from a Traitor to a Martyr; yea, and that Chaffe, the gullerie whereof themſelues ſmile at here, is deuoutly tranſported beyond the Seas, and enſhrined for a ſacred relique, and proclaimed by their *Kornmannus* for one of the great Wonders of the Dead; *Ridet aruſpex vbi aruſpicem viderit.*

It is well that the great Compiler of the Canon Law of Rome is grown ſo baſe with Catholique Prieſts. He witneſſes plainely, that ſome Biſhops of Rome were the ſons of Prieſts not ſpurious, but begot in lawfull Wedlocke; [m] Which was (according to *Gratian*) euery where lawfull to the Clergie, before the prohibition. *C.E.* bites the lip at this authoritie, and firſt he tels vs, it is the *Palea*, not *Gratian.* But if this bee the Chaffe, there is no Corne. Reader, try by this the egregious impudence of this fellow. Turne to the place, thou ſhalt finde the words to be none but *Gratians*; and the notes allowed by publique authoritie, openly to confirme it: *Hîc apertè oſtendit Gratianus ſe in ea fuiſſe opinione, &c. Here* Gratian *openly ſhewes that he was in that opinion, that heretofore the Prieſts of the Latine Church might be maried.*

m *Diſt. 56. Leno manens om. &c.*

Reſut p. 161.

Secondly, my Parentheſis diſpleaſes him (*As now adayes:*) But what needs this quarrell? He muſt grant, if the Romiſh Prieſts haue ſonnes, they can be no other then ſpurious. It is his beſt not to preſſe this point too farre. This idle iealouſie of his can argue no good. I touched not the continencie of his *Paulus Quintus*, ſo much as in my thought, I onely wiſh that his Holineſſe would beſtow ſome of the offals of his Nephewes great Benefices, vpon this Maſſe-Prieſt for the reward of his ſuperfluous *Oleum peccatorum.*

Reſut. p. 162.

My third vntruth, (and that a groſſe one) is, that *I ſay many Biſhops of Rome followed their Fathers in the Pontificall Chaire*: whereas in this Chaffe of *Gratian*, he findes but one *Syluerius* Pope, ſonne of *Syluerius* Biſhop of *Rome.* And what if in his Chaffe hee finde but one, whiles I in my Corne-heape can finde more? Did I tye my ſelfe in this clauſe onely to *Gratian?* Was not Pope *Iohn* the Eleuenth, or, in ſome accounts, the tenth, ſonne to Pope *Sergius?* And is there no Chaire Pontificall but the Romane? Was not *Theodorus* Pope, ſonne to *Theodorus* Biſhop of *Ieruſalem? Fœlix* the Third, ſonne to Biſhop *Valerius?* Pope *Adrian* the Second, ſonne to Biſhop *Taralus?* His *Platina* can ſupply his *Gratian* in theſe.

Reſut. p. 163. 164, 165.

What haue I to doe with his quarrels about *Oſius, Fœlix, Agapetus, Steuen?* They are their owne; Let him wring *Gratian* by the eare, till I feele: And ſurely, the poore Canoniſt bleeds on all hands. *Bellarmine, Baronius, Poſſeuine*, and this ſtout Beagle, haue euery one a ſnatch at him; and he muſt be content to goe away with this gaſh; (*We are not bound to follow him as an infallible Writer, but may with free libertie reiect him.*) Yea, how merry doth my Refuter make himſelfe with his deſpiſed *Gratian?* Like a Philiſtim he hath pulled out the eyes of this *Samſon*, and now makes ſport with him; If *Doway* like it well, it ſhall not be diſpleaſing to vs. The man (as ill as hee loues mariage) will needs make a match betwixt his *Gratians* Pope *Steuen*, and his Pope *Ioane. Iô Hymen!* Was euer man ſo mad, to make himſelfe paſtime with his owne ſhame? Was the Hiſtory of that their monſtrous Papeſſe of our making? Doe not [n] the whole ſtreame of their Writers of Chronicles, their owne Biſhops, Monkes, Recluſes, Regiſters,

Reſut. p. 166.

n *Sigebert. Martin. Polon. Platin. Mart. Minorit. Oth. Friſ. Flores. Temp. Petrarcha, &c.*

Regiſters, record it openly to all poſterity, without the contradiction of the next ages, yea of any, till this laſt? Let them take to themſelues therefore, this fruitfull Succeſſor in the infallible Chayre; ſhee is their owne, they may diſpoſe of her, where they liſt; and ſince my Refuter will finde out a match for her out of the Chaire of exploration, why ſhould not we dance at the wedding? Why doe not wee helpe him to a piece of an Epithamium?

Papa pater patrum,
Papiſſæ pandito partum.

o A floure that neuer came out of *Luthers* Poeſie.

o *Flor. temp. Impr. vlt.* 1486.

Sect. X.

I See, that whiles I follow this Wrangler by the foot, I am become inſenſibly tedious, the reſidue of his long-ſome Treatiſe is ſpent vpon the Councell of *Conſtantinople*. *Gregories* charge, *Iſidores* rule, *Hulderick*, *Hildebrand*, *Dunſtan*, and *Anſelme*, and the eſtate of our fore-fathers in the Engliſh Clergie. The diſcuſsion of all which, as not being eſſentiall to our buſineſſe, (except onely the laſt) will admit more breuity of diſpatch. The vitall parts of our cauſe being ſecured, there will bee leſſe danger in the remoter lims; which yet, if our Target gard not, our ſword ſhall. In all theſe, it ſhall be beſt to reduce his Cauils vnto heads, that wee may crop them with more ſpeed and eaſe; Onely I muſt craue leaue to dwell ſome while in the laſt.

Concil. 6. Conſt. in Trullo.

Refut. p. 168. *vſque ad* 174.

Concerning the councell of *Conſtantinople* (after ſome idle miſ-taken diſcourſe of the occaſion thereof) he inſiſts vpon theſe foure points.

Firſt, That it was not generall: Secondly, Not the ſixt: Thirdly, Not peremptorily ours: Fourthly, Not by them defaced, or torne out.

Firſt, it is no truſting what a Romane Prieſt ſayes in choller of a Grecian Councell. The Greeke Church is equally in their Bookes with ours; and this Councell, with the Synod of *Dort*. It is an eternall quarrell, which all the vaſſals of *Rome* haue againſt this Councell, that it equalled the Biſhop of *Conſtantinople*, with the Romane: A crime that cannot be forgiuen.

p *Vid. Bell. de Rom. Pont. l.* 2. *cap.* 18.
q *Balſam. in Phot. Nomoc.*

The inuectiues of our Popiſh Diuines, eſpecially *Pighius*, p *Bellarmine*, *Baronius*, haue made good that note of q *Balſamon*, *Occidentales Epiſcopi*, *&c. The Weſterne Biſhops* (ſaith he) *that is, the Italian or Latine* (*Ab huius Synodi Canonibus oportunè icti*) *finding themſelues galled with the Canons of this Synod, haue giuen it out not to bee Generall*: Thus he. And why was it not generall? It had no forme *of a Councell* (ſaith my Refuter) *No Legates of the Pope, no inuitation of the Latine Biſhops, neither were any of the other Patriarkes preſent or conſenting*. Euery word, a ſhameleſſe vntruth. *Baſilius* Biſhop of *Gortyna* the Metropolis of *Crete*, (which was then vnder the Archbiſhop of *Rome*) and the Biſhop of *Rauenna* (ſaith *Balſamon*) were there to repreſent the Romane Church; The Biſhops of *Theſſalonica*, *Sardinea*, *Heracles*, *Corinth*, were there and then the Popes Legates. And for the Patriarkes; *Baſilius* (ſaith the ſame *Balſamon*) Biſhop of *Gortyna*, which was preſent in the name of the Romane Church, is found to haue ſubſcribed after the foure Patriarks, and certaine other Metropolitans. What can be more plaine? But *S. Beda* (ſaith *C. E.*) *tels vs that* Iuſtinian *the Yonger, commanded* Sergius *Biſhop of Rome, to be caried to Conſtantinople; becauſe he would not ſubſcribe huic erraticæ Synodo*. Still miſtaking and ignorance. His *Surius* and *Turrian* could haue taught him out of *Theophanes*, this was another a Pſeudo-Synode, which the ſame *Iuſtinian* had in his firſt gouernment called in fauour of the Monothelites; which was ſome yeares after the true Synode vnder *Conſtantine* the Bearded. This mans wit wanders with his erraticall Synode.

Balſam. ibid.

Refut. p. 171.

Conſtantinus Pogonatus.

Sect.

Sect. XI.

FOr the number of *Sixt*, wee neede not be ſcrupulous; whether it were the fift, or ſixt, or both (as *Balſamon* cals it, πενθικτω) or neither. It is enough for me, that *Gratian*, *Caranza*, *Eſpencæus*, and other his owne great Maſters call it familiarly both *Sixt*, and *Generall*; In this I cannot but be ſafe enough. I grant, that (to ſpeake preciſely) the ſixt Synode vnder *Conſtantine* publiſhed no Canons, but afterwards many of the ſame Fathers, which had formerly met in the ſixt Synode, and others, to the number of 227, being called together by the then penitent & reſtored *Iuſtinian*, (μνοῦμενῶ) gathered vp, and ſet forth with vniuerſall conſent, the Canons formerly made, and by them re-enforced. But what need I trouble my ſelfe with any other anſwer to all theſe windie cauils of my Aduerſarie, then that which *Tharaſius* himſelfe, the Patriarke of *Conſtantinople*, hath moſt fully giuen; [r] *Quæ eſt hæc ignorantia, &c. What ignorance* (ſaith he) *is this, wherewith many men are tainted, about theſe Canons? For it is a ſcandall to doubt whether they were the Canons of the ſixt Synod. Let theſe men therefore know, that the ſixt Synod was gathered in the time of* Conſtantine, *againſt thoſe which aſcribe one onely action and will to Chriſt; The Fathers then condemning thoſe Heretikes, and confirming the Orthodoxe Faith about the fourteenth yeere of* Conſtantine, *returned home: After foure or fiue yeares, the ſame Fathers (being met vnder* Iuſtinian *the ſonne of* Conſtantine) *ſet forth the foreſaid Canons; Neither let any man doubt of this; For thoſe very ſame Fathers, which in the time of* Conſtantine *ſubſcribed, did alſo vnder* Iuſtinian *ſubſigne this preſent Paper; which thing is euident enough by the vnchangeable likeneſſe of their owne hands.* So he. Whether therefore the computation of *Tharaſius* or *Theophanes*, be followed, we haue what we deſired; The ſame acts are ſet forth, if not by altogether the ſame perſons, and [s] *Gratians* iudgement is herein ours.

Quini ſextam.

Slit-roſe.

r Gratian diſt. 16. Habeo libruin.

s Diſt. 16. vbi ſupr.

Sect. XII.

FOR the third point. To proue that this Synode is not peremptorily for vs; Hee vrgeth diuers other Canons of it, which in other things ſound againſt vs. Then he ſhewes the inſtanced thirteenth Canon, not to bee ſo abſolutely and fully ours, as is pretended.

Reſut. p. 175. vſq; ad 182.

Firſt, where findes he this Law, that no man may alledge one teſtimony of a Father, or a Councell, but he muſt be tyed to iuſtifie all the reſt? Himſelfe would bee the firſt that would ſhrinke at this condition. This challenge is vnreaſonable, and might turne off all allegation. For example, If a man ſhould alledge the *Nicene* Councell, *Canon* 1. againſt any ſuperſtitious Foole that hath made himſelfe a corporall Eunuch, might he ſtraight for his iuſtification fly vpon the laſt Canon of that Councell, vnneceſſarily inioyning vs to ſtand at our Sundayes Prayers. Or if a man ſhould cite the Synode of *Laodicea* againſt a Deacon (though a Cardinall) ſitting before a Prieſt, or againſt the worſhipping of Angels; were it meet to choke him with a returne of the laſt Canon of that Councell, forbidding the Apocryphall bookes; or the 37 Canon; forbidding his Holineſſe to take ſo much as a Bible in his ſolemnitie, from the hands of Iewes: If a man ſhall alledge a Teſtimonie of *Cyprian*, were it fit to vpbraid him with the errour of re-baptization? Or if of *Auguſtine*, with the errour of the neceſſitie of Infants communicating? This is *clauum clauo*. For mee, I haue vndertaken no ſuch taske to warrant them that once ſaid true, from euer erring: I doe therefore herein ſcorne my ſilly Refuters *compaſsion*, who is ſo farre from cruſhing me in this, that he hurts none but his owne fiſts, in beating them about his owne hard head. For, if the preſſing vs with the authoritie of ſome of theſe Canons, be to iuſtifie the reſt, then the 36 Canon of that Councell beares him and his *Rome* down before it, whiles it ſets *Conſtantinople* cheeke by jole with it, maugre. A point, which rather then they will yeeld, they

Synod. Laodic. Can 20. Can. 35. Can 60. Can. 37.

Reſut. p. 181.

Refut. p. 182. vsq; ad 192.

they will be glad to abate vs all the reſt: This we are ſure of, that the alledged Canon is peremptorily, fully, cautelouſly ours: For this, my credit is at the ſtake, which my Refuſer pleaſes himſelfe with the hope to impaire, inſulting in the idle fancy of a iuſt aduantage, whiles he ſhewes the Canon to come ſhort in ſome points of our requiſition and practice; For there, Biſhops are excepted, and the freedome of Mariage after Ordination.

Reader, compare the Canon with the words of my ingagement, I vndertooke thou ſhouldeſt find no decree could be made more peremptory, more cautelous, more full and abſolute, for the lawfulneſſe of the Mariage of Eccleſiaſticall perſons.

For firſt; The Fathers profeſſe herein to croſſe the practice and Decree of the *Romane* Church. Secondly, they profeſſe the coniugall cohabitations of ſacred perſons to ſtand by the Apoſtolike Canons, and to be a ſincere, exquiſite, and orderly conſtitution. What could be ſaid more? They (thirdly) ratifie this libertie for euer. They (fourthly) giue charge that no man by the cohabitation with his lawfull wife, bee hindred from aſcending to the higheſt degree of holy Orders. (Fiftly) That in the time of their Ordination, it be not ſo much as required of them, to abſtaine from the lawfull companying with their Wiues; which were (ſay they) to offer iniury to mariage ordained by God, and bleſſed by his preſence; and to croſſe him that ſaid, *Thoſe whom God hath ioyned together, let no man ſeparate*: and, *Mariage is honourable amongſt all, &c.* (Sixtly) That if any man ſhall preſume ſo farre, as to offer to debarre any Prieſt, Deacon, or Subdeacon, from the coniunction and ſocietie with his lawfull Wife, he ſhall be depoſed; Or if any Prieſt, or Deacon ſhall voluntarily caſt off his Wife, vpon pretence of Religion, that he ſhall be ſuſpended, and (if he goe on) depoſed. Iudge now whether herein my proteſtation haue erred; Not that there can bee no circumſtance deuiſed, as of the extent of the perſons, or time, or manner, wherein curioſitie might inlarge the ſcope of this libertie (ſo I neuer meant:) but if this one point (*That the mariage of perſons Eccleſiaſticall is lawfull*) can be more fully and warily ſet downe, let me lye open to cenſure; if not, hate the vanitie of this idle Mountebanke, and confeſſe with *Ariſtophanes*,

Aduerſus ictum Sycophantæ non ineſſe pharmacum.

There is no ſalue for the ſting of a Sycophant. *Refut. p.* 192. 193, 194.

The Parliamentall Law in the time of King *Edward*, was (I grant) more full in extending the libertie, could not be more full in auouching the lawfulneſſe of our Mariages. Where I muſt take leaue to tell my Refuter, that the compariſon hee preſumes to make of King *Edwards* Parliament, with the proceedings of *Iacke Straw, Wat Tiler, &c.* is, like himſelfe, ſeditious and traiterous. And vvhat maruell if ſuch repiners blow out the foggie vaporous blaſt of ſeditious words, againſt our higheſt Court of Parliament, which ſome of their Companions haue attempted to blow vp with a blaſt of fire? This Conſtitution vvas not ciuill onely, but Synodicall: And may not a lawfull Synode or Conuocation, with the concurrence of the three States, and the ſway of Royall authoritie, make or re-eſtabliſh a Law agreeable to the Word of God, and the receiued practice of their Progenitors, but euery Iacke-ſawce of Rome ſhall thus odiouſly dare to controll and diſgrace it? One of his Capitoline gods of Rome called England his Aſſe; So it was whiles it might beare nothing but his Trumperie, and goe but vvhere his Groomes would either leade, or driue it: now that it hath taken heart, and (with Cardinall *Campegius* his Sumpter) caſt off this baſe loade; and hath haply ouer-runne this ſeruitude; they are ready, with the Keeper of metamorphoſed *Apuleius*, to ſeeke a deſperate remedie from the next Tree.

Etiam Aſinus meus recalcitrat?

Sect. XIII.

SVch then is the Canon of *Constantinople*, which therefore (I said) becauſe they cannot blemiſh enough, they haue indignely torne out of the Councels: and here is much vehement and braving Rhetoricke ſpent vpon mee as a ſhameleſſe Writer; and this paſſage as the groſeſt lye, that euer was publiſhed by Proteſtant, and now I am coniured, how blemiſhed? how torne? what? where? how? when? Becauſe innocence is bold, the man will be bold, that he may ſeeme innocent; but we ſhall well find that facing will not ſerue his turne. Is hee ſo ignorant as not to know that all his great [t] Maſters diſcard this whole Councell as *ſpurious?* Doth hee not know that it is (if not torne) yet left out in diuers of their Editions of the Councels? Let him learne, if hee know not, that their ancient collection of Canons, which was called *Codex*, or *Corpus Canonum*, which was in vſe in *Leo* the fourths time, mentioned by *Gratian*, *diſt.* 20. *c. de libellis*, and printed *Anno* 1526 at *Mentz*, and re-printed at *Paris*, in *octauo*, *Anno* 1609. omits it. The other Collection of Councels by *Iſidorus Mercator*, which began to bee receiued about *Charles* the Great his Time, wherein, beſides the forged Decretall Epiſtles of diuers Popes, are the Canons of many Prouincial Councels of *Africke*, *France*, *Spaine*, *&c.* ſet forth by *Iac. Merlin* at *Coleine* 1530, and which hath been vſually receiued in the Weſterne Church, in the times of the Schoolemen, who vſually (as do alſo *Iuo* and *Burchardus*) alledge them, likewiſe omits it. The two Editions of the Councels by *P. Crabbe*, likewiſe omit it; and if it had not been for ſtarke ſhame, ſo would the reſt alſo. Doth he not know what his *Anaſtatius* and *Numbertus* proteſt of ſome particular Canons, and this for one, [u] *Hæc capitula omnino refutamus*, and, *nullatenùs recipiantur.* And for this very particular Canon; If he know not, There is firſt an attempt of a double blemiſh to be caſt vpon it: The one, in that they read it ſo, as if the Romane Clergie profeſſed *quòd copulentur vxoribus non ſuis*, as by way of ſcorne; whereas the words runne, *ſe deinceps cum vxoribus ſuis non congreſſuros.*

The other, in that ſome of their Authors would refer *Sacrorum virorum* to *Conſtitutiones*, not to *Nuptias*; marring quite the ſenſe of the Canon. This for the blemiſh. For the wiping out of this very Canon, and denying it place with the reſt; Let him heare his owne [x] *Eſpencæus*, telling him, that euen they which allowed this Synod reiected by *Pighius*, and others, yet *hunc Canonem duriter tractant, &c. Vſe this Canon ſomewhat hardly, as altogether prophane, full of errour, inſolence, immodeſtie, manifeſt falſhood, Apocryphall, and moſt corrupted*; and his ingenuitie is faine to plead, in concluſion, *Canonem hunc legitimum eſſe non gratis, ſed neceſſariò donemus*; *That they muſt (not vpon courteſie, but of neceſsitie) yeeld this Canon for legitimate, not ſuppoſiticious.* And what is this in my Detectors conſtruction, but a caſhiering of this Canon out of the Councels againſt the authoritie of *Gratian*, and the Greeke Copies? Laſtly, the eyes of learned *Chemnitius*, are vndoubted witneſſes to vs, what credit ſo euer they finde with this *Italianate* generation; *In Tomis Conciliorum prorſus expunxerunt, & omiſerunt hunc Canonem:* [y] *In the Tomes of the Councels they haue altogether wip't out, and omitted this Canon.* So as if wee had thoſe blurred Copies which he ſaw bleeding from the hand of the Inquiſitors, there could be no fence for this charge, but that which ſerues for all, impudent denyals.

Neither needed my Refuter to take it ſo highly, that I obiected to them the tearing; blemiſhing, and defacing of this, and other Records againſt them; Ere long the World ſhall ſee, to the foule ſhame of theſe ſelfe-condemned Impoſtors, that in the Writings both of ancient and later Authors, they haue blotted out more then an hundred places (ſome of them containing aboue two ſheetes apiece) concerning this very point, which we haue in hand.

This is no newes therefore; neither needed my Detector to make it ſo dainty.

Sect.

Reſut. p. 195. *vſq. ad* 198.

t *Baron. An.* 58. *nu.* 18. *& Bell. l.* 1. *de verbo Dei, c.* 3. *& 2. de Rom. Pont. c.* 17. *l.* 1. *de Conc. c.* 7 *l.* 1. *de Cleric. c.* 21. *Bin. Tom.* 1. *p.* 14. *&c.*

u *Diſt.* 16. *In Notis.* These Chapters we do altogether reiect. Let them by no meanes be receiued.

That they are ioyned with Wiues not their owne.

x *Eſp. lib.* 1. *de Contin. Vt totum ſcilicet profanum, erroris, inſolentiæ, impudicitiæ plenum, manifeſtæ falſitatis Apocryphum, & corruptiſſimum.*

y *Chemnit. hiſt. de Cælib. Sacerd. p.* 65.

Reſut. p. 196.

Eraſm. Lang. in Niceph. Io. Neuizan D. Venatorius P. Crinitus. I. de ſolas, Polyd. Virg. Rolewinch Thuanus. Ignat. Sigebert, &c.

Sect. XIV.

Refut.p. 198. vsq; ad 203. They are ioyned in Mariage.

I Cited from *Gratian* the free confeſſion of Pope *Steuen* the Second, acknowledging the open liberty of Mariage to the Clergie of the Eaſterne Church; *Matrimonio copulantur*. A place truely irrefragable; My Refuter firſt excepts againſt the number, telling vs that *Steuen* the Second liued but three or foure dayes at the moſt, and therefore he could not be the man; what ſpirit of Cauillation poſſeſſes this Maſſe-Prieſt? Hee cannot but know that his own *Sigebertus* aſcribes fiue yeares to this *Steuen*, & *Hermannus*, ſix: But fiue is the leaſt: And his *Binius* tels him that the *Steuen* he ſpeakes of (ſitting but two dayes excluſiuely) [z] *is by the moſt omitted in the Catalogue of the Romane Biſhops:* whence it is that the Chronicle names not two *Steuens* betwixt the firſt & the fourth. *But this man* (he ſaith) *called no Councell*; what is that to me? *Gratian* affirmes it, I do not. Let him fal out, for this, with his friends. And now according to the old wont, (after he hath tryed to ſhift off, *Matrimonio copulantur*, with the ſleeueleſſe euaſion of a falſe gloſſe (*i. vtuntur*) which *Cajetan* hath ſufficiently confuted for vs) hee fals to a flat reiection of *Gratian*, and tels vs, out of *Bellarmine*, *That Canon to bee perhaps of no authoritie, but an errour of the Collectors*. Good God! what face haue theſe men? That none of their receiued Authors can be produced againſt them, but they are ſtraight counterfeit; and yet the very ſame, where they ſpeake for them, canonicall? Their Clyents, if they might but know theſe tricks, would be aſhamed of their Patrons.

So alſo *Funccius* in his *Chronol.* [z] *Bin. Steph. 2. & pluribus è Serie Rom. Pontificum dimittitur.*

Caiet. Opuſ. Caſtit.

Refut.p.203.

Refut.p.204.

That the Clergie not onely of the Eaſt might *Matrimonio copulari*, but of the Weſt alſo might *Matrimonium contrahere* (which are the words they are vnwilling to know in their owne Canon Law) ſhew ſufficiently that they not onely were maried of old, but might marry; But for the Eaſterne Clergie, it is freely granted, by all ingenuous ſpirits; inſomuch as *Eſpencæus* tels vs, that neuer Author, either old or new imputed this for a fault vnto the Greeke Church, that their Clergie was maried.

Refut.p.206, 207.

What ſhall we ſay then to this bold Bayard, that *compares this toleration of Mariage in the Greeke Church with* Moſeſſes *permiſſion of the Bill of Diuorce vnto the Iewes?* As if Mariage had been onely tolerated, not allowed; as if vniuſt Diuorce were a fit match for lawfull Wedlocke; whiles he here talkes of *Duritia cordis*, well may we talke of his *Duritia frontis*. It is true, euery Church, euery Country, hath their Cuſtomes and Faſhions; which *Ioannes Maior* pleads againſt *Beda's* Cenſure of the *Engliſh* and *Scottiſh* and *Brittiſh* obſeruation of Eaſter, and may bee as iuſtly in this caſe pleaded for vs; This was of old no leſſe ours, then the Greekes; And if any Church will be preſcribing againſt God, we haue no ſuch Cuſtom, nor the Church of God; But what a ridiculous inſinuation is it, that the Greeke Prieſts are diſpenſed with by ſupreme authoritie Eccleſiaſticall? Forſooth, by the Pope of Rome. Faine would I learne when, vpon what termes, at what rate the Græcians purchaſed in the Court of Rome Diſpenſation for their Mariages.

Refut. p.207, 208.

I would my Refuter had the Office appointed him to ſhuffle ouer all the Records of the Apoſtolike Chamber, till he find ſuch a grant made *propter duritiem cordis*; then ſhould a great deale of good Paper eſcape the miſery of being beſmeared by his Pen.

What ſtrange fantaſtike Dreames are put vpon the World? Where the Papacy cannot preuaile, there forſooth his Holineſſe diſpenſeth. The Greeke Church admitteth maried Prieſts, the Pope diſpenſeth with them; They deny and defie the Popes Supremacie; I trow he diſpenſeth with them for that too: and why not with the Church of England? We pay no *Peter*-pence, wee runne not to Rome-market to buy traſh, I hope his Holineſſe diſpenſeth with vs for theſe *Peccadillo's*; wee take liberrie here to marry rather then to burne, why ſhould wee not hope to receiue that Diſpenſation whereof we heard the newes of late from a poore Bankrupt Carier? *Ad populum phaleras.*

Sect.

Sect. XV.

AS for the contradiction, which his ſagacitie findes (not without much ſcorne) in the two Parliamentall Lawes of the Father, and the Sonne, King *Henry* the Eight, and King *Edward* the Sixt; whereof the one forbids, the other allowes the Mariage of Eccleſiaſtiques, it needed not haue beene any wonder to a learned Prieſt, which might haue knowne Councels enow, diametrally oppoſite to each other; what fault was it in the recouer'd blind man, that he firſt ſaw men vvalk like Trees, and after like men? Euen the beſt man may correct himſelfe. Neither was there here any contradiction. King *Henry* ſpake with the Romane Church, (whoſe one halfe of him then was) King *Edward* ſpake vvith the Scriptures, and purer antiquitie: King *Henry* neuer ſaid, God diſallowed theſe Mariages; King *Edward* neuer ſaid, they were allowed by the Romiſh Church. *Refut. p. 209. uſq; ad 214.*

And vvhy may not vvee draw out the like abſurditie out of Queene *Maries* Parliaments; vvherein ſhee reuerſed many things eſtabliſhed by King *Edward*, as in this very caſe concerning Mariage of Prieſts? May not vvee herevpon aske, What vvill you ſay to ſuch Parliaments vvherein the Brother is thwarted by the Siſter, and that vvith the conſent of the moſt of the ſame Parliament-men enacting in a few yeares contrarily?

Or as if it were any newes with Popes *reſcindere acta prædeceſſorum*; euen of thoſe vvhich immediately preceded them. Who knowes not the Story of Pope *Formoſus*, and *Stephanus*, and the many and ſtrong contradictions of decrees in the frequent long and deſperate Schiſmes of the Romiſh Church.

This laſh is indifferently fit for all backs; let him that hath no cauſe to ſmart, complaine.

What needed this foule mouth then to breake forth into ſo palpable ſlanders of that holy Archbiſhop and Martyr Doctor *Cranmer*, charging him vvith deepe diſſimulation, in ſoothing vp both theſe Kings in their contrary Decrees? When it is moſt manifeſt, that this Worthy Metropolitan was the onely man, which durſt for three dayes together openly in Parliament oppoſe thoſe vvickedly proiected Articles of King *Henry*; and this in ſpeciall. Inſomuch, as he vvas vvilled out of the houſe, till the act might paſſe; which (notwithſtanding he well knew King *Henry*) hee ſtoutly refuſed. Would this man (thinke we) care to bely all the Saints in Heauen for an aduantage? What will not hee dare to ſay, that vvill obiect inconſtancie to him who ſealed Gods truth with his blood? *Refut. p. 212.*

The contradictions and weakneſſes that he findes in this Synode of *Conſtantinople*, doe no whit moue vs; If he can allow and commend, and cite againſt vs the ſeuen and thirtieth Canon of the councell, for the worſhip of the Croſſe, or the foureſcore and fifteenth for the holy Chriſme, and yet diſallow the thirteenth; why, may not we by the ſame Law cite and approue the thirteenth Canon againſt them, and yet diſauow thoſe other? *Refut. p. 216, 218*

Sect. XVI.

NEither was it for vvant that I mentioned onely this Councell of *Conſtantinople*; The more ancient Conſtitutions of *Ancyra*, and *Gangra*; and the firſt and fourth of *Toledo*, beſides the Apoſtolicall and Nicene, might haue beene vrged by mee. It vvas not mine intent (vvith this blabber) to ſay more then all; but onely to take an handfull out of the Sacks mouth for a taſte to the buyer; That faire flouriſh therefore of Councels which hee muſters vp againſt me herein, will be but, *Arma armis contraria*: Wherein ſince my Refuter will needs make himſelfe ſo buſie, let mee intreat him by the way to compare the Councell of [a] *Gangra*, with the Decree of his Pope *Refut. p. 220.* *Refut. p. 225.*

[a] *About Ann. 324.*

Pope *Hildebrand*; The Councell sayes flatly, *Si quis discernit Presbyterium coniugatum, &c. If any man make difference of a maried Priest, so as that by occasion of his mariage hee ought not to offer, and doth therefore abstaine from his oblation, let him bee accursed*: But, his *Hildebrand vxoratos Sacerdotes à diuino remouit officio, & laicis missam eorum audire interdixit; nouo exemplo, &c. That is, remoued maried Priests from their diuine office, and forbade Lay-men to heare their Masses*, saith [b] *Sigebert*; Therefore by the sentence of the Councell, Pope *Hildebrand* is accursed; And accursed for that very point which made him a Romish Saint: When my Refuter hath gnawed awhile vpon this bone, he may hope to be rewarded with a crust.

[b] *Sigeb. de Gregor. Pap. an. 1074 Idem. & Math. Paris.*

And now for his Councels, to make vp the number hee names for the foreman of the Quest, the Councell of *Ancyra* (somewhat before the *Nicene*) one who hath passed a direct verdict against him, allowing Deacons, vpon their profession, to marry. The miserable euasions of his [c] *Binius*, and *Baronius*, in this point, argue both a minde and a cause desperate; vvhiles (without all colour of vvarrant) they imperiously turne downe these maried Deacons to a lay-communion, and faine this libertie onely in a forced Ordination, not in a voluntarie.

Refut. p. 225. vsq; ad 234.

[c] *Vid. Bin. ibid.*

Refut. p. 226.

As for that first Canon which hee citeth of the Councell of *Arles*, *That a man cannot be made Priest in the band of Wedlocke, vnlesse hee promise conuersion*: It is a grosse counterfeit: And that the world may see wee vse not to passe these censures vvithout euident reason; It mentions the Arrians vvhich were not yet hatched; It mentions *Bonosius*, which liued long after in the time of *Innocent* 1. It mentions the *Concilium Vasense*, which was yet later, in the time of *Leo* the first. When his authors can agree of the time, and make good the Synode, hee shall receiue an answer to it: In the meane time, it was either before the Councell of *Nice*, or after it; if before, it was corrected by the *Nicene*; a Prouinciall must yeeld to a Generall; if after, it was presumptuous, in decreeing that peremptorily which the Generall determinately left free.

Refut. pp. 227. Carthaginen. 5. African. Can 3. sub Cœlest. Can. 37. Secundum proprios terminos, vel propria statuta. Where they read it, *Secundum priora statuta.*

The Councell of *Araustica* is cited by him in direct termes opposite to the *Ancyran*. He must make them friends, ere hee can bring it forth against an enemie. As for the maine stay of this cause of his, which is the two Councels of *Africke*, lent him by his *Bellarmine*, it is grounded (as our learned *Iunius* hath probably answered) vpon meere corruption, and mis-taking; the Latine Copies taking *propria*, for *priora*: The charge of the Councell being onely, that Deacons, Priests, Bishops (κατὰ τὰς ἰδίας ὥρας) *according to their turnes of ministration, should abstaine from their Wiues*, which no modest Diuine will not willingly subscribe vnto. Moreouer, I am sure, if the one word be not corrupted, the other is ambiguous, and may as well signifie *Balsamons* ἐφημερεύειν. And if these Canons were first Latine, and after translated into the Greeke; yet the Greeke shewes what was the first Latine, and may well correct the mistaken Originall. But to discusse the seuerall Councels, which he onely thinkes fit to name, and vtter by whole-sale against vs, were a worke for a volume apart. The old word is *Dolosus versatur in generalibus*; *There is deceit in generalities*; It were easie to shew that some of these are impertinent, others plainly against them; others corrupted to speake against vs, as that of *Mentz*, and *Worms*, whereof in the sequell; others partiall to the faction of *Rome*. So then, here, *Obruimur numero*; He thinkes to cary it by number, not by weight; where with vs, one piece of Gold is worth a whole bagge of Counters. But, if after the Tyrannicall impositions of his *Siritius* and *Innocentius* tooke place in the Church, he could name for euery one of his Prouinciall Synods, an hundred, it were all one to vs; wee are not the worse, his cause no whit the better. This Tradition, after that in an emulation of the Montanisticall vaunt of Virginitie, it had gotten head in the Church, ranne like fire in a traine; Those Prouinces that held correspondence at *Rome*, according to the charge of [d] *Gregory*, spake as shee did prompt them; What should they doe but follow their Mistresse? The Greeke Church, and those that either

[d] *Ad similitudinem sedis Apostolicæ, eo tenore obseruare constituat, Greg. Epist. lib. 5. 34.*

either had dependance vpon it, or which had continued in the ſucceſsion of this cuſtome of mariage, ſtill maintaining the lawfulneſſe and vſe of it inuiolable. So then, in ſumme. This he hath gained, which I am ready euer to auow; The ancienteſt Councels are againſt him; The later are againſt vs; and God with vs againſt them; of which we haue learned [e] to ſay, *Væ vobis filii deſertores, vt faceretis Concilium & non ex me.* And if his Miſtris of *Rome* haue elſewhere found vaſſals, it followes not, that we may not be free. Yea, it is more then manifeſt, by thoſe euidences we haue already produced from their own records, that notwithſtanding this cogged number of his prouinciall Synods, and *Priuate decrees* (as *Voluſian* termes them) all the time of the firſt ſeuen hundred yeares, the freedome of this practice continued in many parts of the Chriſtian world; Inſomuch as amongſt the reſt, the Church of *Armenia*, for the time of the yeares mentioned, vpheld a Tradition, [f] not to admit of any Clergy-man, but thoſe which deſcended *ex genere Sacerdotali, deſcended from Prieſts*; Witneſſe the Fathers of *Conſtantinople*, in their three and thirtieth Canon. Where my Detector ſhould doe well to inquire what *Balſamons Clerici Chryſo-bullati* meanes; Sure I am, that this example ſufficiently proues the practicall libertie of thoſe Churches in the queſtioned limits of the ſeuen firſt Centuries. To which wee may adde the Church of *Bulgaria*, out of his [g] *Gratian*; The Church of *Germany* out of [h] *Aucntine*; The Church of *Ireland* out of [i] *Bernard*, who confeſſes the Epiſcopall See of *Armach* to haue been furniſhed with a lineall deſcent of Biſhops, for eight generations, before the time of his *Malachias*; which vvere ſtill both *vxorati* and *literati*. How thoſe men were Biſhops, and yet *ſine ordinibus*, is a Riddle which (I confeſſe) I cannot aread. Perhaps, they were without Romane Orders, but if they were not Clerkes after the then Iriſh faſhion, what needed they be *Literati*, that they might be Biſhops? The Church of our *Britaine* (as we ſhall ſee in the Proceſſe) and others. Theſe are more then enough to let the World ſee this reſtraint, for all this pretence of Prouinciall and partiall Councels neuer vniuerſally obtained.

e *Gnapheus Orat. in defenſ. Io. Piſtorii. Woe to you rebellious Children, that you ſhould hold your Councel, and not of me. Priuata decreta. 1 Concil. Conſtant. 6. Can. 33. Quoniam cognouimus in Armeniorum regione eos ſolum in Cleri Ordinem referri, qui ſunt ex genere Sacerdotali.*

g *Diſt. 28.*

h *Annal. Boyorum, ſupra.*

i *Vita S. Malach. Lib. Synod. Wigorn. Eccleſ. Canon. Concil. Hybern. ſub Patricio, Auxilio Iſernino. Quicunque Clericus ab oſtiario vſque ad Sacerdotem ſine tunica viſus fuerit, &c. & vxor eius ſine velato capite ambulauerit, pariter à laicis contemnantur, &c. Matth. Park. Def. of Pr. Mar. Refut. p. 235.*

Sect. XVII.

YEt the man hauing vnmercifully cruſht mee in pieces with this empty bladder of windie and worthleſſe authoritie, crowes ouer me, thus, in concluſion: *And truely to me he ſeemeth not to be more mad, then blind; for otherwiſe hee would neuer haue proclaimed this freedome of ſeuen hundred yeares, ſeeing the very forme of words vſed by his owne ſacred Councell, doth ſo ſtrongly withſtand his fond collection; For there it is decreed, Qui ſunt in ſacris, &c. We will that the mariages of ſuch as be in holy Orders, from this time forward be firme and valid, For in caſe this freedome had beene common before: why did they ſay, Deinceps, from this time forward?* Thus he. Wherein I would his ſuperiours did but ſee how kindly he buffets himſelfe. For if this be the force of *Deinceps* or *A modo*, I thus argue againſt him; He hath pleaded before, that neither this nor any other Church euer allowed, nor euer practiſed the celebration of mariage after Ordination; Now, if he turne to the ſixth Canon of this councell of *Conſtantinople*, hee ſhall finde *Decernimus vt nulli deinceps hypodiacono, &c. We decree that from hence forward no Sub-Deacon, Deacon, or Prieſt may marry after his Ordination*; Therefore by the force of his inference before this time (for almoſt ſeuen hundred yeares) this was commonly practiſed. And now to anſwer my Refuters *Deinceps*: If his wit had been any way matchable with his malice, he might haue ſeene that this *Deinceps* had relation to the Roman Church, not to the Greeke; For, (if he know not) this Synod meant to preſcribe Lawes to his Miſtreſſe, and to correct that their iniurious Tradition of reſtraint, and to inlarge this libertie through all the Territories of the Vniuerſal Church; For this purpoſe is the *Deinceps*, of the Conſtantinopolitane Fathers, who well knew, how much it needed in the Weſterne Church, which had inthralled their Clergie in the bondage of that vnlawfull prohibition. So as the Refuter, whiles hee playes vpon

From this time forward.

vpon my want of Logicke, in not deſcrying the dangerous neceſſitie of this inference vpon me, plainely bewrayes his owne want of braines, in not deſcrying the folly of his obiection; and where he tels me (like a dull Ieſter) *That all the Wals and Windowes, from the Hall to the Kitchin, may mourne to ſee an Vniuerſitie-man haue ſo little wit*, I muſt tell him that all the Doores of *Doway* may leape off their hindges, to ſee their Champion ſo childiſhly abſurd.

Reſut. p. 236.

Reſut. p. 237.

Now then to anſwer his idle Epilogue; if it appeare that his owne Pope and Canoniſt, and the receiued Hiſtories of the Church, and the examples of ſeuerall Nations and perſons acknowledge this ancient liberty both in the Eaſterne and (ſome) Weſterne Churches *de facto*; And *Moſes* and the Prophets, Chriſt and his Apoſtles, the ancient Councels, with this ſixt of *Conſtantinople*, approue it *de iure*; it followes that the neceſſarie impoſition of profeſſed continency, is but a part of that ſowre milke wherewith the Shee Wolfe of the Seuen-hils feeds the faction of her Romuliſts and Rhemiſts, and none of that wholeſome ſuſtenance which God and his purer Church haue prouided for their Children.

THE

THE HONOVR OF THE MARIED CLERGIE

maintained, &c.

The third Booke.

SECT. I.

THe Mariage of Eccleſiaſtiques, which had the common allowance of the firſt Times, had in ſome parts but the conniuence of the ſubſequent, and the prohibition of the laſt. Thoſe Churches that were not parties to the faction of Rome, could not but be much moued with ſo peremptorie a Decree of a famous Councell, reducing them, in this point, to the exactneſſe of Apoſtolique inſtitution, and profeſsing to rectifie that Romane deuiation; No maruell therefore, if not long after, there enſued a colliſion of oppoſite parts, and much ſcuffling betwixt the abettors of Antichriſtian ſeruitude, and Euangelicall libertie; whom this Hedge-creeper dare terme *incontinent Grecians, Schiſmatikes, Heretikes*; his Pen is no ſlander: The multitude of his Synods, wherein was ſuch reiteration of the ſame Law, ſhewes the oppoſition which it ſtill found in the Church, and the preuailing vſe of the contrary practice. *Refut. p. 241.*

The Epiſtle of Pope *Gregory* the Third, to the Clergie of *Bauaria*, which giues that diſiunct charge, *Of either liuing chaſtely, or marying a Wife whom they may not diuorce*, is no where (forſooth) extant, becauſe he finds it not in his *Binius*, or *Baronius*; as if no water had gone beſide their Mill; and here I am threatned with *the Cornelian Law for forgerie*; no leſſe crime: To auoid the perill whereof, let my far ſeene Detector turne to the *Bauarian Annals* of * *Auentine*, in the third Booke, there he ſhall finde it; An Epiſtle ſent to *Vitilus*, and the other Clergie of *Bauaria*, by the hands of *Martinian, George, Dorotheus*, a Biſhop, Prieſt, Deacon, with this expreſſe diſiunction, *Aut caſtè viuat, aut vxorem ducat, &c.* That which he brings from the ſucceſſor of this *Gregory*, *Zacharias*, ſhewes what his Pope wiſhed, when he had gotten better footing in *Germany*, but the ſucceſſe makes for vs; for B. *Boniface* either neuer durſt, or at leaſt neuer did vrge theſe Rules to his *Germans*. So, I hope, his mouth is ſtopt for my forged Teſtimonie of his *Gregory*, which could not in his conceit be other, becauſe he neuer ſaw it peepe *Refut. p. 243.* * *Auent. Boyorum Annot. l. 3.* *Refut. p. 244.*

peepe forth *before this in other mens bookes*. Ywis nothing euer lookt forth of the Presse, that escaped that bookish eye: witnesse the next passage, which if his Superiors could haue had the leisure to haue viewed, they had blushed at their Champion. This *charge of* Gregory (I said) *was according to that rule of Clerkes cited from* Isidore, *and renued in the Councell of* Mentz; *but by our iuggling Aduersaries clipped in the recitall*: Here the man cryes out, as before of forgery, so now of ignorance, telling his Readers, that I haue onely taken this vpon trust from another mans note-booke. Reader, by this iudge of the spirit of my Detractor. It is true; *Isidore* wrote no Booke of this title: But in the second Booke of his Ecclesiasticall Offices, hee makes the title of his second Chapter, *De Regulis Clericorum*; *of the Rules of Clerkes*. From this Chapter, I cite a confessed passage, and am thus censured; whereas the Councell of *Mentz* cites it by this very stile, *Sicut in Regulâ Clericorum dictum est, As it is said in the Rule of Clerkes*. Is it simplicitie that he knowes not this title of *Isidore*? or maliciousnesse, that he conceales it? One of them is vnauoidable. It is cleere then, to his shame (if he haue any) that the testimonie is aright cited; and is it lesse cleere that it is maymed, and cut off by the hams in their *Moguntine* Councell? Compare the places, the fraud shall be manifest. That Councell in the tenth Chapter professes to transcribe (*verbatim*) the words of *Isidore* in the forecited Tract; and vvhere *Isidore* saith, *Castimoniam inuiolati corporis perpetuò conseruare studeant, aut certè vnius matrimonii vinculo fœderentur*; *Let them liue chast or marry but one*: Their good Clerkes haue vtterly left out the latter clause, and make *Isidore* charge his Clerkes with perpetuall continencie; *Let them liue chast*. He that denies this, let him deny that there is a Sunne in the Heauen, or light in that Sunne; what need I say more? Let the bookes speake.

Refut. p. 245.

Conc. Mogunt. 1.

Here my Refuter doth so shuffle and cut, that any man may see hee speakes against his owne heart; for (to omit his strained misse-interpretation of *Isidore*, since we now contend not of the sense, but of the citation) how poorely doth hee salue vp the credit of his *Moguntine* Fathers, whiles hee saith, Isidore *spake in generall, the Fathers in that Councell more strictly*; when hee that hath but one halfe of an eye may see, that both speake in one latitude of the same persons? Those Fathers giuing the same title to that Chapter, and professing to follow the Letters and Syllables of *Isidore*; both name onely *Clericos* in that rule without distinction. Away then with this graceless facing of wilfull frauds in your faithless Secretaries, which haue also fetcht two Canons out of *Carthage* to *Wormes*, and learne to be ashamed of your grosse falsifications, and iniurious expurgations; else doubtlesse the World will be ashamed of you.

Refut. p. 246. & 249.

Sect. II.

Refut. p. 252. to 288.

I Did but name *Huldericus* his Epistle in mine, as a witnesse, not as the foundation of my cause; my Refuter spends but one and thirty whole Pages vpon him: how else should he haue made a Volume? In all this what sayes he? Little in many vvords; and the same words thrice ouer for fayling.

And first, he wonders at my extreame prodigality of credit, and seredness of conscience, in citing an Epistle so conuicted by *Bellarmine*, *Baronius*, *Eckius*, *Faber*, *Fitz-Simons* the Iesuite, and others. Why doth hee not wonder that the Moone will keep her pace in the skie, whiles so many Dogs barke at her below? When these Proctors of *Rome* haue said their worst, there is more true authority in the very face of this Letter, and better Arguments in the body of it, then in an hundred Decretal Epistles which he adoreth. Let the World wonder rather at his shamelesnesse, who relating the occasion of this fable (as he termes it) faines it to be only a *Lutheran* fiction to couer their incestuous mariages, whereas their owne Cardinall *Æneas Syluius*, almost two hundred yeares agoe, mentions it, and reports the argument of it; whereas it is yet extant (as *Illiricus*) in the Libraries of *Germany*; whereas *Hedio* found an ancient copy of it in *Holland*; and our *Iohn Bale*; Archbishop *Parker*, B. *Iewell*, *Io. Foxe*, had a copie of it remark-

able

able for reuerend Antiquity, in aged Parchment here in *England*; which, I hope to haue the meanes to produce. Whereas, lastly, the very stile importeth age. As well may hee question all the Records of their *Vatican*, all report of Histories, all Histories of Times: He that would doubt whether such an Epistle were written, may as well doubt whether Pope *Zachary* wrote to B. *Boniface* in *Germany* a direction when to eat bacon: may doubt whether *Paul* the fift wrote to his English Catholikes to perswade them not to swear they would be good subiects: may doubt whether Spider-catcher, corner-creeper *C. E.* Pseudo-Catholike Priest, wrote a scurrilous Letter of aboue two quire of paper, in a twelue-yeares answer to three leaues of *I. H.* It is not more sure that there is a Rome, or that *Gregory* and *Nicolas* sate there, then that such an Epistle was written thither aboue seuen hundred yeres agoe. It was extant of old, before euer those Lutheran quarrels were hatched. Let him therefore goe fish for Frogs in the Pond of his *Gregory*, whiles he deriues thence the vaine pleas of improbability. If there were differences in relating the circumstances of that story (as I know none) must it needs thereupon be false? Which of their Histories is not lyable to variety of report? To beginne with the first: The succession of *Linus*, and *Cletus*, and *Clemens*, is diuersly reported; is there no truth in it? To end with the last: The title of *Paul* the fift to the chaire of *Peter* in the lawfulnesse of his election, is diuersly reported; hath hee therefore no true claime to his seat? But who euer placed *Gregories* pond in Sicily? This is one of the fittens of his *Fitz-Simons*. If other authors haue mentioned this narration, then all the strength of this History lyeth not on *Hulderick*; If none besides him, his words vary not; These are but tricks to out-face truth.

The Epistle, in spight of contradiction, is so ancient; and what care wee then for names? Whether it were Saint *Vdalricke*, or *Hulderick*, or *Volusianus*, wee labour not much. Let it bee the taske of idle Criticks to dispute who was *Hecuba's* mother, and what was her age; No lesse vaine is my Refuter, that spends many waste words about his Saint *Vdalricke*, in shewing the difference of time, betwixt him, and Pope *Nicolas*; the one dying, *Anno* 869. the other being borne, 890. and prouing out of his obscure *Sorboniſt Monchiacenus*, that there were fiue Bishops of *Ausburge*, betwixt the times of the one, and the other: whereby a simple Reader might easily bee deluded, and drawne to thinke, there is nothing but impossibily and vntruth in our report: whereas there is nothing in all this peremptory and colourable flourish of his, but meere cogging or misprision: For both *Illyricus* apart, and the *Centuriſts*, and *Chemnitius* (all Germanes that should be best acquainted with the state of their owne) haue long since told him, that his Saint *Vdalricke* was not the man, whom they held the Author of this Epistle, but, *Hulderick*, another, not much different in name, but differing in time, aboue seuenty yeares; *Ne nominis æquiuocatio lectorem turbet*, and *lest the equiuocation of the name* (saith *Chemnitius*) *should trouble the Reader*; *There is another Vdalricke of Augusta, whom Auentine writes to haue dyed Anno* 973. *But this Hulderick, Æneas Syluius writes to haue dyed, Anno* 900, *and in the yeare of his age* 83. Thus he: from the authority of two their famousest Historians: from whose account *Onuphrius* differs not much: But (that my Refuter may hereafter saue the labour of scanning their discordant Computations) whether it were either, or neither of them, it is not worth to vs one hayre of his crowne: since with our faithfull and learned *Foxe*, wee rather from the authority of ancient English Copies, ascribe it to *Volusianus*, whose second Epistle also in the same stile, to the same purpose, is extant from the same Records, not inferiour to the former: What matters it for the name, when it appeares that the Epistle it selfe is truly ancient, ponderous, reuerend, Theologicall, conuictiue: and such as the best *Romanes* heads cannot after seuen hundred yeares shape a iust answer vnto? Euen in some Canonicall Bookes, though there bee difference in the names of the Pen-men, there is full assent to their diuine authority: And why is it not so in humane? Thus then we haue easily blowne away these light bubbles of Discourse, which our Aduersary hath raised out of the Nut-shell of his computation; from the Age, Person, Writings, of his

Chem. hist. de Caelibatu.

Act & Mon. p. 1055.

Saint *Vdalricke*; and returne his *impuram nescio cujus nebulonis Epistolam*; with his *ferrei oris*, and *plumbei cordis*, backe whence it came; to the Writer cited by my Aduersary, not named: But by better due to the next hand; whereto I am no whit beholding for leauing it vn-englished: In that *C. E.* spared not mee but himselfe: who is *nescio quis*, but he that leapeth into the Presse without a name? Who *Nebulo*, rather then he that masketh and marcheth *sub nebulâ*, hoping to passe in the conflict for a doughtie Knight or Champion *Sconoscinto*, not daring to lift vp his Beuer? Who writes *impuram Epistolam*, but he that hath scribbled a Voluminous Epistle, to cry down pure and Honourable Mariage, for the inhauncing of impure Celibate? not that, *in Thesi*, Celibate is impure, but *in Hypothesi*, theirs, forced and hypocriticall.

Sect. III.

AS for the difference that he finds in our number of Pope *Nicolas*, whether first, or second, or third, we may thanke his *Gratian*; whose fashion it is (as likewise *Sigeberts*) to name the Popes without the note of their number; wee are sure it was not *Nicolas Nemo*, which wrote to *Odo*, Bishop of *Vienna*, reprouing him for giuing leaue to *Aluericus* a Deacon to marry: thereupon sending his contrary Decree to the Germane Churches; which it seemes, (or the like imposition) gaue occasion to this noble Epistle.

But can there be any Game amongst our *English Popish Pamphleters*, where the Fox is not in chase? Where is the shame of this Romane Priest, whiles he so manifestly belyes our holy, reuerend, worthy Master *Foxe*, whom this *Scoganly* Pen dare say playes the Goose in the inconstancy of his Relation of this *Nicholas*, first reporting him the first, then the second; when it is most manifest in the during Monuments of that industrious and excellent Author, that he stil insists vpon *Nicholas* the second; reiecting by many Arguments, the opinion of them which haue referred it to the first? Such truth there is in shorne crownes.

Iohn Husse was a Goose by name, and now *Iohn Foxe* is a Goose by reproch; Two such Geese are more worth then all the fawning Curres of the Romane Capitoll.

And how much more wit then fidelity is there in my Detector, whiles he would proue that Pope *Gregory* had then no pond; because there is now no ponds at Rome? As if Rome were now in any thing as it was; as if twelue hundred yeares had made no alteration; As if the streets of *Troy* were not now Champaine; As if his *Lipsius* could now find Rome in Rome: As if lastly, that man were vncapable of a large pond, whose Sea is vniuersall.

Nunc segges est vbi Troia fuit.

As for the number of childrens heads, I say no more for it then hee can against it; this Historie shall be more worth to vs then his deniall; But this I dare say, that I know persons both of credit and honour, that saw betwixt fifty and threescore, cast vp out of the little Mote of an Abbey where I now liue: Let who list cast vp the proportion.

Vid. quæ supra. l. 1. Sect. 2. Histor. Radulphi Bourn, &c.

After the refusall of this worthy Epistle, according to his fashion he tries to disgrace it with vs, telling vs, that therin the Bishop of Rome is stiled Supreme Head & Gouernour of the whole Church. If it were thus, so much more powerfull is the Testimony against them, by how much more the witnesse was theirs. There must needs be much cause, when he that so humbly ouer-titles the person, resists the Doctrine so vehemently. But the truth is, that the Epistle stiles Pope *Nicolas* no otherwise in the superscription, then *Sanctæ Ecclesiæ Romanæ prouisorem: Ouer-seer of the holy Romane Church.* And in the body of the letter, *Summæ sedis Pontificem; Bishop of the chiefe See; to whom the examination of the common affaires of the Church doth appertain*; which is far other, then in the now *Romane* sense, the Supreme Head of the Church. Secondly, he tels vs that this Epistle both grants and allowes a Vow of Continency: *Nullum excipit nisi professorem continentiæ*; wherin we are no other then friends, we yeeld no lesse; where there is good euidence of the gift and calling of God. But whiles our *Volusian* grants the professor of continency bound, and pleads the Clergy to be free, how plainly doth he shew vs that

He excepts none, but a professor of Continence.

there

there vvas no ſuch Vow, then required of, no ſuch made by the Clergie.

But what needs the man to be ſo furiouſly angry with the good old Epiſtler, for ſaying, that the Apoſtles charge (*Let euery one haue his own Wife*) is generall to all; reaching to the Clergy as well as the Laity? excepting none but thoſe which haue the gift of Continency. What Logick, (the want whereof he ſomtimes cauſleſly obiecteth of me) euer taught him that ἕκαστος, *vnuſquiſq;* was any other then vniuerſall? Or vvhat other ſenſe can be put vpon the words of the Apoſtle? Could I as truly vpbraid Sir Refuter with reading the Logick Leſſon, as he doth me with the Rhetorick, ſurely I ſhould not now be put to paines to teach this Nouice, that ἕκαστος (*vnuſquiſque*) is a terme of collectiue vniuerſalitie, and muſt be extended to all, where kinde is excepted tacitely, *ex natura rei*, as this caſe muſt needs be acknowledged to be; fore-prizing none but ſuch as haue the gift of Continencie; which S. *Paul* toucheth vpon in that Chapter.

Pag. 272.

Euery one.

Iudge then, Reader, whether the Catholike Biſhop that wrote this, or the Miſ-Catholike Maſſe-Prieſt that reproues it, be more worthy of *Bedlem*.

Sect. IIII.

LAſtly yet, as if in the looſe he would ſhake hands and be friends with him, whom he had ſo long defied; he thus cloſes vp: *Then if Prieſts haue this gift, and haue prefixed this courſe to themſelues in the Lord, they ſhall not need to marry. And this is the caſe of all Clergy-men who vow Chaſtitie.* Thus he. Beleeue him, Readers, if ye can: All the *Romiſh* Clergie, all Votaries haue the gift of Continency; Witneſſe our foreſaid *Voluſianus* in the ſame Period; *Multos eiuſdem conſilii aſſentatores hominibus non Deo pro falsâ ſpecie continentiæ placere volentes, grauiora vides committere, patrum ſcilicet vxores ſubagitare, maſculorum ac pecudum amplexus non abhorrere.* I wil not Engliſh it for ſhame: Would God the World did not too well find ſtill theſe proofes of Romiſh Chaſtitie.

Refut. p. 273.

Nunc etiam Romæ quidlibet audet Amor.

But as one that thinkes no man can be his friend, except alſo he be our enemy; like a true Make-bate, he will tell vs a tale in our eare, that ſhall ſet a perpetuall iarre betwixt vs and our *Hulderick*. Iwis, ſayes my Refuter, your *Vdalricke* is not the man you take him for; *For thus he there writes to the Pope; Wherefore, O reuerend Father, it ſhall bee your part to cauſe and ouer-ſee, that whoſoeuer either with hand or mouth hath made a Vow of Continency (as all Clergy men in holy Orders haue) and afterwards would forſake the ſame, ſhould be either compelled to keep his Vow, or elſe by lawfull authority ſhould be depoſed from his order.* So he. But we are not ſo light of beliefe to loſe a friend thus eaſily. Know then, Reader, that the * Parentheſis (which is the harſheſt piece of this clauſe) is foiſted into the Text, and forged by this Cauiller; the quite contrary whereof is affirmed in the former Period of our *Vldaricke*, where thus he writes: *Non parùm quippe, &c. From this holy diſcretion thou haſt not a little ſwerued, when as thou wouldeſt haue thoſe Clergy men, whom thou oughteſt onely to aduiſe to Abſtinence from Mariage, compelled vnto it by a certaine imperious violence; For is not this iuſtly in the iudgement of all wiſe men to bee accounted violence, when as againſt the Euangelicall Iuſtitution, and the charge of the Holy Ghoſt, any man is conſtrained to the execution of priuate Decrees? The Lord in the old Law appointed Mariage to his Prieſt which hee is neuer read afterwards to haue forbidden;* So he. Let my Refuter then reconcile this falſe Parentheſis with the true Text, (which he can neuer doe, ſince it directly croſſeth the whole ſcope of *Hulderickes* Epiſtle) and then he ſhall ſee vs eaſily reconcile *Hulderickes* propoſition with ours.

Propert. Refut. p. 274.

* (As all Clergy men in holy Orders haue.)

But, not ſo long to delay my Readers ſatisfaction; the truth is; The Author pleades for an indifferent immunitie of Clergie men from the neceſſitie of this Vow, elſe the Epiſtle were contradictory to it ſelfe: for if he ſuppoſe that all the Clergy had vowed, and all that had vowed ſhould be compelled to keepe their Vow, how could he plead that the Clergy ſhould not be compelled to Continence? The drift of *Vldaricke* or *Voluſian*, then, is, that it may be equally lawfull, equally free for Prieſts either to vow,

or

or not to vow continency; which granted, if any one hauing liberty not to haue vowed, or obserued it, shall notwithstanding *prefixe this course to himselfe in the Lord*, out of a long-setled experience and assurance of this calling and gift of God, and now, when he hath thus ingaged himselfe to the expectation of the Church, *voluerit apostare, shall be froward wantonly to abandon this vow*, willingly neglecting all good meanes for the continued obseruation thereof, such a one shall be liable either to compulsion, or deposition; As now, if any one of ours should in the midst of freedome bind himselfe by a voluntary vow, it were pity and shame that he should play fast and loose at pleasure with impunity.

Prefixit hoc sibi in Domino, ibid.

What Wooll then is here worthy of this cry? Or wherein hath our Author offended vs? whiles we neither make this vow, nor can therefore euer breake it, nor euer allowed the breakers of so made vowes, guiltlesse?

Refut. p. 276.

One quarrell yet he cannot remit to Master *Foxe* and me; that for this fore-named *Hulderick*, we cite *Æneas Siluius* in his *Germania*; a booke that neuer was.

This great *helluo librorum* hath wearied all Libraries, and consulted with his *Tritemius* and *Possenine*; neither of them mention any such worke of *Æneas Siluius*; whereas, if he had but taken the booke next the doore, *Gesneri Bibliotheca*, hee had found (if at least he could haue seene the Wood for Trees) *Siluius* his *Germania*; which (for fayling) he might haue heard of in a double Edition; The one larger, the other more contracted. The first, *Gesner* expresses thus, *Extat eiusdem Germania, quâ continentur grauamina nationis Germanicæ, & confutatio eorundem, cum replicâ.* The latter is, *Æneæ Syluii Germania excerpta, &c. The Germania of Æneas Syluius gathered out of that book, wherein the grieuances of the Germane nation obiected to the See of Rome, by Martine Mere a Lawyer of Mentz, are refelled.*

There is extant the same Authors Germania *wherein are contained the grieuances of the German nation, and a confutation of the same, with a reply.*

In sua Germ. Illyr. Catal. Test. lib. 19. Æneas.

See now, Reader, whether my Refuter can blush. In the one of these, which (after deniall) he confesseth to haue seene, he finds somewhat that likes him not. *Syluius* speaking of *Auspurge, Sanctus Vdalricus huic præsidet* (saith he) *qui Papam arguit de Concubinis*; *Vdalrick is the Saint of that City, who reproued the Pope concerning Concubines.* The bone lyes before him, let him picke out the marrow as he can; which because he finds hard to breake, he casts it from him in a chafe, and tels vs for the last refuge; *Hee hath seene a printed Copy, and two manuscripts without these words. In verbo Sacerdotis.* And so iust haue wee found him of his word, all this while, that hee were hard-hearted that would not beleeue him.

Sect. V.

Refut. 280.

BVt still I am taken tardy in my time, or rather doe ouer-take. I reckon this Libertie to haue continued in Germany after *Hulderick*, for some two hundred yeares; *Whereas betwixt Saint Vdalricke and Gregorie the seuenth, were but a hundred and twelue yeares.*

But still his Saint deceiues him, and (if I should haue erred) his owne Chronologers should haue deceiued me. For his *Onuphrius* in his Ecclesiasticall Chronicle, makes our *Hulderick* Bishop of *Auspurge* in the beginning of Pope *Nicolas*, *An.* 859. And his *Sigebert*, and other Chroniclers cast *Gregory* the seuenth his opposition to Priests mariage, vpon the yeare 1074. Where now is my error? Where is my ouer-reaching? Count it, Reader, and see whether I cannot make my word good, and giue him fifteen yeares in to the bargaine: and now iudge whether of vs may say, *Non sat commodè diuisa sunt temporibus tibi, Daue, hæc*; and whether of vs it is, from whom nothing commeth, sauouring of any learning or truth: and if thou think'st it fit, blush for him.

Refut. p. 281.

The like (I feare) willing error vpon the same ground is the mis-calculation of the times of *Leo* the ninth, and *Nicholas* the second, betwixt whose times, and *Vdalrick*, he makes but fifty yeares, abating one other halfe of the hundred, to expose mee to the laughter of his credulous Clients, which may now say, Loe the man which in a reckoning of 200 yeares did out-lash but 150. When as both their *Sigebert* and *Hermannus Contractus*,

Contractus, (and who not?) make *Leo* the ninth, Pope, *An.* 1049, and *Nicholas* the second, some ten yeares after him; The very elder whereof, if we reckon to *Huldericke*, *An.* 856, will be in no lesse then 190 yeares distance. The man wanted either counters, or wit, or honesty; Truth I am sure he wants.

Sect. VI.

ANtichrist, which was conceiued in the Primitiue times, saw the light in *Boniface* the third, and was growne to his stature and ἀκμὴ in *Gregory* the seuenth. So as I might well say, that the body of Antichristianisme, together with the prohibition of mariage, began to be compleat in that *Hildebrand*. The times accord better then our Papists would haue them. After a thousand yeares Satan was loosed: at that very time did this *Hildebrand* (otherwise *Gregory*) *by the instigation of the Deuill (as himselfe confessed at his death (witnesse Cardinall Benno and Sigebert) trouble the Church*; belike with the violent obtrusion of this doctrine of Deuils (prohibition of mariage) and insolent derrusion of imperiall authority. It is then but a Sardonian laughter that my Refuter takes vp at our complete Antichrist; whose supparasitation may one day cost him teares and gnashing.

Refut. p. 283.

But (good God!) what Saints hath the Romane Church? *Hildebrand* is one of their Calender; the Legend of whose Holinesse shall anon make any man saue *C. E.* ashamed.

Since it will be no better; *Perge mentiri*; I am now charged with a faire contradiction, whiles I am accused to say, *That the liberty of Priests mariages was vniuersall for a thousand yeares, and yet had before granted, that in* Steuen *the second his time (which was two hundred and forty yeares before) the Westerne Clergy was restrained.* In all which hee perswades his friends that I would faine lye grossely, if my memory would let mee. Reader, doe but review my words. These they are: *After him* (that is, *Hulderick*) *so strongly did he plead and so happily, that for two hundred yeares more, this freedome still blessed those parts.* I speake of Germany, he of Italy: I speake of those parts, he of all. Is not this a Logicall and faithfull refutation? Yet more, this bold and false hand dares write, that *Leo* the ninth, and *Nicholas* the second, *neuer medled with the prohibition of these mariages; Onely the one made a decree against Harlots, the other against Concubines: neither of which (he hopes) we will apply to our selues.* We are so vsed to these impudent assertions, that now we cease to wonder at them. Let him tell me what was that Epistle which *Leo* the ninth wrote to *Peter* the Hermite? Whose very title is *Incontinentiam Clericorum detestatur, & puniendam describit.* The Epistle is bitter, like my Libellers. And lest he should say we guiltily take to our selues the imputation of Incontinency, it is bent against *quadrimodam carnalis contagionis pollutionem: a foure-fold pollution of Clergy men: Whereof one he will not sure deny to be mariage.*

Refut. p. 284.

Refut. p. 285.

He detests the incontinencie of Clerkes, and writes to haue it punished. Append. Epist. Leon. 9. Binius.

Let him tell me what was done vnder *Leo* in the Councel of Mentz (about the yere 1049) of which, *Adam Bremensis* (who was there present) writes, *Simoniaca hæresis & nefanda Sacerdotum coniugia holographa Synodi manu perpetuò damnata est.* That is, *a The heresie of Symony, and the wicked mariages of Priests, by the consent of the Synod was condemned.* Is this nothing done by his *Leo*, the *Leo rugiens* of that time.

a Adam. Brem. l. 3. c. 31. Bin. not. in Synod. Mogunt Refut. p. 286.

As for his *Nicholas* the second; good man, he did nothing neither: Onely hee stayned women as honest as himselfe, with the name of Concubines, and men more holy then himselfe, with the name of Nicolaitans, (whom he must needs loue for the names sake) and an estate of life, as holy as his owne, with the name of *Filthy copulation.* Let his Popes shamefull decrees, and his shameless lyes, goe both together for company whence they came.

Sect.

Sect. VII.

YEt ſtill the further we goe, the worſe. My Refuter ſurpaſſes himſelfe in the prizes that he playes for his Pope *Gregory* the ſeuenth, who firſt (hee ſaith) did not ruine this liberty of mariages: Let *Vincentius*, and *Radulphus de Diceto* and *Sigebert* ſpeake for vs both; [b] *Vxoratos Sacerdotes à diuino, &c. Hee remoued maried Prieſts from their function, and forbade the people to heare their Maſſes; a new example, and as many thought inconſiderately preiudiciall, againſt the iudgement of the holy Fathers, &c.* But hee fully preuailed not (ſaith my Refuter,) What thanke is that to him? hee did his beſt, and kindled thoſe coales that could neuer be quenched. Hee ledde the way to his *Vrban* the ſecond, and *Paſchal* the ſecond. They followed him, and preuailed; The broyles were his, if not the victory. *Gratum opus ſcortatoribus* (ſaith *Auentine.*) *Auentine* (ſaith my Refuter) *a late Goſpelling brother.* For vs, we are glad of the fraternity of ſo worthy an Author, whom *Beatus Rhenanus* gratulates to his *Germany*, and cals [c] *Eruditiſſimum Auentinum*, and [d] *Variarum cognitione diſciplinarum præſtantem*; and *Eraſmus*, [e] *Hominem ſtudio indefatigabili, ac reconditæ lectionis.* Laſtly, whom his iuſt Epitaph ſtiles, [f] *Rerum antiquarum indagatorem ſagaciſſimum*: But the truth is; no man by his Hiſtorie can tell his Religion: The Canons of *Auguſta* praiſe him for the light hee giues to the inſtitutions of their Monaſteries; And when he ſpeakes of the Shrines of *Berg*, *Valentia*, and *Halle*, I am ſure he mentions them with too Popiſh deuotion; & when of *Io. Huſſe* and *Ierome* of *Prage*, he taxes them with *crimen irreligioſitatis*; Yet this man (borne *Anno* 1466.) when he but ſpeakes a famous truth of *Hildebrand*, and the *German* Clergie, he is become a *late Goſpelling brother.* Still let vs haue Brethren that care more for their honeſty, then their faction.

Neither yet (to giue the Deuill his due) doe wee thinke ſo ill of thoſe enemies of maried chaſtitie, that they did purpoſely enact Lawes of vnmaried looſeneſſe: but that all abominable filthineſſe did follow vpon the reſtraint of lawfull remedies, who ſees not? [g] *Sigebert* himſelfe (their owne Monk) freely acknowledges it. *John Haywood* our old Epigrammatiſt told Queene *Mary*, her Clergie was ſawcy; if they had not Wiues, they would haue Lemans. Where there is not the gift of holy continency, how could it be otherwiſe? Where the water is dammed vp, and yet the ſtreame runnes full, how can it chooſe but riſe ouer the bankes? There is purity therefore out of Wedlocke, but not out of Continence. And what needed my Detector to trauell ſo farre as *England*, for an example of incontinency in a King *Henry*, or any wife of his, whether falſely or truely obiected, vvhen he might haue looked neere the centre of their Church, and haue found his owne Pope *Iohn* (in the very time now queſtioned for this prohibition) [h] killed by the Deuill in the act of adultery vvith another mans wife? This end of the Wallet hangs behind him.

Refut. p. 287.

b *Chron. Sigebert. Anno* 1074. *Polydor. Virg. Exemplo poſt homines natos importuniſſimo. Ex quare tam grane oritur ſcandalum, vt nullius hæreſis tempore ſancta Eccleſia grauiore ſchiſmate ſciſſa ſit. Sigeb. ibid. Refut. p. 288.*

c Moſt learned *Auentine.*

d Excelling in the knowledge of all varietie of learning.

e A man of vnwearied paines, and deepe reading.

f A moſt diligent and accurate ſearcher of antiquities. *Refut. p. 289.*

g *Porro continentiam paucis tenentibus, aliquibus eam modò cauſa queſtus ac iactantiæ ſimulantibus, multis incontinentiam perimio aut multiplicium adulterio cumulantibus, &c. Sigeb. An.* 1074. *Refut. p. 291.*

h *Io. autem Papa ſe cum vxore cuiuſdam obiectans, à Diabolo in tempore percutitur, Sigeb An* 963. The brand of Loue. Brand of Hell. *Refut. p. 293.*

Sect. VIII.

HIldebrand (as I learned of *Auentine*) is as much as *Titio Amoris*. But how little he differed in name or nature from *Hellebrand*, *Titio infernalis* (as *Chemnitius* cals him) his Hiſtory ſhewes too well. And is it poſſible that any man ſhould riſe vp after ſo many hundred yeares, to Canonize Saint *Hildebrand*, euen in that for which hee condemned himſelfe? My Reader muſt know the man a little from the witneſſe of his owne Conclaue, his Cardinall *Benno*, Arch-prieſt of the Romane Church, then liuing: Others, beſides, tell of his beginnings in wicked Necromancie, and murderous vnderminings, and tyrannicall ſwaying of the Keyes, ere he had them: *Benno* tels how hee got them, how he vſed them gotten: Hee got them by fraud, money, violence; vſed them with tyranny. There was a knot, & a ſucceſſion of Necromancers in thoſe dayes. *Gerbertus*, which was *Sylueſter* the ſecond, was the Maſter of the Schoole: His chiefe Schollers

Schollers in the Black Art, were *Theophylactus* (afterwards changed into Pope *Benedict*) and *Laurentius*, and *Gratianus*. These were the Tutors of *Hildebrands* yonger times, of whom he learned both magicke and Policy. It is a world to see what worke these Magicians made (like the ill spirits they raised) in Church and Commonwealth; opposing Emperors, setting vp what Popes they pleased, poisoning whom they disliked: at last it came to *Hildebrands* turne to take the Chaire: [i] *To which purpose he separated first the Bishops from the Cardinals auerse from him: when he had done, he compelled them by terrour and force to sweare vnto his part; which done, he was elected in spight of the Canons, onely by Lay-persons, by Souldiers; he expelled the Cardinals, rashly excommunicated the Emperour, of his owne head, without any Canonicall accusation, without subscription of any Cardinall; hyred a bloody Villaine to murder the Emperor; consulted with the Oracle of his breaden God, which because it answered not, he cast it into the fire; he exercised most horrible cruelties vpon many, hanging vp men at his pleasure vnconuicted;* in a word, *quantis hæresibus mundum corruperit, &c?* saith *Benno* in his conclusion, *His heresies, his periuries, can scarce be described by many Pens;* Clamat tamen altiùs, &c. *But the Christian blood shed by his instigation and command,* (saith hee) *cryes yet lowder to God; yea, the blood of the Church, which the sword of his tongue in a miserable prodition hath shed, cryes out against him; for which things, the Church did most iustly depart from all communion with him.* Thus *Benno*; who yet (to make amends [k] tells vs, that *Hildebrand* vpon his death-bed repented of these lewd courses, and sent to the Emperor and the Church to cry them mercy: confessing (as *Sigebert* reports) that hee had by the swasion of the Deuill raised these wicked tumults.

i *Benno Cardin. vita Hildebr.*

Yet this is the man whom *Bellarmine* will iustifie by seuen and twenty Authors, and *C. E.* can adde two more to the heape; yea, in those very things for which he condemned himself.

Reader, if one of his euill spirits should haue stept into *Peters* chaire, doe yee thinke he could haue wanted Proctors? But how good an account we were like to haue of seuen and twenty Authors (if it would requite the cost to examine them) appeares, in that [l] *Lambertus Schafnaburgensis* (which is cited for the man that magnifies the miracles of this *Gregory*) sayes not one such word of him; but speakes indeed the like of one *Anno* Archbishop of *Coleine*, who liued and dyed in the time of *Gregory*: As for *Gregories* miracles, *Benno* the Cardinall tels vs what they were; that he raised Deuils familiarly; that he shaked sparkes of fire out of his sleeue by his Magicke. A tricke that well beseemed an *Hellebrand*, who set all the world on fire by his wicked impetuosity. We will not enuy Rome this Saint, let them enioy him, let them celebrate him, and cry downe *Henry* the Emperor, and all that opposed him. Still may such as these bee the Tutelar gods of that holy Citie; For vs, it is comfort enough to vs, that our mariages had such a persecutor.

k So our Rogerus Ceſtrenſ. l. 7. *Papa Hildebrandus laborans in extremis, vocauit ad se Cardinalem quem plus dilexerat, & confessus est se suscitasse odium & schisma inter Imperatorem, & alios Christianos, unde dissoluit vincula bannorum, & obiit. Refut. p. 295. vsq; ad 306.*

l *Lamb. Schafnab. Hist. rerum German.*

That the Churches did hereupon ring of him for Antichrist, *Auentine* is my Author: *Pro concione, &c. in their Sermons* (saith he) *they did curse* Hildebrand, *they cryed out on him as a man transported with hatred and ambition,* Antichristum esse prædicant, *They declared him to be Antichrist; They said that vnder the colourable title of Christ, he did the seruice of Antichrist; That he sits in Babylon in the Temple of God, and is aduanced aboue all that is called God.* So he. And little better is that which his [m] *Schafnaburgensis* (so much extolled by *C. E.*) recordeth: *Aduersus hoc decretum infremuit tota factio Clericorum, &c. Against this Decree* (saith hee) *all the whole faction of Clergy-men fretted and mutined; accusing him as an Heretike, and a man of peruerse opinion, who forgetting the word of Christ, which said* All men cannot receiue this, *did by a violent exaction compell men to liue in the fashion of Angels.*

Refut. p. 306. vsq; ad 309.

Antichristi negotium agitat.

m *Lamb. Schafnab. lib. de Rebus German.*

To which if I should adde the sentence of the Synod of *Wormes*, and that of *Brixia*, my Reader would easily see, that it is not the applause of some deuoted Pen, that can free him from these foule imputations of deserued infamie.

That vntruth then cleared, another belike hangs vpon the score; My Refuter charges me with falshood, in saying, *That* Gregory *the seuenth was deposed by the French and German*

Refut. p. 307.

German Biſhops. Only the Germans (hee ſaith) *were Actors in that Tragedy.* But if not at *Wormes*, yet let him tell me what was done at *Brixia*, and by whom: *Quamobrem Italiæ, Germaniæ, Galliæ Pontifices, &c. Wherfore* (ſaith *Auentinus*) *the Biſhops of Italy, Germany, and France, the ſeuenth of the Kalends of Iuly, met at Brixia in Bauaria, and ſentenced* Hildebrand *to haue ſpoken and done againſt Chriſtian piety, &c. and condemned him of hereſie, impiety, ſacrilege, &c.* And that my Refuter may find himſelfe anſwered at once to the laſt of his Cauils, wherein *hee pleads that this depoſition was not ſo much as pretended for the inhibition of theſe mariages,* but for other cauſes, let him ſee the Copy of the iudgement paſſed againſt him in the ſaid councell; wherein, after the accuſation of his Simoniacal *climing into the Chaire* (the vice which he pretended moſt to perſecute in others) *his forceable poſſeſſion, his hereſie, his machinations againſt the Emperour, his peruerting of the Lawes both of God and Men, his falſe doctrines, ſacrileges, periuries, lyes, murders, by him ſuborned & commended, his tyranny, his ſetting of diſcord betwixt* Brethren, *Friends, Couſins;* It followes; Inter coniuges diuortia facit; ſuauis homo ſacerdotes qui vxores habent legitimos ſacrificos eſſe pernegat; interim tamen ſcortatores, adulteros, inceſtuoſos aris admouet, &c. *He cauſes diuorces betwixt Man and Wife; The fine man denies thoſe Prieſts, which haue lawfull Wiues, to be Prieſts at all; in the meane time hee admits to the Altar whore-mongers, adulterers, inceſtuous perſons, &c.* Nos ergo. *We therefore by the authority of Almighty God, pronounce him depoſed from his Popedome.* Thus *Auentine* ſpecifies the Decree; which alone without Commentary, without inforcement, anſwers all the friuolous exceptions of my wordy Aduerſary. So as now, to returne his Epilogue, he hath ſent backe my ten pretended lyes, with the vnreaſonable and inuerted vſury of well-neere an hundred. *Pauperis eſt numerare.*

Refut. p. 310, 311

The vertues of C.E's Saint.

Refut. p. 316.

Sect. IX.

FRom foraine parts, I returne at laſt to our owne; ſo I feare hath *C. E.* done long ſince; lurking ſomewhere in England for no good. Theſe Fugitiues loue not home more, then their home hath cauſe to hate them. His cauils of the wondrous contradiction betwixt my Margin and my Text, are too childiſh to bee honored with an anſwer. My Text was; *The bickerings of our Engliſh Clergy with their* Dunſtans, *about this time are memorable.* My Margin cites *Henry* of *Huntingdon*, affirming *Anſelme* to be the firſt that forbad mariage: Betwixt theſe two, ſaith my Refuter, was an hundred yeares difference. I grant it: But (had my words been thus) if my Detector were not diſpoſed to ſeeke a knot in aRuſh, he had eaſily noted that in a generall ſuruay of all Ages, the phraſe (*About that time*) admits much latitude, and will eaſily ſtretch without any ſtraine to one whole Century of yeares. Had the Quotation been as he pleadeth, this anſwer were ſufficient. But my words need no ſuch reconciliation; I ſtand to the cenſure, and diſclaime the mercy of any Reader: For that ciration of *Anſelme* hath plaine reference to the following words *Our Hiſtories teſtifie how late, how repiningly our Clergie ſtooped vnder this yoke:* it is for this that my Margin points to *Henry Huntingdon*, and *Fabian*, reporting *Anſelme* the firſt man that prohibited theſe mariages. What contradiction now can his acuteneſſe detect in theſe two? The Engliſh Clergie had bickerings with their *Dunſtans*; and ſtooped late and repiningly to this yoke vnder *Anſelme*. See, Reader, and admire the equall Truth and Logicke of a Catholique Prieſt, and iudge how well he beſtoweth his Pages.

Refut. p. 317.

Sect. X.

IT is true, *Dunſtan* was the man who firſt with his other * two Couſins and partners in canonization, oppoſed any appendance of the maried Clergy; He wrought it with good King *Edgar*, by dreames, and viſions, and miracles. Hee, who when the Deuill came to tempt him to luſt, [a] caught him by the noſe with an hot paire of Tongs, and made

Refut. p. 318.
* *Oſwald* and *Ethelwold.*
[a] *Gul. Malmesb. Ja. Legend, &c.*

made him rore out for mercy, ſuppoſed that euery Clergy man had the ſame Irons in the fire; and therefore blew Coales to that good King, of the diſlike of theſe Clericall mariages; and with the ſame breath inkindled the zeale of Monkerie. The Church wherein I am now intereſſed, and wherein I doe (by the prouidence of God, and the bounty of my gracious Maſter) ſucceed their Saint *Oſwalds* Priors, yeelds me ſufficient records hereof; which becauſe they are both worthy of publike light, and giue no ſmal light to the buſineſſe in hand, I haue thought good here to inſert.

**Nomina Fundatorum Eccleſia Wigornienſis, Tempore Ethelredi Regis, &c.* —— *conſtituta eſt ſedes Epiſcopalis Wigorn: Boſel Epiſcopus primus* —— *Septimuſdecimus, Sanctus Oſwaldus, tempore cuius Edgarus Rex dedit* —— *Mediante verò Beato Oſwaldo, à Clericis in Monachos tranſlata eſt ſedes Pontificalis honoris.*

* The names of the Founders of the Church of *Worceſter*. In the time of King *Ethelred* was *Worceſter* made an Epiſcopall See; *Boſel* was the firſt Biſhop. The 17 was Saint *Oſwald*; in whoſe time King *Edgar* gaue, &c. And by the mediation of Saint *Oſwald* was this Cathedrall Church tranſlated from marr. d Clerkes vnto Monkes.

Then followes the Charter of King *Edgar* founding the Monkes with this Title, *Carta Regis* Eadgari, *de* Oſwaldeſlaw.

ALtitonantis Dei largiſluâ Clementiâ, qui eſt Rex Regum & Dominus Dominantium. Ego Eadgarus *Anglorum Baſileus omnium Regum inſularum Oceani quæ Britanniam circumiacent, cunctarumq; Nationum quæ infra eam includuntur, Imperator & Dominus, gratias ago ipſi Deo Omnipotenti Regi meo, qui meum Imperiũ ſic amplificauit, & exaltauit ſuper Regnum Patrum meorum.* ——

Quapropter & ego Chriſti gloriam & laudem in regno meo exaltare, & eius ſeruitium amplificare deuotus diſpoſui, & per meos fideles fautores Dunſtanum, *videlicet, Archiepiſcopum, &* Athelwoldum, *ac* Oſwaldum *Epiſcopos, quos mihi Patres ſpirituales, & conſiliarios elegi, magna ex parte ſecundum quod diſpoſui perfeci.* ——

Et ipſis ſupradictis meis cooperatoribus ſtrenuè annitentibus, jam XL. *&* VII. *Monaſteria cum Monachis & Sanctimonialibus conſtitui; & ſi Chriſtus vitam mihi tam diu conceſſerit, vſq; an quinquageſimum remiſſionis numerum meæ deuotæ Deo munificentiæ oblationem protendere decreui. Vnde nunc in præſenti Monaſterium, quod prædictus reuerendus Epiſcopus* Oſwaldus *in ſede Epiſcopali Wereceaſtre, in honorem Sanctæ Dei genetricis* Mariæ *amplificauit, & eliminatis Clericorum neniis, & ſpurcis laſciuiis religioſis Dei ſernis Monachis, meo conſenſu & fauore ſuffultus locauit, Ego ipſis Monaſticæ religionis viris Regali authoritate confirmo, & conſilio, & aſtipulatione Principum & Optimatum meorum corroboro, & conſigno, ita vt jam amplius non ſit fas, neq; ius Clericis reclamandi quicquam inde, quippe qui magis elegerunt cum ſui ordinis periculo, & Eccleſiaſtici beneficii diſpendi ſuis vxoribus adhærere, quàm Deo caſtè & canonicè ſeruire. Et ideo cuncta quæ illi de Eccleſia poſſederant, cum ipſa Eccleſiâ, ſiue Eccleſiaſtica, ſiue Secularia, tam mobilia, quam immobilia, ipſis Dei ſeruis Monachis ab hac die perpetualiter Regiæ munificentiæ iure deinceps poſſidenda trado, & conſigno, ita firmiter, vt nulli Principum, nec etiam vlli Epiſcopo ſuccedenti fas ſit, aut licitum quicquam inde ſubtrahere, aut peruadere, aut ab eorum poteſtate ſurripere, & in Clericorum ius iterum traducere, quamdiu fides Chriſtiana in Anglia perdurauerit. Sed & dimidum Centuriatum, &c.*

In the end dated thus, *Facta ſunt hæc Anno Dominicæ Natiuitatis,* D. CCCC. LXIIII. *Indictione* VIII. *Regni* Eadgari *Anglorũ Regis,* 6. *in Regia vrbe quæ ab incolis Glouceaſtre nominatur, in Natale Domini.* In Engliſh thus.

BY the bountifull mercy of Almighty God, which is King of Kings, and Lord of Lords, I *Edgar* King of England; and of all the Kings of the Ilands of the Ocean lying about *Brittaine*, and of all the Nations that are included within it, Emperour and Lord; doe giue thankes to Almighty God my King, which hath inlarged my Empire, and exalted it aboue the Kingdome of my Fathers. ——

Wherefore I alſo hauing deuoted my ſelfe to exalt the glory and praiſe of Chriſt in my Kingdome, and to inlarge his ſeruice, haue intended; and by my faithfull Well-willers, *Dunſtan* Archbiſhop, *Athelwold* and *Oſwald* Biſhops, (whom I haue choſen for my ſpirituall Fathers, and Counſellors) I haue for the greateſt part already performed what I entended, &c. ——

And by the diligent indeuours of my fore-ſaid Helpers, I haue now conſtituted

and made ſeuen and forty Monaſteries with Monkes and Nunnes; and if Chriſt ſhall giue me to liue ſo long, I haue decreed to draw forth the Oblation of this my deuout Munificence vnto God, to the full number of fifty, which is the number of my remiſſion. * Wherevpon, now for the preſent, I doe by my Royall Authoritie confirme to perſons of Monaſticall Religion, and by the conſent and aſtipulation of my Princes and Peeres, doe eſtabliſh and conſigne to them, that Monaſterie which the foreſaid reuerend Biſhop *Oſwald* (to the honour of the Bleſſed Mother of God) hath amplified in the Epiſcopall See of *Wereceaſtre*, and expelling the wanton and filthy laſciuiouſneſſe of Clerkes, hath, by my conſent and fauour, beſtowed it vpon the religious ſeruants of God, the Monkes; ſo as from henceforth it ſhall not be lawfull for the ſaid Clerkes, to challenge any thing therein, as thoſe which haue rather choſen (with the danger of their Order, and the loſſe of their Eccleſiaſticall * Benefice) to ſticke vnto their wiues, then chaſtely and canonically to ſerue God. And therefore all that euer they poſſeſſed of the ſaid Church, whether Eccleſiaſticall or Secular, moueable, or vnmoueable, together with the Church it ſelfe, I doe from this day forward for euer, giue and conſigne to the ſaid Monkes, to bee poſſeſſed of them in the right of my Royall Munificence; ſo firmely, that it ſhall not be lawfull for any Prince or any Biſhop ſucceeding to ſubtract ought from them, or to withdraw any of the Premiſſes from their power, and to deliuer it backe againe to the right and poſſeſſion of Clerkes, ſo long as the Chriſtian Faith ſhall remaine in England, &c. ——

* So as it appeares, this number was ſet to King *Edgar* by *Dunſtan* for his penance

* That is, their Prebend.

Facta ſunt hæc, &c. Theſe things were done in the yeare of Chriſts Natiuitie, D.CCCC.LXIIII. Indiction VIII. In the ſixt yeare of the Raigne of *Edgar* King of England; in the Royall Citie, which by the Inhabitants is named *Glouceaſtre*, in the Feaſt of the Natiuitie of our Lord, &c. ——

That *Dunſtan* did this, none euer doubted; but withall it is conſiderable, who himſelfe was; an Abbot; and therefore partiall to the Cloyſters; and who put him into this Commiſsion; Pope *Iohn* the thirteenth: a Monſter of men, yea, of Popes; one who (as was articled againſt him in a generall Councell) had committed Inceſt with two of his owne Siſters, who called to the Deuill for his helpe at Dice; who defloured Virgins, who lay with *Stephana* his Fathers Concubine; who dranke to the Deuill, beſides many other horrible crimination; A man fit to ſet a Saint on worke againſt lawfull Mariages. And thirdly, what the ſtate of the Times were; vvherein libertie was degenerate into ſtrange licentiouſneſſe; Euen change of Wiues (if wee may beleeue Hiſtories) was then no wonder; For the correcting whereof, the Reformers (according to the Philoſophers aduice) laboured towards the other extreame; as thoſe which to ſtraighten a ſticke, bow it as much the contrarie way. And laſtly, how farre this act and endeuour extended: For *Dunſtan* ſought not to thruſt maried men out of the Clergie, but to thruſt * maried Clergie-men out of the Cathedrall Churches, vvhich required a quotidian attendance, which is euident both by the ſentence of *Dunſtan* (*Aut Canonicè viuendum, aut ab Eccleſia exeundum*) either that they muſt liue Canonically, or get out of the Church; that is, *ex Eccleſiis maioribus*, as Hiſtorians relate it; And by the ſentence of the Rood for *Dunſtan*; *Mutaretis non benè*; How much difference there was in theſe two, appeares in the Decree of Biſhop *Lanfranc*, *Anſelm's* Predeceſſor, which tolerating maried Seculars, driues directly againſt maried Canons. Little needed my Refuter then (but that hee muſt haue ſomething to ſay) to fall vpon our right Reuerend and Learned Biſhop of *Hereford* (whoſe worthy labours haue iuſtly indeared him to all Poſterity) for that true compariſon he makes betwixt theſe three Saints of theirs, and *Anſelme*: They by action, hee by Synodicall Decree perſecuted the Clergie; They bent their indeuours againſt Cathedrall Clerkes, he againſt Prieſts; Their proiect was particular, his vniuerſall.

* *Expulit malos Presbyteres, introduxit peiores Monachos. Polyd.* From the greater Churches.

Refut. p. 321.

That a peremptory ſentence paſſed generally againſt the Mariage of Eccleſiaſtiques in a publike Synod vnder *Dunſtan*, he refers vs to *Binius*, which at randome talkes of *Concilium Anglicanum*; without all particulars of place, or perſons; and refers vs to *Surius*; as if he had bidden vs aske his Fellow if he lye: Why did hee not ſend vs to

Refut. p. 319.

Father

Father *Parsons*, or his *Gabriel Gifford*? Sure, it vvas in some obscure hole of the *Peake*, or some blind Dormitorie of a Couent; neither can wee say of it with the Apostle, These things were not done in a Corner; The Canons, whereto the fore-alledged Charter, and the sentence of *Dunstan* haue reference, were no other then Romish, vvhich these Monkish Prelates had perswaded King *Edgar* to receiue, and in part to vrge vpon his maried Prebendaries. The successe of his Synode at *Reading*, or *Winchester* he knowes well enough: And is he ashamed of the miraculous sentence of his Holy-Rood (which *Iornalensis* reports) who there openly spake for the Monks against the Clergie? *Absit vt hoc fiat*; that he passes ouer to that of *Calne*, where the falling of an ouer-charged floore, crushed the Mariage of Clergy-men. Idle Monkes who for their owne turne set such a superstitious glosse vpon that accident, which (as * *Henry Huntingdon* more probably interprets it) was *Signum excelsi Dei, quod proditione & interfectione Regis sui ab amore Dei casuri essent, & a diuersis gentibus digna contritione conterendi: A signe from the High God, that by their Treason and Murder of their King* (who vvas slaine in the yeare after) *they should fall from the fauour of God, and bee worthily crushed by other Nations.* Thus he. Such was the euent; For the construction of it, the Reader may chuse, whether he will beleeue an Archdeacon of *Huntingdon*, or a Monke of *Malmesbury*. Ywis these rotten ioysts are foundation enough whereon to build the prohibition of our mariages.

Refut. p. 321.

* *H. Hunt. l. 5.*

Gul. Malmes.

Sect. XI.

VNder these late Romish Saints, *Dunstan* and *Anselme*, I might safely say, our English Clergie found the first machinations against their mariage, and at last stooped perforce to this yoake of constrained continency. *Neither doth my wit or my Logicke faile me in this collection. If these were the men that made the first opposition to the mariage of Clergy men in England, then it formerly obtained here, without contradiction.* The bare word of my Refuter, is a hot shot to batter this necessarie illation; and to assure the Reader that the forced Celibate of the English Clergie is of greater Antiquitie then these his Saints; To which he addes (in an ignorant begging of the question) *A thing so filthy, after a solemne vow to God, to take a Wife, as it neuer appeared without the brand of infamy.* As if our Predecessors in the English Clergy had been euer charged with a vow; As if the solemnitie of this vow had neuer had beginning? Chimericall fancies fit for a shorne head. q When as his Master *Harding* could not produce so much as a probabilitie of any vow anciently required, or vndertaken; whether by beck, or *Dieu-gard*. When as the ancient *Saxon* Pontificall makes not the least mention of any such profession; yea, when *Girardus* (who vvas the second Bishop of *Yorke* after the conquest) writes flatly to *Anselme* concerning his owne Canons, *Professiones verò mihi penitus abnegant Canonici, &c. My Canons* (saith he) *vtterly deny to giue me profession of continencie, which without this profession haue been disorderly aduanced to holy Orders; Cum verò ad ordines aliquos inuito, dura seruice renituntur, ne in ordinando castitatem profiteantur, And when I doe inuite any to take Orders, they doe resist me very stubbornly, that they will make no profession of chastitie in their Ordination.* Thus he. Shewing vs plainly, that the Clergie in those times challenged no other then the libertie of their Predecessors. But well may he face vs down in this more obscure (though certaine) truth, when he dares to say that *Greece* it selfe neuer tolerated this estate in their Clergie, till by bad life it fell to Schisme, and from Schisme to open Heresie; whiles their owne Canon Law (besides all Histories) giue him the lye; and what r *Espencæus* hath ingenuously spoken concerning this point, we haue formerly shewed. If he did not presume vpon Readers that neuer saw Bookes, he durst not be thus impudent.

Refut. p. 332.

q *D. Martins arg. is, Priests crownes signifie their Vow; No other proofe can be brought worth talking of, but from the Barbers shop. Antiquit. Brit. Def. of Pr. Marr. p. 282.*

r *Latinorum nemo vel veterum, vel recentiorum, inter Græcorum errores, aut hæreses, aut schismata, hanc coniugalis vsus retentionem supputauit, non Hugo Eterianus, non Tho. Aquinas, non Guido Carmelita, ad 26. licet hic numerauerit, non alius qui vel obiter, vel peculiariter de iis egerit. Espens. l. 1. c. 4.*

t *Apud Winton & Monachos loco Clericorum primus instituit. De Edgaro Rogerus Cestrens. lib. 6.*

This argument therefore shall euer stand good, and shall scornefully trample vpon all his vaine cauils; *Ethelwold* vvas the first, which by the command of King *Edgar* expelled maried Priests, out of t the old erection of Winchester; *Anno* 963.

Dunſtan and *Oſwald* together with him were the men, who (two yeeres after) firſt expelled maried Clergie-men out of the greater houſes of *Merceland*; As 1177, in the dayes of King *Henry* the Second, the ſecular Prebendaries of *Waltham*, were firſt turned out, to giue way to their irregulars; therefore vntill theſe times, theſe places were interruptedly poſſeſſed by maried Clergie-men. If now he ſhall except; that this poſſeſsion of theirs was not of long continuance, but vpon vſurpation; whereby the maried Incumbents had iniuriouſly incroached vpon the right of Monkes; Our Monkes of *Worceſter* ſhall herein fully conuince him; who write vnder their *Oſwaldus Archiepiſcopus; Per me fundatus fuit ex clericis monachatus*, That is, *By mee were Monkes firſt founded out of Clerkes*; Which was alſo the faſhion of all other erections of this nature; ſo as it is manifeſt, that originally theſe Churches were founded in maried Clergie-men; afterwards wrongfully tranſlated, from them to Monkes; And if the firſt poſſeſſors had beene [t] Monkes, how could Monkes haue beene there firſt founded by *Oſwald*, when as *Ethelred* had long before both founded, and furniſhed it? and how out of Clerkes, if Monkes had been there before? Let my Refuter ſhew me but a Verſe of equall antiquitie in a contrarie rime,

Per me fundatus fuit ex Monachis Clericatus.

And I yeeld him my argument: Otherwiſe let the world iudge, if hee be not ſhameleſly obſtinate in not yeelding.

Oſwald Archbiſhop of Yorke.

[t] *A Clericis in Monachos tranſlata eſt ſenes Pontif. hon. vid. ſupr.*

Sect. XII.

BVt to ſtrike it dead, my Aduerſarie will *proue the Engliſh Clergie euer to haue beene continent.* Reader, look now for Demonſtrations; His firſt proofe is, *That in all the purſuit of this buſineſſe, we neuer reade of any that did ſtand vpon the former cuſtom of the Church.* A proper argument, *ab authoritate negatiuè.* And what other arguments doth my Detector finde vſed by the then perſecuted Clergie? Hiſtories record them not, therefore doubtleſſe they ſaid nothing for themſelues; and if they vrged other proofes, which are not now deſcended to vs by any relation, why not this for one? Who can but hiſſe out ſo filly ſophiſtry? But to ſtop that clamorous mouth in this poore cauill; doth not his owne [u] Monke of *Malmesbury* tell him, that the Clergie vrged this plea for themſelues, *Ingens eſſe & miſerabile dedecus, vt nouus aduena veteres colonos migrare compellerit, &c. That it was a great and miſerable ſhame, that theſe vpſtarts, the Monkes, ſhould thruſt out the ancient poſſeſſors of thoſe places; that this was neither pleaſing to God, which had giuen them that long-continued habitation, nor yet to any good man, who might iuſtly feare the ſame hard meaſure which was offered to them:* Thus they, whoſe plea and complaint ſeemed ſo iuſt, that *Alfgina* the Queen, Prince *Alfere*, and others of the Nobilitie, ouerthrew many of thoſe new-founded Monaſteries, and reinſtalled the Prieſts in their former right.

Refut. p. 324. Non eſt ſcriptum, ergo non eſt factum, &c.

[u] *Gul. Malmeſ. de geſt. Angl. l. 2. c. 9.*

Refut. p. 325.

His next proofe is from the Letters of Pope *Gregory*, which he wrote to *Auſtin* the Monke here in England. *Riſum teneatis?* Did euer any man doubt, but that Pope *Gregory* was deſirous to eſtabliſh Romiſh Lawes, and orders, amongſt the Engliſh. Where yet his Legate found many as good Chriſtians as himſelfe vnder another rule, conforme to the Greeke Church? But how followes this? This Pope was willing to inromanize the Engliſh; therefore the ſtaffe ſtands in the corner: And yet euen Pope *Gregory* allowed mariage to thoſe of the [x] Engliſh Clergie, which were not within the higher Orders; appointing them to receiue their ſtipends apart; a fauour which he ſaw neceſſarily to be yeelded to our Nation, whiles he abridged others.

[x] *Greg. reſp. ad quæſt. 2. Aug.*

Refut. p. 326. The noble State of Monkes.

From *Gregory*, he deſcends to *Beda*, a man doubtleſſe venerable for his learning, and vertue; but (as it is in his *Epitaph*) *Monachorum nobile ſydus.* Whether a neighbour at leaſt to *Italy*, by birth (as they contend) I am ſure a Diſciple of *Abbot Benedict*, and ſo great a fautor of the *Roman* faction, that hee cenſures S. *Aidanus* and *Colmannus*, for adhering to thoſe Greeke formes, which the Churches of this Iland had anciently followed;

lowed; whoſe part *Ioannes Maior* iuſtly takes againſt him. This *Beda* in a generall ſpeculation ſpeakes his conceit of the voluntary continency which he holds requiſit in the Prieſthood; ſayes nothing of the particular cuſtome of the Engliſh Clergie; rather in diuers paſſages inſinuating the contrary. Amongſt the reſt, hee tels vs that in the [y] Synod holden by Archbiſhop *Theodorus*, and other Biſhops (at *Hereford*) in the third yeare of King *Egfride*, (which was about *Anno* 673.) their tenth and laſt Canon was *pro coniugiis; vt nulli liceat niſi legitimum habere connubium; For Mariages; That no man ſhould marry vnlawfully, no man ſhould commit inceſt, no man ſhould leaue his owne wife, vnleſſe (as the Goſpel teacheth) for fornication onely, &c.* I know my Refuter will plead the vniuerſalitie of this Canon, and will contend, that a Law generally made for all Chriſtians, is not without iniury reſtrained to Eccleſiaſtiques; But let my Reader well conſider both the Prologue and Epilogue of that Synode, hee ſhall ſee, that they who are required to keepe theſe Lawes, are *Conſacerdotes omnes*; and that whoſoeuer ſhall violate them, *Nouerit ſe ab omni officio Sacerdotali & noſtra ſocietate ſeparatum; muſt know himſelfe ſeparate from all ſacerdotall office and ſociety; ſo as it will neceſſarily follow, that this Law did (at leaſt) concerne the Clergie with others, though not apart;* Neither is there any other of thoſe Canons, which concernes not the Clergy onely; except the firſt, concerning the obſeruation of Eaſter, which principally alſo belonged to them. Whereto it makes not a little, that in the Booke of *Saxon* Canons ſet out for the gouerning of the ſecular Prieſts, the rule is, *Let them alſo doe their indeuour, that they hold with perpetuall diligence their chaſtitie, in an vnſpotted bodie, or elſe let them bee coupled with the bond of one Matrimonie.* Words, wherein our Clergie meant to regulate themſelues (as it ſeemes) by the holy preſcript of *Iſidore*, whereof we haue ſpoken. Laſtly, my Aduerſarie cannot deny, that this Synode giues order for many accidentall matters, concerning the Clergie, for their fixed ſtation, for their maintenance, &c. but except in this Canon, there is no one word of their ſtate of life; neither is there in all thoſe Canons, one ſyllable of this pretended Celibate, as that, which the contrarie receiued cuſtome of our Church would neuer haue endured; My Refuter dares not ſay that theſe mariages were ſo quite out of vſe, that it was needleſſe to ordaine ought againſt them; he knowes that his *Dunſtan* found here this courſe ſo inueterate, that the very age and deepe rooting of it hindred his deſignes.

[y] *Bed. Eccleſ. hiſt. Aug. l. 4.*

I forbeare the *Saxon* word for lacke of their Characters. The Reader ſhall finde them cited in *Saxon* by *Mat. Parker. Def. of Pr. Mar.*

Sect. XIII.

FRom *Bede* he comes downe to his three premiſed Saints, *Dunſtan*, *Oſwald*, and *Ethelwold*; and, to make ſure worke, cites an obſcure [z] Scholler of *Ethelwold*, for an authentique Witneſſe againſt eight honeſt Prieſts, and the lawfulneſſe of all Prieſts mariages. And laſtly, hee makes vp the mouth of his diſcourſe with the full Decree of Archbiſhop *Anſelme Richard* in the Synods of *London*; and why not King *Henries* ſix Articles? and why not the Councell of *Trent? Sic concluſum eſt contra hereticos*; Now, becauſe his heart told him, how light theſe proofes were, hee layes in the ſcales vvith them certaine graue ponderations, which all put together, will proue almoſt as waightie as the Feather he wrote withall.

Refut. p. 328.

[z] *Vulſtan in vita Ethelwoldi.*

p. 329, 330, 331.

The firſt is, *That there cannot be a greater nationall proofe, then to haue the Biſhops and the King, and his Nobilitie to define, and deliuer this point with ioynt conſent.* Take this, Reader, of King *Edward* the ſixt, and his Parliament, and Conuocation, and all is well. King *Edgars* Vtopicall decree was hatcht in a Monkes Cowle: and to his two King *Henries*, he might haue added *Philip* and *Mary*. And why might not we oppoſe King *Edmund* to *Edgar*, and *Oſulphus* his Biſhop to *Dunſtan*? And the Clergie before *Anſelme* to the Clergie after him? This match were made with ſome indifferencie; But how idly hath my Refuter miſlaid the compariſon betwixt *Henry* of *Huntingdon*, and *Fabian* on our part, and all the Clergie and Laity of theirs? Since thoſe two Authors (if we had no more) report onely *de facto*, that Prieſt mariages vvere not before

Refut. p. 332.

forbidden; and the cited Clergy and Laity doe now thus late-ward diſcuſſe *de iure*; Neither haue the Clergy and Laity by him alledged, euer contradicted that which *Huntingdon* and *Fabian* haue out of the courſe of all Story affirmed; Vnto which, let me adde[a] *Polydore Virgil*, ſeconding this their aſſertion; who plainly tels vs, that for 970 yeares, the reſtraint of mariage was neuer in vſe amongſt the Engliſh Clergie. Search not for this, Reader, in the later editions, leſt thou complaine of loſt labour; Poore *Polydore* may cry out of his graue with that other *Polydore* in *Virgil*: *Fas omne abrumpit Polydorum obtrancat.* Let him then (to anſwer this vaine challenge) produce but any one author of equall authority to any of theſe, which doth auouch the contrary to that which theſe three haue thus confidently deliuered, and I ſhall confeſſe my ſelfe herein ſufficiently anſwered; In the meane time, let him, and the world know, that all the ancient Clergy, and Laity of this Iland, was for this liberty, altogether ours: Whereto if he yeeld not, let him name the man, before his *Dunſtan*, that euer in this Ile opened his mouth againſt it; Till then, the Reader cannot but ſee; that whereas our proofe is, *Ex ore duorum, aut trium*, his ſide is mute; that for our Something, he can ſhew Nothing at all; and that our *Huntingdon*, *F. Fabian*, and *Polydore*, are better then *C. E.* and his man in the Moone.

a *Polyd. Hiſt. Ang. l. 6. Anno 970. De Inuentorib. l. 5.*

Sect. XIIII.

HIs ſecond ponderation of *the ſanctity of the perſons*, is no truer *auoir-de-pois*. That B. *Dunſtan* was an holy man, we may eaſily grant; but taken from the Couent of Glaſtenbury. Neither would the Nobility of his time be ſo liberall as to yeeld this; who accuſed him to the King, *de libidinibus & præſtigiis*; for (two remarkable qualities in his Saintſhip) *lechery and ſorcery*; whereupon he was caſt out from the Court; and that he was receiued againe, he might thanke the Kings horſe, whoſe ſudden ſtop on the verge of a ſteepe down-fall, reſtored *Dunſtan* to the good opinion of the ſuperſtitious Prince; who was yet ſo farre from being guilty of this deliuerance, that he did not ſo much as know of the danger; an acquitall at leaſt as cauſleſſe as the accuſation.

Reſut. p. 335.

That Biſhop *Anſelme* was deuout and learned, we willingly grant, but withall an Italian, and taken from a Norman* Couent; he was holy, but how impetuouſly addicted to his owne will; and how refractary to authority, I had rather Hiſtories ſhould ſpeake then my ſelfe. Neither is it any wonder if both theſe Prelates (how holy ſoeuer) ſauored ſomewhat too ſtrong of the Cloiſters, and of Rome. Something muſt be yeelded to times and places; we will not thinke but a wel-meant zeale caried them into theſe reſolutions; but a zeale miſguided with the ſway of the times. The name of Saints, the truth of their ſanctitie did not priuiledge them from errors; wee know how to ſeuer their chaffe from their wheat, and to ſend one of them to the winds, the other to the granary. As for the maried Clergy, *That they were euer accounted the ſcumme and refuſe of their Order*, it is but the ſcurrilous ſcummy blurre of an intemperate pen; what was *Spiridion?* what was *Hilary?* what were both *Gregories?* what was *Sidonius?* what was *Tertullian, Proſper, Simplicius, Eupſychius?* In a word, what vvere all thoſe whom his *Damaſus* recounteth? vvhat was the father of the Archdeacon of *Huntingdon*, who within two leaues he recordeth (from his Epitaph) for t the ſtarre of the Clergy. This ſcumme is better then their broth: which though it ſend forth a fume, ſeemingly delicious, yet many times being neerer taſted, proueth but cock-crowen pottage. Theſe Saints he ignorantly ballanceth again with our *Huntingdon* and *Fabian*; as if their preſent decree did contradict the hiſtory of things paſſed; as if vve had no more hiſtories on our ſide, becauſe my margin cited them not. In the mean time he finds this teſtimonie of *Huntingdon* ſo too much, that he would faine ſtrip vs of it; denying peremptorily that *Huntingdon* affirmes *Anſelme* to be the firſt that forbade mariage to the Clergy. Reader, in ſtead of all other ponderations weigh the words, u *Eodem anno ad feſtum S. Michaelis tenuit Anſelmus Archiepiſcopus Concilium, apud Londoniam, in quo prohibuit*

To King *Athelſtan*, who firſt brought him from his Cell.
* The Clergie of *England* did ſo well approue theſe Monkiſh Archbiſhops, that after *Anſelme*, and *Rodulph*, the Biſhops of the Land became Suiters to the King, that they might neuer haue any Archbiſhop of *Canterbury* choſen from the Monkiſh profeſsion. *Sax. Chron. An.* 1123.
Reſut. p. 338.
t *Stella cecidit cleri, ſplendor marcet Nicolai: Stella cadens cleri, ſplendeat arce Dei, Huntingd. l. 7.*
u *Henr. Huntingd. edit Sauil. p. 378.*

vxores

vxores ſacerdotibus Anglorum, antea non prohibitas, i. *The ſame yeare; on the Feaſt of* S. *Michael, Archbiſhop* Anſelme *held a Synode at* London, *wherein hee forbade wiues to the Prieſts of England, before not forbidden*; and tell mee vvhether my Detector be true.

The vvords are too plaine; hee will wrangle yet with the ſenſe, and tels vs that the word, *Before* may ſignifie, perhaps, *Immediately before*, in the raigne of the *Williams* and not all ſucceſſion of times. It were well if he could eſcape ſo: But this ſtarting hole will not hide him. For (not to ſend him to Schoole to learne the difference betwixt *Antea* and *Dudum*, or *Pridem*) The ſame Author, in the following words, ſhewes vs the cenſures and conceits that paſſed vpon this Act, as an abſolute and vnheard-off noueltie, like as in *Germany*, the Hiſtorians brand this ſame act in *Hildebrand*, with a *noue exemplo* and *inconſiderato præiudicio*. And for the times preceding, *Polydore Virgil* giues the very ſame witneſſe. Neither let him fly for ſuccour to his *Dunſtan*, who neuer can be proued to haue prohibited the mariage of Prieſts, though he diſliked that Monaſteries and Cathedrall Churches ſhould be poſſeſſed by maried Clerkes.

Laſtly, where the teſtimonie is diſpleaſing, the vvitneſſe himſelfe muſt bee diſgraced. Curioſitie led my Detector to ſearch who this *H. Huntingdon* might be, with one inquiry he might find him to be a Canon Regular of *Auſtins* Order, and for dignity an Archdeacon; a perſon paſt exception: But for his parentage, hee went no further then to the next Leafe, to finde that he was the ſonne of a noted, and, in thoſe dayes, eminent Clergy man: His Epitaph at *Lincolne* ſhewes him to haue been the ſtarre of the Clergie, no whit dimmed in his acknowledged light, or hindred in his influence, by his coniunction in lawfull wedlocke: What better inſtance could my Refuter haue giuen againſt himſelfe? If he thinke to inſinuate that his birth made him partiall; The Reader will eaſily conſider, that if ſuch Parentage had been then accounted ſhamefull, the Hiſtorian would haue had the wit to haue ſuppreſſed it; And withall that hee durſt not; writing in the times when this thing was ſo familiarly and vniuerſally knowne, haue offered ſuch a Propoſition to the light, out of a vaine partialitie, to incurre the controlment of all eyes.

Refut. p. 343.

Vid. ſupra.

Sect. XV.

AS for our *Fabian*, if *C.E.* finde him a Merchant, I finde him to haue been Sheriffe of the Honorable Citie of *London*; A man whoſe credit would ſcorne to be poiſed with an hundred nameleſſe Fugitiues, paraſiticall petty-chapmen of the late ſmall-wares of *Rome*. Neither can the name of a Citizen diſparage him to any wiſe iudge. How many haue our times yeelded of that ranke, whom both Academicall education, and experience and trauell, and ſtudy haue wrought to an eminent perfection in all Arts, eſpecially in Mathematicks, and Hiſtory! Such was *Fabian*, whoſe fidelitie (beſides his other worths) was neuer (that I find) taxed but by this inſolent Pen that hath learned to forbeare no man; He was too old for vs to bribe, and too credible for *C.E.* to diſgrace. If hee would haue lent *Rome* but this one lye, no man had beene more authenticall; now his truth makes him fabulous *Fabian*. That one fault hath marred our Archdeacon of *Huntingdon* alſo.

Refut. p. 333.

The Story which hee tels of the Cardinall of *Crema* the Popes Legate taken in bed (after his buſie indeuours, againſt the maried Clergie) the ſame day with an Harlot, hath vndone his reputation. Why will *C. E.* ſtirre this ſinke? No man prouoked him: If hee did not long to blazon the ſhame of his friends, hee had rather ſmothered this foule occurrence; but ſince he will be medling, *Res apertiſſima negari non potuit, celari non debuit*, ſaith *Huntingdon*. *The thing was moſt openly knowne, it could not be denyed, it might not be concealed*. Yet now comes an Vpſtart-Nouice, and dares tell vs from *Baronius*, that this was a meere Fable; how publike and notorious ſoeuer *Huntingdon* makes it: with theſe men this rule is vniuerſall, whatſoeuer may tend to the diſhonour of the Church of *Rome*, is falſe and fabulous.

Refut. p. 348.

Indeed,

Indeed, I remember what their Gloſſe ſaid of old, x *Clericus amplectens mulierem, præſumitur bene agere, ſi ergo Clericus amplectitur mulierem, interpretabuitur quòd cauſa benedicendi eam, hoc faciat:* That is; *A Clergie man imbracing a woman, muſt bee preſumed to doe well; if therefore a Clerke take a woman by the middle, it muſt bee interpreted that he doth it to giue her his bleſsing.* *Perhaps, the good Legate was but beſtowing his ghoſtly bleſſing on ſo needfull a ſubiect, but that he was found in bed with her, if *C. E.* were not as ſhameleſſe as that Cardinal, or his bed-fellow, he durſt not deny; For what impudency is this, to caſt this relation only vpon *H. Huntingdon*, when ſo many vncontrolable Pens haue recorded it to the world? Men of their own ſtampe, for Religion, for Deuotion. *Matthew Paris, Raxulfus Ceſtrenſis, Roger Houeden, Polydore Virgil, Fabian, Matthæus Weſtmonaſterienſis*, otherwiſe called *Florilegus*: *Dictus* Ioannes, *qui in Concilio, &c.* ſaith he; *The ſaid* Iohn *which in the open Councell had grieuouſly condemned all the* y *Concubinary Prieſts*, was taken himſelfe in the ſame crime. Now let my Reader iudge, whether this Prieſts Truth, or that Cardinals honeſty were greater.

x *Diſt. 96. In ſcript.*

* So the Chronicle tels vs of *Adelme*, Abbot of *Malmesbury*, who when he was ſtirred to the vice of the fleſh, had wont to deſpite the Deuill, and torment himſelfe with holding a faire yong Virgin in his bed ſo long as he might lay ouer the whole Palter, *Vid. Pask. Def.* Polyd. *ſuppreſſing the name telleth the Hiſtory.*

y *Viz. the maried: ſo did the enemies of Mariage diſgracefully terme the maried Clergie, and ſo are the words of the Legate to bee vnderſtood, de latere meretricis; be then railing againſt Mariage not (whoredome properly) was deprehended in whoredome.*

Sect. XVI.

HIs third Ponderation is the ſame with the firſt; Euery thing eekes. His S. *Dunſtan* and *Anſelme, Gregory* and *Beda* are againe laid in our diſh; we cannot feed on theſe ouer-oft-ſod Coleworts. I am challenged here, to produce any Prieſt or Deacon that liued in Wedlocke before the times of *Dunſtan*; The man preſumes vpon the ſuppreſsion of Records. For one, I name him hundreds. Who were they that *Dunſtan* and his fellow-Saints found ſeated in the Cathedrall Churches of this Land? vvhom did they eiect? Were they not maried Prieſts? What did the eiected Clergy plead but ancient poſſeſsion? After that; in the Synod which Archbiſhop a *Lanfranck* held at *Wincheſter* (which I wonder my Detector would ouer-ſee: This neglect is not for nothing;) was it not decreed, that the Canons ſhould not haue Wiues, but that the Prieſts which dwelt in Townes and Villages, ſhould not bee compelled to put away their Wiues; though caution is put in for the future?

a *Ex Act. Concil. Wint. ſub. Lanfr. Martyrol. Cant.*

What doth this imply, but that in thoſe ancient Times the Engliſh Clergie were inoffenſiuely maried? To which adde that old Record from an ancient Martyrologue of the Church of *Canterbury*: Lanfrancus *Archiepiſcopus reddidit Eccleſiæ Sancti Andreæ, &c. Lanfranck Archbiſhop hath reſtored to Saint Andrewes Church; the Monaſterie of Saint Mary, with the Lands and Houſes which Liuingus Prieſt, and his Wife had in London, &c.* And before him, or *Dunſtan* either, in King *Edmunds* time, b Biſhop *Oſulphus* with *Athelme* and *Vlrick*, Laicks, thruſts out the Monks of *Eueſham*, and placed Canons (maried Prieſts) in their roome.

b *Fox Act. & Mon.*

Laſtly, *Iornalenſis* records it as King *Ina's* Law, long before theſe times; *Si Epiſcopi filiolus ſit, ſit dimidium hoc, &c.* as ſuppoſing this no other then ordinary in thoſe times.

If he be the Sonne of a Biſhop, &c.

Now let my Refuter comfort himſelfe and his Catholikes, with the weake defence of Hereſie, and the ſtrong Bulwarkes of *Romane* Truth; who in the meane time muſt be put in mind, that he puts on me the burden which ſhould lye vpon his own ſhoulders; I haue produced Hiſtories which affirme peremptorily, that the *Engliſh* Clergy were neuer forbidden to marry vntill *Anſelmes* time; it is now his taske to diſproue this aſſertion of theirs by equall authoritie to the contrarie, which till hee haue done, the day is ours.

Sect. XVII.

Refut. p. 347.

HIs fourth Ponderation, is the difficultie of this grant in King *Edwards* Parliament. And is it poſsible the man ſhould not ſee the greater difficultie that was found in the inforcement of this glorious Celibate? How *Alfere* and the Nobles diſpoſſeſſed

poſſeſſed the Monkes of *Dunſtan*; iuſtly reſtoring the maried Prieſts to their ancient right? How *Lanfranck* durſt not ſpeake it out; *Anſelme* did; but preuailed little: Let [c] *Girardus* then Archbiſhop of York witneſſe. After whom *Roger* Archbiſhop of that See (as *Neubrigenſis* records) thruſt out [d] *Anſelmes* Monkes, and ſtood for the libertie of Mariage: inſomuch as in the ſucceſsion of Times, euen by Royall leaue alſo, Mariage of ſpirituall perſons yet continued. Neither could *Anſelmes* Succeſſors, *Radulphus, Gulielmus de Turbine* and the reſt, (notwithſtanding all their Canons and practices) preuaile againſt it. How plaine is that of the [e] *Saxon* Chronicle? *Thus did the Archbiſhop of Canterbury and the Biſhops, which were in England; And yet all theſe Decrees and biddings ſtood not; All held their Wiues by the Kings leaue, euen as they did. Inſomuch as Archbiſhop* William *refer'd it to the King. The King decreed, that the Prieſts ſhould continue with their Wiues ſtill.* Neither were any thing more eaſie then to giue ſtore of inſtances in this kinde. What need I giue more then that of *Galfride* B. of *Ely*, who was auouched before the Pope himſelfe to haue maried a wife? which [f] Euangelicall excuſe (*vxorem duxit*) was made for his not appearing at *Rome* with the reſt. Of *Richard* Biſhop of *Chicheſter*. *Robert* Biſhop of *Lincolne* maried men, after theſe Decrees; yea, good Euidences of ancient Charts are ready in our hands, to ſhew the vſe and legall allowance of theſe Mariages for no leſſe then two hundred yeares after.

As for thoſe idle words which his ſawcineſſe throwes after our reuerend Martyr, Archbiſhop *Cranmer*, (whom he falſly affirme to haue beene the firſt maried Archbiſhop of this Kingdome, when as Archbiſhop *Boniface* ſate maryed in that See three hundred yeares before him) and King *Edwards* Parliament, wee anſwer them with ſilence and ſcorne. Let leeſers haue leaue to talke.

The approbation, and better expedience of ſingle life in capable ſubiects, we do willingly ſubſcribe vnto; The lawfulneſſe, yea, neceſſitie of Mariage where the gift of Continencie is denyed, our Sauiour and his choſen veſſell iuſtifie with vs. So as I ſtill conclude, *He that made mariage, ſaith it is honorable, what care wee for the diſhonour of thoſe that corrupt it?*

c *Vid. ſupra Epiſt. ad Anſel. Neubrid. l. 3. c. 5.*

d Pope *Paſchalis* writing to *Anſelme* ſaith, that there was at this time ſo great a number of Prieſts ſons in England, that the greater part of the Clergie conſiſted of them.

e *Chron. Saxon. Anno* 1129.

Chron. Iornal.

f *Habet excuſationem Euangelicam. reſp. eſt ab Epiſ. Arelat. Alexandro Pape.*

Anno 1250.

Sect. XVIII.

His laſt ponderation is leaden indeed; *That from the bickerings of our Engliſh Clergy with their* Dunſtans, *it will not follow, that Continencie was not ancient, but was repiningly, lately, vniuſtly impoſed. By this reaſon, hee will proue there was neuer Thiefe nor Malefactor in our Countrie, before the time of King* Iames; *ſince all Iudges haue yeerely bickerings with ſuch people.* Thus he. But did euer ſuch looſe Beſome ſweepe the preſſe before?

Reſut. p. 351.

C. E. *writes in the Margine, Maſter Halls looſe manner of diſputing.*

Reader, vouchſafe yet once more to caſt thine eye vpon the cloſe of my Epiſtle; Doth my argument runne thus wildly as he makes it? *The Engliſh Clergie had bickerings with their* Dunſtans, *therefore continencie was repiningly and vniuſtly impoſed?* Canſt thou thinke I haue met with a ſober Aduerſarie? My words are; *That our Hiſtories teach vs how late, how repiningly, how vniuſtly our Engliſh Clergie ſtooped vnder this yoake.* And what can his ſophiſtrie make of this? Are ye not aſhamed (ye Superiors of *Doway?*) are ye not aſhamed of ſuch a Champion; fitter for a troope of *Pigmees* to traile a reed in their bickerings with Cranes, then to be committed with any reaſonable or Scholler-like Antagoniſt? In the bickerings with his *Dunſtans*, the Patients pleaded preſcription (as we haue ſhewed out of *Malmesbury*) and taxed his Saints with noueltie; In my bickerings with him, I plead Antiquity, Scripture, Reaſon; and taxe him moſt iuſtly with impudence, and abſurditie. How well is that man, that is matcht but with an honeſt Aduerſarie?

The

The Concluſion.

Refut. p. 353, &c.

THe Concluſion followes, a fit couer for ſuch a diſh; The Reader was not weary enough, but he muſt be tyred out with a tedious recapitulation; wherein my Refuter recollects all his diſperſed folly, that it may ſhew the fairer: Telling his Proteſtant friend, what I haue bragged, vvhat I haue vndertaken, what I haue not performed; how I haue falſified, how I haue miſtaken; what himſelfe hath in all paſſages performed againſt me, how he hath anſwered, how he hath conquered; The beſt is, the Concluſion can ſhew no more then the Premiſes. By them, let me be iudged: Thoſe haue made good to my Reader, that *C. E.* hath accuſed much, and proued nothing; vanted much, and done nothing; rayled much, and hurt nothing; laboured much, and gained nothing; talked much, and ſaid nothing.

It is a large and bold word: but if any one clauſe of mine be vnproued, if any one clauſe of mine be diſproued, any one exception againſt my defence proued iuſt, any one charge of his proued true, any one falſhood of mine detected, any one argument of mine refelled, any one argument or propoſition of his not refelled: Let me goe away conuicted with ſhame. But if I haue anſwered euery challenge, vindicated euery * authoritie, iuſtified euery proofe, wiped away euery cauill, affirmed no propoſition vntruely, cenſured nothing vniuſtly; ſatisfied all his malicious obiections, and warranted euery ſentence of my poore Epiſtle: Let my apologie liue and paſſe; and let my Refuter goe as he is, *C. E. Cauillator Egregius*: Let my cauſe bee no more victorious then iuſt; and let honeſt Mariages euer hold vp their heads; in deſpite of *Rome* and Hell: With this Farewell, I leaue my Refuter, either to the acting of his vnbloody executions of the Sonne of God, or the plotting of the bloody executions of the Deputies of God, or (as it were his beſt) to the knocking of his Beads; But if he will needs be medling with his pen, and will haue me, after ſome Iubilies, to expect an anſwer to my ſixe weekes labour, I ſhall in the meane time pray, that God would giue him the grace to giue way to the knowne Truth, and ſometimes to ſay true.

* I onely except that one ſlip of my Pen, that I ſaid Gratian cited a ſentence out of Auſtin, which was indeed his owne.

Yet to gratifie my Reader at the parting, I may not conceale from him an ancient and worthy Monument, vvhich I had the fauour and happineſſe to ſee in the Inner Librarie of *Corpus Chriſti* Colledge in Cambridge; An excellent Treatiſe written (amongſt ſeuenteene other) in a faire ſet hand, by an Author of great learning and Antiquitie; He would needs ſuppreſſe his name, but deſcribes himſelfe to be *Rotomagenſis*: The time wherein it was written, appeares to bee amids the heat of contention, which was betwixt the Archbiſhop of *Canterbury* & *Yorke*, for precedency;

Of Roane in France.

* which quarrell fell betwixt *Rodulph* of *Canterbury*, and *Thurſtin* of *Yorke*, in the yeare (1114,) at which time Pope *Paſchalis* wrote to King *Henry* concerning it; and was renued after about the yeare 1175. The Diſcourſe ſhall ſpeake enough for it ſelfe.

* As alſo the contention betwixt the Church of *Roane* and *Vienna*. *Rog. Houed.*

ROTO.

ROTOMAGENSIS.
ANONYMVS.

AN LICEAT SACERDOTIBVS INIRE MATRIMONIA.

SCire volui quis primus instituit ne Sacerdotes Christiani inire deberent Matrimonia. Deus an homo? Si enim Deus, eius certe sententia & tenenda & obseruanda est cum omni veneratione & reuerentia. Si verò homo & non Deus, de corde hominis, & non ex ore Dei talis egressa est traditio: Ideoq; nec per eam salus adquiritus si obseruetur, nec amittitur si non obseruetur. Non enim est hominis saluare vel perdere aliquem pro meritis, sed Dei proprium vnius est, scilicet, quod Deus hoc instituerit, nec in veteri Testamento nec in Euangelio, nec in Apostolorum Epistolis scriptum reperitur, in quibus quicquid Deus hominibus præcepit insertum describitur. Traditio ergo hominis est, & non Dei, non Apostolorum institutio. Quemadmodum & Apostolus instituit, vt oportet Episcopum esse vnius vxoris virum. Quod minime instituisset, si adulterium esset quod Episcopus haberet simul & vxorem, & Ecclesiam quasi duas vxores, vt quidam asserunt. Quodq; de Scripturis sanctis non habet authoritatem eadem facilitate contemnitur qua dicitur. Sancta enim Ecclesia non Sacerdotis vxor, non sponsa, sed Christi est, sicut Ioannes dicit. Qui habet sponsam, sponsus est: huius inquam sponsi Ecclesia, sponsa est, & tamen huic sponsæ licet in parte inire matrimonia ex Apostolica traditione. Dicit enim Apostolus ad Cor. Propter fornicationes inquit vnusquisq; vxorem suam habeat, & cætera vsq; volo omnes homines esse sicut meipsum, sed vnusquisq; proprium donum habet à Deo, alius quidem sic, alius verò sic. Non enim omnes habent vnum donum virginitatis, scilicet, & continentiæ, sed quidam virgines sunt & continentes, quidam vero incontinentes, quibus concidit nuptias ne tentet eos Sathanas propter incontinentiam suam & in ruinam turpitudinis corruant. Sed & Sacerdotes quoq; alij quidem continentes sunt, alij vero incontinentes, & qui continentes sunt, continentiæ suæ donum à Deo consecuti sunt, sine eius dono & gratia continentes esse non possunt. Incontinentes vero hoc donum gratiæ minime percipiunt, qui cum intemperantia suæ conspersionis, tum etiam animi infirmitate per carnis desideria diffluunt. Quod nullo modo facerent, si continentiæ gratiam & virtutem à Deo percepissent. Sentiunt enim & ipsi aliam legem in membris suis repugnantem legi mentis suæ, & captiuantem eos in lege peccati, & quod nolunt agere cogentem, qui de corpore mortis huius liberantur gratia Dei. Hac itaque eos lege captiuante, & carnis concupiscentia stimulante, aut fornicari coguntur aut nubere. Quorum quid melius sit Apostolica docemur authoritate, qua dicitur, melius nubere quàm vri. Quod melius est, id certe eligendum & tenendum est: Melius est inquam nubere, quia peius est vri. Quia melius est nubere quàm vri, conueniens est incontinentibus vt nubant, non vt vrantur. Bonæ etenim sunt nuptiæ,

nuptiæ, ſicut Auguſtinus ait in libro ſuper Geneſin ad literam, in ipſis commendatur bonum naturæ quo incontinentiæ regitur prauitas, & naturæ decoratur fœcunditas. Nam vtriuſq; ſexus infirmitas propendens in ruinam turpitudinis, rectæ excipitur honeſtate nuptiarum, vt quod ſanis poſſit eſſe officium, ſit ægrotis remedium. Neque enim quia incontinentia malum eſt ideo connubium, vel quo incontinentes copulantur non eſt bonum. Imo vero non propter illud malum culpabile eſt bonum, ſed propter hoc bonum veniale eſt illud malum: quoniam id quod bonum habent nuptiæ, & quod bonæ ſunt nuptiæ, peccatum eſſe nunquam poteſt. Hoc autem tripartitum eſt, fides, proles, Sacramentum. In fide attenditur, ne præter vinculum coniugale, cum altera vel cum altero concubatur. In prole, vt amanter ſuſcipiatur, benigne ſuſcipiatur, religioſe educetur. In Sacramento, vt coniugium non ſeparetur, & demiſſus aut demiſſa ne cauſa prolis alteri coniugatur. Hæc eſt tanquam regula nuptiarum, qua vel naturæ decoratur fœcunditas, vel incontinentiæ regitur prauitas. Hanc autem regulam nuptiarum, & hoc tripartitum bonum inſtituit æterna veritas ordine decenti & lege æterna, contra quam quicquid fit, vel dicitur, vel concupiſcitur, peccatum eſt. Quod in libro contra Fauſtum Manichæum Auguſtinus teſtatur, dicens, Peccatum eſt factum, vel dictum, vel concupitum contra æternam legem. Æterna lex eſt diuina voluntas, ſiue ratio ordinem naturalem perturbari vetans, conſeruari iubens. Quicquid igitur ordinem naturalem perturbari iubet, conſeruari vetat, exercere nuptias & earum tripartitum bonum, fidem, ſcilicet, prolem & Sacramentum eos habere prohibet, & regulã illam æternæ veritatis qua naturæ decoratur fœcunditas, vel incontinentiæ regitur prauitas, eos ſoluere præcipit, &c. quibus naturalis ordo peragitur, abhominari iubet. Hoc inquam mandatum naturalem ordinem conſeruari vetat, perturbari iubet, & ideo contra æternam legem fit, & peccatum eſt: peccant enim qui mandatum tale inſtituunt, quo naturalis ordo deſtruitur. Nam etiam vt videtur, minime credunt quod de Sacerdotum filiis aſſumat Deus ad ædificandam ſupernam Ciuitatem, & ad reſtaurandum Angelorum numerum. Si enim crederent, nunquam tale mandatum inſtituerent, quia ſcienter & nimia temeritate id efficere conarentur, vt ſuperna Ciuitas nunquam proficiatur, & Angelorum numerus nunquam repararetur: ſi enim ſuperna Ciuitas de filiis etiam Sacerdotum perficienda eſt, & ſi Angelorum numerus de ipſis etiam reparandus eſt, qui hoc efficere conatur vt nulli ſint, quantum in ipſo eſt, & ſupernam ciuitatem deſtruit, & Angelorum numerus ne perficiatur efficit. Quo quod peruerſius poteſt fieri? Hoc enim fit contra voluntatem & prædeſtinationem illius, qui quæ futura ſint fecit. Fecit enim prædeſtinatione quæ futura ſunt in opere. Quicunque ergo id efficere conatur at non faciat Deus in opere qua fecit in Predeſtinatione, ipſam Prædeſtinationem Dei conatur evacuere. Si ergo Deus fecit in Prædeſtinatione, vt filii Sacerdotum futuri ſint in opere, qui hoc efficere conatur vt non futuri ſint, in opere deſtruere molitur facta Dei quod fecit prædeſtinatione, & ita prædeſtinationem Dei nititur euertere, & voluntatem Dei contraire quæ æterna eſt. Voluit enim Deus ab æterno, & ante ſæculum omnes homines creare in ſæculo, certo quidem ordine quo præcogitauit & prædeſtinauit eos ſe creaturum. Nihil enim inordinate facit, nihil in ſæculo creat, quod non ante prædeſtinatione ſuæ mentis procedente omnia ſæculo diſponendo præordinauerit. Quæcunq; ergo in hoc ſæculo ab ipſo creantur, Prædeſtinationem mentis prædiſponentem ac præordinantem omnia neceſſario ſequuntur, quod impoſsibile eſt non fieri quod Deus ab æterno voluit & præordinauit fieri. Neceſſe eſt igitur omnes homines eo ordine creari, quo voluit ab æterno & præordinauit. Alioquin non ſicut voluit Deus neq; ſicut præordinauit omnes homines ſunt creati, ſed quod hoc inconueniens eſt neceſſe eſt illos creari, ſicut voluit ab æterno & præcogitauit atq; præordinauit, quod omnia quæ voluit fecit, & nihil vnquam fecit quæ non voluit ab æterno & præcogitauit decreto certo & incommutabili. Quia nec eius voluntas irrita poteſt fieri, nec præcogitatio falli, nec præordinationes commutari. Quæ cùm ita ſint, neceſſe eſt vt ſicut Laici, ita etiam Sacerdotes de quibus homines creantur, ad ipſos creandos Miniſterium exhibeant diuinæ voluntati & præordinationi. Parentes non ſunt authores creationis filiorũ, ſed miniſtri. Qui ſi Miniſterium non exhiberent, voluntatem Dei & præcogitationem ſi poſsibile eſſet irratam facerent, ordinationique reſiſterent. Quid ſi ſcienter facerent grauius vtique delinquerent, ſi neſcienter minus non ſolum in Deum Patrem, ſed & in cœleſtem Ieruſalem ſanctorum omnium matrem, quod quantum in ipſis eſſet illos creari non

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*permitterent, ex quibus ea ædificanda & cœlestis patriæ dantia sunt præparanda. Sed ab hoc delicto defendit eos impotentia, quod non possunt voluntati Dei resistere & præordinationi contraire. Voluntas enim Dei & Prædestinatio lex æterna est, in qua omnium rerum cursus decretus est, & paradigma est, in quo omnium sæculorum forma depicta est, quod nulla ratione aboleri potest. Huic igitur ministerium non exhibere malum est, quod exhibere bonum est & maxime cum bona fit voluntate. Quod tum fit, cum parentes conueniunt causa gignendæ prolis, non appetitu exercendæ libidinis. Gignendæ prolis dico, quia & præsens Ecclesia multiplicetur, & cœlestis Ciuitas fabricetur, & electorũ numerus compleatur, quorum nihil potest fieri sine conuentione tali. Si enim primi parentes Sanctorum omnes aut continentes permansissent aut virgines, nullus Sanctorum ex eis esset natus in sæculo, nullus gloria & honore coronatus in cœlo, nullus adscitus in Angelorum numero. Sed quia inestimabile bonum est, quod sancti nati sunt in sæculo, quod gloria & honore coronantur in cœlo, & quod adsciti sunt in Angelorum numero, ex eo parentum fœcunditas beatior prædicatur, & consentus sanctior. Sic ergo melius fuit eis tales filios genuisse quam non genuisse, talemq; fructum nuptiarum protulisse, quam sine fructu continentes, aut virgines extitisse. Quamvis bonum sit quibusdam continentes esse, vel virgines, illis viz. quos Deus voluit ab æterno, & præordinauit ita creandos esse in sæculo, vt continentia vel virginitate permaneant: sicut enim voluit ab æterno, & præordinauit quosdam, ita creandos esse in sæculo, vt fructum nuptiarum faciunt & filios generent, ita etiam voluit & præordinauit ab æterno, quosdam ita creandos esse, vt in continentia vel virginitate permaneant. Et sicut illi ad creandos filios voluntati Dei & præordinationi ministeriũ exhibent, ita & isti ad conseruandã & continentiã & virginitatẽ voluntati Dei & præordinationi ministrant. Ac per hoc & illorũ fœcunditas & istorum virginitas bona est atque laudabilis, quæ si non ministeriũ exhiberet volũtati Dei & præordinationi, nec bona esset nec laudabilis. Omne enim quod voluntati Dei & præordinationi contrarium est, nec bonum est nec laudabile. Si ergo voluit Deus & prædestinauit alios futuros virgines, alios nuptiarum fructũ facientes. Si enim omnes essent virgines, nullus Sanctorum qui vel nascitur vel nasciturus sit, in hoc sæculo natus esset, vel nasciturus. Nec ipsi etiam virgines essent, quia nati non essent. Ex fœcunditate enim illorum orta est istorum virginitas. Magnum igitur bonum est fœcunditas, de qua sancta præcessit virginitas. Quia autem virgines esse debeant, & qui nuptiarum fructus facientes, docet eos verbum quod Deus seminat in cordibus illorum. In aliorum enim cordibus seminat verbum bonæ fœcunditatis nuptiarum fructum facientis, in aliorum vero cordibus seminat verbum virginitatis, * ipsi virginitatem seruare desiderant : In quibus vero verbum nuptiarum seminat, ipsi facere nuptiarum fructum appetunt.*

* Deest (opinor) pars clausulæ; Illi ergo in quibus seminat verbum virginitatis, &c.

WHICH, FOR MY COVNTRYMENS SAKE, *I haue thus Englished.*

I Would faine know who it was that first ordained, that Christian Priests might not marry, God, or Man? For, if it were God, surely, his determination is to bee held and obserued with all veneration and reuerence; But, if it were Man, and not God; and this Tradition came out of the heart of Man, not out of the Mouth of God, then neither is saluation got by it, if it be obserued, nor lost, if it be not obserued: For it doth not belong to Man either to saue or destroy any man for his merits, but it is proper only vnto God. That God hath ordained this, it it neither found written in the Old Testament, nor in the Gospell, nor in the Epistles of the Apostles, in all which is set down whatsoeuer God hath inioyned vnto men. It is therefore a Tradition of Man, and not an institution of God, nor of his Apostles: As the Apostle instituted *(rather)* that a Bishop should be the Husband of one Wife; which he would neuer haue appointed,

if it had beene adulterie for a Bishop to haue at once a Wife, and a Church, as it were two Wiues, like as some affirme: Now, that which hath not authority from the holy Scriptures, is with the same facility contemned, that it is spoken: For, the holy Church is not the Wife, not the Spouse of the Priest, but of Christ, as S. *Iohn* saith, *He that hath the Bride, he is the Bridegroome.* Of this Bridegroome, I say, is the Church the Spouse; and yet it is lawfull euen for this Spouse in part to marry, by Apostolique Tradition; For the Apostle speakes thus to the *Corinthians, because of fornications, let euery man haue his owne Wife.* And I would that all men were as I am, but euery man hath his proper gift of God, one thus, another otherwise. For, all men haue not one gift, namely, of Virginity and Continency, but some are virgins and containe; others containe not; to whom he granteth mariage, lest Sathan tempt them through their incontinency, and they should miscary in the ruine of their vncleanesse. So also of Priests, some are continent, others are incontinent; and those which are continent, haue receiued the gift of their continence from God, without whose Gift and Grace, they cannot be continent. But those which are incontinent, haue not receiued this gift of grace, but, whether by the intemperance of their humour, or the weakenesse of their mind, run out into fleshly desires; which they would in no wise doe, if they had receiued from God the Grace and Vertue of Continence. For they also which are deliuered by the Grace of God from the body of this death, feele another Law in their members rebelling against the Law of their minde, and captiuating them to the Law of sin, and compelling them to doe that which they would not. This Law therefore, holding them captiue, and this Concupiscence of the flesh prouoking them, they are compelled either to fornicate, or mary: whereof whether is the better, we are taught by the authority of the Apostle, who tels vs, *it is better to marry then to burne.* Surely, that which is the better, is to be chosen and held; now it is better to marry, because it is worse to burne; and because it is better to marry then to burne, it is conuenient for those which containe not, to marry, not to burne. *For mariage is good,* as *August* speaks in his booke (*super Genesin ad Literam*) in it is commended the good of nature, whereby the prauity of incontinence is ruled, and the furitfulnesse of Nature graced; For the weakenesse of either Sexe, declining towards the ruine of filthinesse, is well relieued by honesty of mariage, so as the same thing, which may be the office of the sound, is also the remedie vnto the sicke: Neither yet, because incontinence is euill, is therefore Mariage (euen that wherewith the Incontinent are ioyned) to be reputed not good; yea rather, not for that euill, is the good faulty, but for this good, is that euill pardonable, since that good which mariage hath, yea which mariage is, can neuer be sin. Now, this good is three fold, the Fidelity, the Fruit, the Sacrament of that estate; In the Fidelity, is regarded: That besides this bond of Mariage, there be not carnall society with any other. In the Fruit of it. That it be louingly raised and religiously bred. In the Sacrament of it, That the mariage be not separated, and that the dismissed party of either Sexe, be not ioyned to any other, no not for issues sake. This is as it were the Rule of Mariage, whereby the fruitfulnesse of Nature is graced, or the prauity of Incontinence ruled. And this Rule of Mariage, and this three-fold good, the eternall Truth hath appointed in the order of his Decree, and that eternall Law of his, against which whatsoeuer is done, spoken, or willed, is sinne; which *Augustine* in his booke against *Faustus* the *Manichee* witnesseth, saying, *Sin is either Deed, Word, or desire, against the Law Eternall.* This Eternall Law is the diuine Will or Decree, forbiding the disturbance, and commanding the preseruation of due naturall order; whatsoeuer therefore commands naturlal Order to be disturbed, forbids it to be conserued; prohibits men to vse Mariage; and to attaine to the threefold good thereof, Fidelitie, Issue, Sacrament; and commands them to breake that Rule of Eternall Truth, whereby the fruitfulnesse of Nature is graced, or the prauity of Incontinency is ruled, commands men to abhorre those things whereby naturall Order is held and maintained. This Commandement, I say, forbids naturall Order to bee obserued, commands it to bee disturbed, and therefore is against the Law of God, and by consequence, is sinne: For, they

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ſinne that ordaine ſuch a command by which naturall Order is deſtroyed.

Theſe men doe not (it ſeemes) beleeue, that of the children of Prieſts, God takes for the building of his City aboue, and for the reſtoring of the number of Angels: For, if they did beleeue it, they would neuer ordaine ſuch a Mandate, becauſe they ſhould wittingly and ouer-raſhly, goe about to effect, that the ſupernall City ſhould neuer be perfited, and the number of Angels neuer repayred. For if the ſupernall City be to be perfited euen of the ſonnes of Prieſts, and if the number of Angels be of them to be repayred, thoſe that indeuour to procure that they ſhould not be, doe (what in them lies) deſtroy the ſupernall City, and labour that the number of Angels may not be perfited; then which, what can be more peruerſely done? For this is done againſt the will and predeſtination of him which hath done thoſe things, which ſhall be; for he hath done in his predeſtination thoſe things which ſhall be in effect; whoſoeuer therefore goes about to procure that God may not in effect doe thoſe things, which he hath done in his predeſtination, goes about to make void the very predeſtination of God. If then God haue already in his predeſtination decreed, that the ſons of Prieſts ſhall once be in effect, he that goes about to procure that they may not be in effect, endeuours to deſtroy the work of God, becauſe he hath already done it in predeſtination; and ſo ſtriues to ouerthrow Gods predeſtination, and to gain-ſtand that will of God which is eternall: For God would from eternity, and before all worlds, create all men in the world, in that certaine order wherein he pre-conceiued, and predeſtinated, to create them; He doth nothing diſorderly, he createth nothing in the world which he hath not fore-ordained, by diſpoſing it in the predeſtination of his mind that went before all worlds. Whatſoeuer therefore is by him created in this world, doth neceſſarily follow the predeſtination of his mind, prediſpoſing and preordaining all things; becauſe it is impoſſible that ſhould not be done, which God from eternity hath willed and fore-ordained to be done; It is therefore neceſſary that all men ſhould be created in that very Order, wherein he willed, and from eternity fore-ordained; Or elſe, all men are not created as God would haue them, nor as he fore-ordained them; But becauſe this is inconuenient, it muſt needs bee that they are created as hee willed from eternity, and fore-thought, and fore-ordained; becauſe he hath done all things that he would, and neuer did any thing which he willed not from euerlaſting, and hath fore-conceiued in his certaine and vnchangeable Decree. For neither can his will be fruſtrated, nor his fore-thought deceiued, nor his fore-ordinations altered: Which, ſince it is ſo; needs muſt it be, that as Laicks, ſo Prieſts alſo, of whom men are created, ſhould yeeld their ſeruice to the diuine will and preordination to the creating of them. For parents are not the authors of the creation of their children, but the ſeruants; who if they ſhould not yeeld their ſeruice, they ſhould (if it were poſſible) make void the fore-thought of God, and reſiſt his ordination; which if they ſhould wittingly doe, they ſhould offend the more, if ignorantly, the leſſe; not onely againſt God the Father, but alſo againſt the heauenly Ieruſalem, the Mother of all Saints, becauſe (what in them were) they ſhould not ſuffer thoſe to be created of whom it is to be builded, and thoſe things to be prepared, whereby that Celeſtiall Country is beſtowed. But from this offence their impotence frees them, becauſe they cannot reſiſt the will of God, and croſſe his preordination. For the will and predeſtination of God is that eternall Law, in which the courſe of all things is decreed, and the patterne wherein the forme of all ages is ſet forth, which can by no meanes be defaced; Not to yeeld our ſeruice then hereunto, is euill, becauſe to yeeld it, is good, and eſpecially if it be done with a good intent, which is then done, when as Parents meet together in a deſire of propagation of iſſue, not in an appetite of exerciſing their luſt. Of propagation, I ſay, that both the preſent Church may be multiplyed, and the celeſtiall City built, and the number of the Elect made vp, none of which could be done without ſuch coniugal meeting. For if the firſt Parents of the Saints had continued all either continent or virgins, no Saint had beene borne of them in the world, none of them had beene crowned with glory and honour in heauen, none of them aſcribed into the number of Angels. But ſince it is an ineſti-

mable good, that Saints are borne in the world, that they are crowned with glory and honour in heauen, and that they are aſcribed into the number of Angels: thereupon the fruitfulneſſe of Parents is more bleſſed, and their meeting holier. So then it is better for them to haue begotten ſuch children, then not to haue begotten them, and to haue brought forth ſuch fruit of mariage, then to haue beene continent, or Virgins, without fruit. Although it is good for ſome to be continent, or virgins, namely, for them whom God eternally willed and preordained to be ſo created in the world, that they ſhould remaine either in Continence, or Virginity: For as he hath eternally willed and fore-ordained that ſome ſhould be ſo created in the world, as that they ſhould yeeld the fruit of mariage, and beget children, ſo alſo hath he willed, and from eternity fore-ordained, ſome to be ſo created, that they ſhould continue in Continencie or Virginity: And as thoſe other yeeld their ſeruice to the will and preordination of God in the creation of children; ſo theſe alſo ſerue the will and preordination of God in conſeruing their continence, and virginity; and hereupon is both the fruitfulneſſe of the one, and the Virginity of the other good, and laudable; which if it did not yeeld ſeruice to the will and preordination of God, would be neither good nor laudable: For whatſoeuer is contrary to the wil and preordination of God, is neither good nor laudable. If therefore God willed and predeſtinated ſome to be Virgins, others to yeeld the fruit of mariage, (for if all were virgins, no Saint that now is, or ſhall bee borne, ſhould either bee now or hereafter borne in the world, neither ſhould thoſe virgins be at all, becauſe they ſhould not be borne; for of the fruitfulneſſe of the one ariſes the others virginity) therefore is fruitfulneſſe a great good, from which holy virginity hath proceeded: now that there ſhould be ſome virgins, and others that ſhould beare the fruits of mariage, the word which God ſoweth in their hearts, teacheth vs. For in the hearts of ſome he ſoweth the word of good fruitfulneſſe, yeelding the encreaſe of mariage, and in the hearts of others he ſowes the word of virginity; Thoſe then in whom hee ſowes the the word of virginity, they deſire to keepe virginity, but thoſe in whom hee ſowes the word of mariage, they deſire to yeeld the fruit of mariage.

WHERETO I WILL ADDE FOR Concluſion the wiſe and ingenuous iudgement of *Eraſmus Roterodamus*; The rather, becauſe it pleaſed my Refuter to lay this worthy Author in our diſh.

In his Epiſtle to Chriſtopher *Biſhop of* Baſil, *concerning humane Conſtitutions, Thus he writes.*

Habetur Tomo nono Op. Eraſ. pag. 982.

Nam in totum quæ ſunt humani iuris, quemadmodum, in morbis remedia, &c.

FOr thoſe things which are altogether of humane conſtitution, muſt (like to remedies in diſeaſes) be attempered to the preſent eſtate of matters and times. Thoſe things which were once religiouſly inſtituted, afterwards according to occaſion, and the changed quality of manners and times, may be with more Religion and Piety abrogated; which yet is not to bee done by the temerity of the people, but by the authority of Gouernors; that tumult may be auoyded; and that the publicke cuſtome may be ſo altred, that concord may not be broken: the very ſame is perhaps to be thought concerning the Mariage of Prieſts of old, as there was

great paucity of Priests, so great Pietie also; They, that they might more freely attend those holy Seruices, made themselues chaste of their owne accord. And so much were those Ancients affected to Chastitie, that they would hardly permit Mariage vnto that Christian, whom his Baptisme found single, but a second Mariage yet more hardly: And now that which seemed plausible in Bishops and Priests, was translated to Deacons, and at last to Sub-Deacons: which voluntarily-receiued custome was confirmed by the authority of Popes. In the meane time, the number of Priests increased, and their Pietie decreased. How many swarmes of Priests are maintained in Monasteries and Colledges? and amongst them how few are there that liue chastly? I speake of them which doe publikely keepe Concubines in their houses, in stead of their Wiues. I doe not now meddle with the mysteries of their more secret lusts; I onely speake of those things which are most notoriously knowne to the World: And yet, when we know these things, how easie are we to admit men into holy Orders, and how difficult in releasing this constitution of single life? when as contrarily S. Paul teaches, that hands must not be rashly laid vpon any; and more then once hath prescribed what manner of men Priests and Deacons ought to be, but of their single life, neither Christ, nor his Apostles, hath euer giuen any Law in the holy Scriptures. Long since hath the Church abrogated the nightly Vigils at the Tombes of Martyrs, which yet had been receiued by the publike custome of Christians, and that for diuers Ages; Those Fasts which were wont to continue till the euening, it hath transferred to noon; and many other things hath it changed according to the occasions arising: And why then doe we so obstinately vrge this humane constitution, especially when so many causes perswade vs to an alteration? For first a great part of our Priests liues with an ill name; and with an vnquiet conscience handleth those holy Mysteries; And then the fruit of their labours (for the most part) is vtterly lost, because their doctrine is contemned of their people by reason of their shamefull life. Whereas, if Mariage might be yeelded to those which doe not containe, both they would liue more quietly, and should preach Gods Word to the people with authority, and might honestly bring vp their children, neither should the one of them bee a mutuall shame to other, &c.

Inter hos quanta raritas eorum qui caste viuunt?

Nec enim attingo nunc secretiorum libidinum mysteria, &c.

Cur hic humanã constitutionem vrgemus tam obstinatè, præsertim cùm tot causæ suadeant mutationem? Primùm enim magna pars Sacerdotum viuit cum malâ famâ; parumque requieta conscientia tractat illa sacrosancta mysteria, &c.

FINIS.

A BRIEFE SVMME OF THE Principles of Religion, fit to be knowne of ſuch as would addreſſe themſelues to Gods TABLE.

Q. *OW many things are required of a Chriſtian?*
A. Two: Knowledge and Practice.
Q. *What are we bound to know?*
A. God and our ſelues.
Q. *What muſt we know of God?*
A. What one he is, and what he hath done.

Q. *What is God?*

A. He is one Almightie and infinite Spirit, Father, Sonne, and Holy Ghoſt.

Q. *What hath he done?*

A. He hath made all things, he gouerneth and preſerueth all things, and hath eternally decreed how all things ſhall bee done, and hath reuealed his will to vs in his Word?

Q. *What more muſt we know concerning God and his actions?*

A. That God the Son, Chriſt Ieſus, tooke our nature vpon him, dyed for our redemption, roſe again, and now liueth glorioufly in Heauen, making interceſſion for vs.

Q. *Thus much concerning God: What muſt we know of our ſelues?*

A. What we were, what we are, and what we ſhall be.

Q. *What were we?*

A. We were made at firſt perfect and happy, according to Gods Image, in knowledge, in holineſſe, in righteouſneſſe.

Q. *What are we now?*

A. Euer ſince the fall of our firſt Parents, we are all naturally the ſonnes of wrath, ſubiect to miſery and death: But thoſe whom God chooſeth out to himſelfe, are in part renewed through grace, and haue the Image of God in part repaired in them.

Q. *What ſhall we be?*

A. At the general reſurrection of all fleſh, thoſe which were in part renewed here, ſhall be fully perfited and glorified in body and ſoule: thoſe which haue liued and dyed in their ſinnes, ſhall be iudged to perpetuall torments.

Q. *Thus much for our knowledge: Now for our practice what is required of vs?*

A. Due obedience and ſeruice to God, both in our ordinary courſe of life, and alſo in the ſpeciall exerciſes of his worſhip.

Q. *What is that obedience which is required of vs in the ordinary courſe of our life?*

A. It

A. It is partly preſcribed vs by the Law, and partly by the Goſpell.

Q. What doth the Law require?

A. The Law contained in Ten Commandements, enioyneth vs all piety to God, and all iuſtice and charity to our neighbour.

Q. What doth the Goſpell require?

A. Faith in Lord Ieſus, with the fruit of it, Repentance; as our onely remedie for the breach of the Law.

Q. What is faith?

A. The affiance of the ſoule vpon Chriſt Ieſus, depending vpon him alone for forgiueneſſe and ſaluation.

Q. What is Repentance?

A. An effectuall breaking off our old ſinnes, with ſorrow and deteſtation, and an earneſt purpoſe and endeuour of contrary obedience.

Q. Thus much of our obedience in the whole courſe of life: What are the ſeruices required more ſpecially in the immediate exerciſes of Gods worſhip?

A. They are chiefly three: firſt, Due hearing and reading the Word: ſecondly, Receiuing the Sacraments: thirdly, Prayer.

Q. Which call you the Word of God?

A. The holy Scriptures contained in the Old and New Teſtament.

Q. How many Sacraments are there?

A. Two: Baptiſme, and the Lords Supper.

Q. What is the vſe of Baptiſme?

A. By water, waſhing the body to aſſure vs that the blood of Chriſt, applied to the ſoule of euery beleeuer, clenſeth him from his ſinnes.

Q. What is the vſe of the Lords Supper?

A. To be a ſigne, a ſeale, a pledge, vnto vs of Chriſt Ieſus giuen for vs, & giuen to vs.

Q. What ſignifies the Bread and wine?

A. The body and blood of Chriſt, broken and powred out for our redemption.

Q. What is required of euery Receiuer?

A. Vpon paine of iudgement, that he prepare himſelfe by examination.

Q. Whereof muſt a man examine himſelfe?

A. Whether hee find in himſelfe, firſt Competent knowledge: ſecondly, A true (though weake) Faith: thirdly, Vnfained repentance for his ſinnes: fourthly, Charity, and readineſſe to forgiue: fiftly, An hungring deſire to this Sacrament: ſixtly, A thankfull heart for Chriſt, and it.

Q. What is Prayer?

A. A calling vpon God through Chriſt for a ſupply of all our wants, and praiſing him for all his bleſſing.

FINIS.

Contemplations
VPON THE
PRINCIPALL
PASSAGES OF THE
Holy Storie.

The first Volume
IN FOVRE BOOKES.
By I.H. D.D.

LONDON,
Printed for THO: PAVIER,
MILES FLESHER, and
Iohn Haviland.

1625.

Contemplations

UPON THE PRINCIPALL PASSAGES Of The Holy Story.

The Fifth Volume.

In Divers Poems.

By H. D.

Printed for Thos. Parkhurst
Mdcxcv.

Contemplations.

THE FIRST BOOKE.

The Creation of the World.
Man.
Paradiſe.
Cain *and* Abel.
The Deluge.

By Ios. Hall, D. of Diuinitie, and Deane *of* Worcester.

London,
Printed for Thomas Pavier, Miles Flesher, and *John Haviland*. 1624.

TO

THE RIGHT HONOVRABLE,

THOMAS,

EARLE OF EXCETER, ONE OF HIS MAIESTIES MOST Honorable Priuy Councell; All Grace *and Happineſſe.*

RIght Honorable:

I Knew I could not beſtow my thoughts better then vpon Gods owne Hiſtorie, ſo full of edification and delight: which I haue in ſuch ſort indeuoured to doe, that I ſhall giue occaſion to my Reader of ſome Meditations, which perhaps hee would haue miſſed. Euery helpe in this kinde deſerues to be precious. I preſent the firſt part to your Honour, wherein you ſhall ſee the World both made, and ſmothered againe: Man

in the glory of his Creation, and the ſhame of his fall: Paradiſe at once made and loſt. The firſt Man killing his ſeede, the ſecond his brother. If in theſe I ſhall giue light to the thoughts of any Reader, let him with mee giue the praiſe to him from whom that light ſhone forth to me. To whoſe grace and protection I humbly commend your Lordſhip:

as

Your Honours vnfainedly deuoted

in all obſeruance and dutie,

IOS. HALL.

CON-

Contemplations.

THE FIRST BOOKE.

The Creation.

HAT can I ſee, O God, in thy creation, but miracles of wonders? Thou madeſt ſomthing of nothing, and of that ſomething all things. Thou vvhich waſt without a beginning, gaueſt a beginning to Time, and to the World in time. It is the praiſe of vs men, if vvhen we haue Matter, wee can giue faſhion: thou gaueſt a being to the Matter, without forme; thou gaueſt a forme to that Matter, and a glory to that Forme. If wee can but finiſh a ſlight and vnperfect Matter according to a former patterne, it is the height of our skill: but to begin that which neuer was, whereof there was no example, whereto there was no inclination, wherein there was no poſsibilitie of that which it ſhould be, is proper only to ſuch power as thine; the infinite power of an infinite Creator: with vs, not ſo much as a thought can ariſe without ſome Matter; but here with thee, all Matter ariſes from nothing. How eaſie is it for thee to repaire all out of ſomething, which couldeſt thus fetch all out of nothing? wherein can wee now diſtruſt thee, that haſt proued thy ſelfe thus Omnipotent? Behold: to haue made the leaſt Clod of nothing, is more aboue vvonder, then to multiply a World; but now the Matter doth not more praiſe thy power, then the Forme thy wiſdome: what beauty is here? vvhat order? what order in working? vvhat beauty in the worke.

Thou mighteſt haue made all the World perfect in an inſtant, but thou wouldeſt not. That Will which cauſed thee to create, is reaſon enough why thou didſt thus create. How ſhould we deliberate in our actions, which are ſo ſubiect to imperfection? ſince it pleaſed thine infinite perfection (not out of neede) to take leaſure. Neither did thy wiſdome herein proceede in time onely, but in degrees: At firſt thou madeſt nothing abſolute; firſt thou madeſt things which ſhould haue being vvithout Life; then thoſe which ſhould haue life and being; laſtly, thoſe which haue Being, Life, Reaſon: So we our ſelues in the ordinary courſe of generation, firſt liue the life of Vegetation, then of Senſe, of Reaſon afterwards. That inſtant wherein the Heauen and the Earth were created in their rude Matter, there was neither Day nor Light, but preſently thou madeſt both Light and Day. Whiles we haue this example of thine, how vainely do we hope to be perfect at once? It is well for vs, if through many degrees vvee can riſe to our conſummation.

But (alas) vvhat was the very Heauen it ſelfe without Light? how confuſed? how formleſſe? like to a goodly Body vvithout a Soule, like a ſoule without thee. Thou art Light, and in thee is no darkneſſe. Oh how incomprehenſibly glorious is the light that is in thee, ſince one glimpſe of this created light, gaue ſo liuely a glory to all thy workmanſhip! This, euen the brute Creatures can behold; That, not the very Angels. That ſhines forth onely to the other ſupreme World of immortalitie, this to the baſeſt part of thy creation. There is one cauſe of our darkneſſe on earth, and of the vtter darkneſſe in Hell; the reſtraint of thy light. Shine thou, O God, into the vaſt corners of my ſoule, and in thy light I ſhall ſee light.

But whence, O God, was that firſt light? the Sunne was not made till the fourth day; light the firſt. If man had been, he might haue ſeene all lightſome; but whence it had comne he could not haue ſeene; as in ſome great Pond, we ſee the bankes full, we ſee not the Springs from vvhence that water ariſeth. Thou madeſt the Sunne, madeſt the Light, vvithout the Sunne, before the Sunne, that ſo Light might depend vpon thee, and not vpon thy Creature. Thy power will not be limited to meanes. It was eaſie to thee to make an Heauen without Sunne, Light vvithout an Heauen, Day without a Sunne, Time without a day: It is good reaſon thou ſhouldeſt be the Lord of thine owne workes: All meanes ſerue thee: vvhy doe we weake vvretches diſtruſt thee, in the want of thoſe meanes, vvhich thou canſt either command, or forbeare? How plainly wouldeſt thou teach vs, that we Creatures need not one another, ſo long as we haue thee? One day we ſhall haue light againe, vvithout the Sun. Thou ſhalt be our Sunne; thy preſence ſhall be our light: Light is ſowne for the righteous. The Sun and Light is but for the World below it ſelfe; thine onely for aboue. Thou giueſt this light to the Sunne, vvhich the Sunne giues to the World: That light which thou ſhalt once giue vs, ſhall make vs ſhine like the Sunne in glory.

Now this light which for three daies was thus diſperſed through the whole heauens, it pleaſed thee at laſt to gather and vnite into one body of the Sun. The whole Heauen was our Sun, before the Sun was created: but now one Starre muſt be the Treaſury of Light to the Heauen and Earth. How thou loueſt the vnion and reduction of all things of one kind to their own head and centre: ſo the Waters muſt by thy command be gathered into one place, the ſea; ſo the vpper Waters muſt be ſeuered by theſe Aerie limits from the lower: ſo heauy ſubſtances haſten downeward, and light mount vp: ſo the generall light of the firſt dayes muſt be called into the compaſſe of one Sunne, ſo thou wilt once gather thine Elect, from all coaſts of Heauen, to the participation of one glory. Why doe we abide our thoughts and affections ſcattered from thee, from thy Saints, from thine anointed? Oh let this light which thou haſt now ſpread abroad in the hearts of all thine, once meet in thee: We are as thy Heauens in this their firſt imperfection; be thou our Sunne, vnto which our light may be gathered.

Yet this light was by thee inter-changed with darknes, which thou mightſt as eaſily haue commanded to be perpetuall. The continuance, euen of the beſt things, cloyeth, & wearieth: there is nothing but thy ſelfe, wherin there is not ſatiety. So pleaſing is the viciſſitude of things, that the inter-courſe euen of thoſe occurrents which in their own nature are leſſe worthy, giues more contentment, then the vn-altered eſtate of better. The day dyes into night; and riſes into the morning againe, that we might not expect any ſtability here below, but in perpetuall ſucceſſions: It is alwayes day with thee aboue: the night ſauoureth only of mortality: Why are we not here ſpiritually as we ſhall be hereafter? Since thou haſt made vs Children of the light, and of the day, teach vs to walke euer in the light of thy preſence, not in the darkneſſe of error and vnbeliefe.

Now in this thine inlightned frame, how fitly, how wiſely are all the parts diſpoſed; that the Method of the Creation might anſwer the Matter, and the Forme both. Behold all purity aboue; below, the dregs and lees of all. The higher I goe, the more perfection; each Element ſuperior to other, not more in place then dignity; that by theſe ſtaires of aſcending perfection, our thoughts might climbe vnto the top of all glory, and might know thine imperiall Heauen no leſſe glorious aboue the viſible, then thoſe

aboue

aboue the earth. Oh how miſerable is the place of our pilgrimage, in reſpect of our home! Let my ſoule tread awhile in the ſteps of thine owne proceedings; and ſo thinke as thou wroughteſt: When we vvould deſcribe a man, vve begin not at the feet, but the head: The head of thy Creation is the heauen; how high? how ſpacious? how glorious? It is a wonder that we can looke vp to ſo admirable a height, and that the very eye is not tyred in the way. If this aſcending line could be drawn right forwards, ſome that haue calculated curiouſly, haue found it fiue hundred yeares iourney vnto the ſtarrie Heauen. I doe not examine their Art; O Lord, I vvonder rather at thine, which haſt drawne ſo large a line about this little point of earth: For in the plaineſt rules of Art and experience, the Compaſſe muſt needs be ſix times as much as halfe the height. We thinke one Iland great, but the Earth vnmeaſurably. If wee were in that Heauen with theſe eyes, the whole earth (were it equally inlightned) would ſeeme as little to vs, as now the leaſt Starre in the firmament ſeemes to vs vpon earth: And indeed, how few Starres are ſo little as it? And yet how many void and ample ſpaces are there beſide all the Starres? The hugeneſſe of this thy worke, O God, is little inferiour for admiration to the maieſty of it. But oh what a glorious heauen is this which thou haſt ſpred ouer our heads? With how precious a Vault haſt thou walled in this our inferiour world? What vvorlds of light haſt thou ſet aboue vs? Thoſe things which we ſee are wondrous; but thoſe which wee beleeue and ſee not, are yet more. Thou doſt but ſet out theſe vnto view, to ſhew vs what there is within. How proportionable are thy workes to thy ſelfe? Kings erect not cottages, but ſet forth their magnificence in ſumptuous buildings: ſo haſt thou done, O King of glory. If the loweſt pauement of that Heauen of thine be ſo glorious, what ſhall wee thinke of the better parts yet vnſeene? And if this Sun of thine be of ſuch brightneſſe and maieſtie, oh what is the glory of the Maker of it? And yet if ſome other of thy Starres were let downe as low as it, thoſe other Starres would be Sunnes to vs; which now thou hadſt rather to haue admired in their diſtance. And if ſuch a skie be prepared for the vſe and benefit euen of thine Enemies alſo vpon Earth, how happy ſhall thoſe eternall Tabernacles be, which thou haſt ſequeſtred for thine owne?

Behold then in this high and ſtately building of thine, I ſee three ſtages; This loweſt Heauen for Fowles, for Vapours, for Meteors: The ſecond, for the Starres: The third, for thine Angels and Saints. The firſt is thine outward Court, open for all: The ſecond is the body of thy couered Temple, wherein are thoſe Candles of Heauen perpetually burning: The third is thine Holy of Holies. In the firſt is Tumult and Vanity: In the ſecond, Immutability and Reſt: In the third, Glory and Bleſſedneſſe. The firſt we feele; the ſecond wee ſee; the third we beleeue. In theſe two lower is no felicitie; for neither the Fowles, nor Starres are happy. It is the third Heauen alone, where thou, O bleſſed Trinity, enioyeſt thy ſelfe, and thy glorified ſpirits enioy thee. It is the manifeſtation of thy glorious preſence that makes Heauen to be it ſelfe. This is the priuiledge of thy Children: that they here ſeeing thee (which art inuiſible) by the eye of faith, haue already begunne that heauen which the perfect ſight of thee ſhall make perfect aboue. Let my ſoule then let theſe heauens alone, till it may ſee, as it is ſeen. That wee may deſcend to this loweſt and meaneſt Region of Heauen, wherewith our ſenſes are more acquainted; What maruels doe euen here meet with vs? There are thy Clouds thy bottles of raine, Veſſels as thinne as the liquor which is contained in them: there they hang, and moue, though weighty with their burden: How they are vpheld, and why they fall, here, and now, we know not, and wonder. Theſe thou makeſt one while as ſome Aerie Seas to hold water: another while, as ſome Aerie Furnaces, whence thou ſcattereſt thy ſudden fires vnto all the parts of the Earth, aſtoniſhing the World with the fearfull noyſe of that eruption: out of the midſt of water thou fetcheſt fire; and hard ſtones out of the midſt of thin vapours; another while, as ſome ſteele-glaſſes, wherein the Sunne lookes and ſhewes his face in the variety of thoſe colours which he hath not; There are thy ſtreames of light, blazing and falling Starres, fires darted vp and downe in many formes, hollow openings, and (as it were) Gulfes in the skie, bright circles

circles about the Moone, and other Planets, Snowes, Haile: In all which it is enough to admire thine hand, though we cannot search out thine action. There are thy subtill Windes, which we heare and feele, yet neither can see their substance, nor know their causes: whence and whither they passe, and what they are thou knowest. There are thy Fowles of all shapes, colours, notes, natures: whilst I compare these with the inhabitants of that other heauen, I finde those Starres, and spirits like one another: These Meteors and fowles, in as many varieties, as there are seuerall creatures. Why is this? Is it because Man (for whose sake these are made) delights in change; thou in constancie? Or is it, that in these thou mayest shew thine owne skill, and their imperfection? There is no variety in that which is perfect, because there is but one perfection; and so much shall we grow nearer to perfectnesse, by how much wee draw nearer to vnity, and vniformitie. From thence, if wee goe downe to the great deepe, the Wombe of moisture, the Well of fountaines, the great Pond of the world; wee know not whether to wonder at the Element it selfe, or the ghests which it containes. How doth that sea of thine roare, and fome, and swell, as if it would swallow vp the earth? Thou stayest the rage of it by an insensible violence; and by a naturall miracle confinest his waues; vvhy it moues, and why it stayes, it is to vs equally wonderfull: what liuing Mountaines (such are thy Whales) rowle vp and downe in those fearfull billowes: for greatnesse of number, hugenesse of quantitie, strangenesse of shapes, varietie of fashions, neither aire nor earth can compare vvith the vvaters. I say nothing of thy hid treasures which thy vvisedome hath reposed in the bowels of the earth and sea; How secretly, and how basely are they laid vp? secretly, that we might not seeke them; basely, that vve might not ouer-esteeme them: I need not digge so low as these metals, mineries, quarries, vvhich yeeld riches enough of obseruation to the soule. How many millions of vvonders doth the very face of the earth offer me; Which of these Herbs, Flowres, Trees, Leaues, Seeds, Fruits, is there; what Beast, what Worme, vvherein we may not see the footsteps of a Deity? Wherein wee may not reade infiniteness of power, of skill: and must be forced to confesse, that hee vvhich made the Angels and Starres of heauen, made also the vermine on the earth? O God, the heart of man is too strait to admire enough, euen that vvhich he treads vpon! What shall wee say to thee the Maker of all these? O Lord, how vvonderfull are thy vvorkes in all the world? In wisedome hast thou made them all. And in all these thou spakest, and they were done. Thy vvill is thy word, and thy word is thy deed. Our tongue, and hand, and heart are different: all are one in thee; which are simply one, and infinite. Here needed no helpes, no instruments: what could be present with the Eternall? what needed, or vvhat could be added to the infinite? Thine hand is not shortned, thy word is still equally effectuall; say thou the word, and my soule shall be made new againe: say thou the word, and my body shall be repaired from his dust. For all things obey thee; O Lord, why doe I not yeeld to the word of thy councell; since I must yeeld, as all thy creatures, to the word of thy command.

Of Man.

BVT (O God) what a little Lord hast thou made ouer this great World? The least corne of sand is not so small to the whole Earth, as Man is to the Heauen: vvhen I see the Heauens, the Sunne, Moone, and Starres; O God, what is man? who would thinke thou shouldst make all these Creatures for one? and that one, vvell-neere the least of all? Yet none, but he, can see what thou hast done; none but he can admire, and adore thee in what he seeth; how had he need to do nothing but this, since he alone must do it? Certainly, the price

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and vertue of things consist not in the quantity: one diamond is more worth then many Quarries of stone, one Loadstone hath more vertue then Mountaines of earth: It is lawfull for vs to praise thee in our selues: All thy creation hath not more wonder in it, then one of vs: other Creatures thou madest by a simple command; Man, not without a diuine consultation: others at once; Man, thou didst first forme, then inspire: others in seuerall shapes like to none but themselues; Man, after thine owne Image: others with qualities fit for seruice; Man, for dominion. Man had his name from thee; They had their names from Man. How should we be consecrated to thee aboue all others, since thou hast bestowed more cost on vs then others? What shall I admire first? Thy prouidence in the time of our Creation? Or thy power and wisedom in the act? First, thou madest the great house of the World, and furnishedst it: then thou broughtest in thy Tenant to possesse it. The bare vvalls had been too good for vs, but thy loue vvas aboue our desert: Thou that madest ready the Earth for vs before we were, hast by the same mercy prepared a place in heauen for vs whiles wee are on earth. The stage was first fully prepared, then was Man brought forth thither, as an Actor, or Spectator: that he might neither be idle nor discontent: behold, thou hadst addressed an earth for vse, an Heauen for contemplation: after thou hadst drawne that large and reall Map of the World; thou didst thus abridge it into this little table of Man; hee alone consists of Heauen and Earth; Soule and Body. Euen this earthly part, which is vile in comparison of the other; as it is thine (O God) I dare admire it, though I can neglect it as mine owne; for lo, this heape of Earth hath an outward reference to Heauen: other Creatures grouell downe to their earth, and haue all their senses intent vpon it; this is reared vp towards Heauen, and hath no more power to looke beside Heauen, then to tread beside the Earth. Vnto this, euery part hath his wonder. The head is neareſt to heauen, as in place, so in resemblance; both for roundnesse of figure, & for those diuine ghests which haue their seat in it; There dwell those maiesticall Powers of reason, which make a Man; all the senses as they haue their originall from thence, so they doe all agree there to manifest the vertue: how goodly proportions hast thou set in the face? such as tho oft times we can giue no reason when they please, yet transport vs to admiration. What liuing glasses are those which thou hast placed in the midst of this visage, whereby all obiects from far are clearely represented to the mind? and because their tendernes lies open to dangers, how hast thou defenced them with hollow bones, and with prominent browes, and lids? And lest they should be too much bent on vvhat they ought not, thou hast giuen them peculiar nerues to pull them vp towards the seat of their rest. What a tongue hast thou giuen him; the instrument not of taste only, but of speech; how sweet & excellent voices are formed by that little loose filme of flesh? what an incredible strength hast thou giuen to the weake bones of the iawes? What a comely and towre-like necke, therefore most sinewy, because smallest? And lest I be infinite, what able armes and actiue hands hast thou framed him, whereby he can frame all things to his owne conceit? In euery part, beauty, strength, conuenience meet together. Neither is there any whereof our weakneſse cannot giue reason, why it should be no otherwise. How hast thou disposed of all the inward vessels, for all offices of life, nourishment, egestion, generation? No veine, sinew, arterie is idle. There is no piece in this exquisite frame, whereof the place, vse, forme, doth not admit wonder, and exceed it: Yet this body if it be compared to the soule, what is it, but as a clay wall that encompasses a treasure; as a woodden boxe of a Ieweller; as a coorse case to a rich instrument; or as a maske to a beautifull face? Man was made last, because he was worthiest. The soule was inspired last, because yet more noble; If the body haue this honor to be the companion of the Soule, yet withall it is the drudge. If it bee the instrument, yet also the clog of that diuine part. The companion for life, the drudge for seruice, the instrument for action, the clog in respect of contemplation. These externall workes are effected by it, the internall which are more noble, hindered; contrary to the bird which sings most in her cage, but flyes most and highest at libertie. This my soule teaches me of it selfe, that it selfe cannot conceiue how capable, how actiue it is. It can passe by her nimble

nimble thoughts from heauen to earth in a moment: it can be all things, can comprehend all things; know that which is; and conceiue that which neuer was, neuer ſhal be: Nothing can fill it, but thou which art infinite: nothing can limit it, but thou which art euery-where. O God which madeſt it, repleniſh it, poſſeſſe it, dwel thou in it, which haſt appointed it to dwell in clay. The bodie was made of earth common to his fellowes; the ſoule inſpired immediately from God. The body lay ſenſeleſſe vpon the earth like it ſelfe: the breath of liues gaue it what it is; and that breath was from thee. Senſe, motion, reaſon, are infuſed into it, at once. From whence then was this quickening breath? No ayre, no earth, no water was here vſed to giue helpe to this Worke: Thou that breathedſt vpon man, and gaueſt him the Holy Spirit; didſt alſo breathe vpon the bodie, and gaueſt it a liuing Spirit; we are beholden to nothing but thee for our ſoule. Our fleſh is from fleſh; our ſpirit is from the God of ſpirits. How ſhould our ſoules riſe vp to thee, and fixe themſelues in their thoughts vpon thee, who alone created them in their infuſion, and infuſed them in their creation? How ſhould they long to returne backe to the Fountaine of their being, and Author of being glorious? Why may wee not ſay that this ſoule as it came from thee, ſo it is like thee? as thou, ſo it, is one, immateriall, immortall, vnderſtanding ſpirit, diſtinguiſhed into three powers, which all make vp one ſpirit. So thou the vviſe Creator of all things, wouldeſt haue ſome things to reſemble their Creator. Theſe other creatures are all body; Man is body and ſpirit; the Angels are all ſpirit, not without a kind of ſpirituall compoſition; Thou art alone after thine owne manner, ſimple, glorious, infinite; no creature can bee like thee in thy proper being; becauſe it is a creature; How ſhould our finite, weake compounded nature, giue any perfect reſemblance of thine? Yet of all viſible creatures thou vouchſafeſt Man the neereſt correſpondence to thee: not ſo much in the naturall faculties, as in thoſe diuine graces, vvherewith thou beautifieſt his ſoule.

Our knowledge, holineſſe, righteouſneſſe, vvas like the firſt copie from which they were drawne. Behold, we were not more like thee in theſe, then now we are vnlike our ſelues in their loſſe. O God, we now praiſe our ſelues to our ſhame, for the better wee were, we are the vvorſe; as the ſonnes of ſome prodigall, or tainted Anceſtors, tell of the Lands, and Lordſhips which were once theirs. Onely doe thou vvhet our deſires anſwerably to the readineſſe of thy mercies, that we may redeeme what we haue loſt; that we may recouer in thee, what we haue loſt in our ſelues. The fault ſhall be ours, if our damage proue not beneficiall.

I doe not finde, that Man thus framed, found the want of an helper. His fruition of God gaue him fulneſſe of contentment; the ſweetneſſe which hee found in the contemplation of this new workmanſhip, and the glory of the Author, did ſo take him vp, that he had neither leiſure nor cauſe of complaint. If Man had craued an helper, hee had grudged at the condition of his Creation, and had queſtioned that which he had; perfection of being. But hee that gaue him his being, and knew him better then himſelfe, thinkes of giuing him comfort in the creature, whiles hee ſought none but in his Maker: He ſees our wants, and fore-caſts our reliefe, when wee thinke our ſelues too happy to complaine: How ready will he be to help our neceſſities, that thus prouides for our perfection?

God giues the nature to his creatures: Man muſt giue the name; that hee might ſee they were made for him, they ſhall be to him, what he will. In ſtead of their firſt homage, they are preſented to their new Lord, and muſt ſee of whom they hold. He that was ſo carefull of mans ſoueraigntie in his innocence, how can hee be careleſſe of his ſafety in his renovation?

If God had giuen them their names, it had not bin ſo great a praiſe of *Adams* memory to recall them, as it was now of his iudgement (at firſt ſight) to impoſe them: he ſaw the inſide of all the creatures at firſt; (his Poſteritie ſees but their skins euer ſince;) and by this knowledge he fitted their names to their diſpoſitions. All that he ſaw, were fit to be his ſeruants, none to be his companions. The ſame God that findes the want, ſupplyes it. Rather then Mans innocencie ſhall vvant an outward comfort, God will

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begin a new creation. Not out of the Earth, which was the matter of Man, not out of the inferiour creatures, which were the seruants of Man, but out of himselfe for dearenesse, for equalitie. Doubtlesse such was Mans power of obedience, that if God had bidden him yeeld vp his rib, waking, for his vse, he had done it cheerefully: but the bounty of God was so absolute, that he would not so much as consult with mans will, to make him happy. As man knew not while he was made, so shall he not know while his other selfe is made out of him: that the comfort might be greater, which was seen before it was expected.

If the Woman should haue beene made, not without the paine or will of the Man, shee might haue beene vpbraided with her dependance, and obligation. Now she owes nothing but to her Creator: The ribbe of *Adam* sleeping, can challenge no more of her, then the earth can of him. It was an happy change to *Adam*, of a rib, for an helper; what helpe did that bone giue to his side? God had not made it, if it had been superfluous: and yet if Man could not haue been perfect without it, it had not beene taken out.

Many things are vsefull and conuenient, which are not necessarie: and if God had seene Man might not want it, how easie had it beene for him, which made the Woman of that bone, to turne the flesh into another bone? But hee saw man could not complaine of the want of that bone, which he had so multiplyed, so animated.

O God, wee can neuer be losers by thy changes, wee haue nothing but what is thine: take from vs thine owne, when thou wilt, wee are sure thou canst not but giue vs better.

Of Paradise.

MAn could no sooner see, then hee saw himselfe happy: His eye-sight and reason were both perfect at once, and the obiects of both were able to make him as happy as he would. When hee first opened his eyes, hee saw heauen aboue him, earth vnder him, the creatures aboue him, God before him, hee knew what all these things meant, as if he had beene long acquainted with them all: Hee saw the heauens glorious, but farre off: his Maker thought it requisite to fit him with a Paradise nearer home. If God had appointed him immediately to heauen, his body had beene superfluous; It was fit his body should be answered with an earthen Image of that heauen, which was for his soule: had Man beene made onely for contemplation, it would haue serued as well to haue beene placed in some vast desart, on the top of some barren Mountaine; But the same power which gaue him a heart to meditate, gaue him hands to worke; and worke fit for his hands. Neither was it the purpose of the Creator, that Man should but liue: pleasure may stand with innocence; he that reioyced to see all he had made to bee good, reioyceth to see all that hee had made to be well. God loues to see his creatures happy; Our lawfull delight is his: they know not God, that thinke to please him with making themselues miserable.

The Idolaters thought it a fit seruice for *Baal*, to cut and lance themselues; neuer any holy man lookt for thankes from the True God, by wronging himselfe. Euery Earth was not fit for *Adam*, but a Garden; a Paradise. What excellent pleasures, and rare varieties haue men found in Gardens planted by the hands of men? And yet all the world of men cannot make one twigge, or leafe, or spire of grasse: When hee that made the matter, vndertakes the fashion, how must it needs be, beyond our capacitie, excellent? No herbe, no flowre, no tree was wanting there, that might be for ornament or vse; whether for sight, or for sent, or for taste. The bounty of God raught further

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then to neceſsitie: euen to comfort and recreation? Why are wee niggardly to our ſelues, vvhen God is liberall? But for all this; if God had not there conuerſed vvith man, no abundance could haue made him bleſſed.

Yet behold: that vvhich vvas mans ſtore-houſe, vvas alſo his worke-houſe; his pleaſure was his taske: Paradiſe ſerued not onely to feede his ſenſes, but to exerciſe his hands. If happineſſe had conſiſted in doing nothing, man had not been imployed; All his delights could not haue made him happy in an idle life. Man therefore is no ſooner made, then he is ſet to vvorke: neither greatneſſe, nor perfection can priuiledge a folded hand; he muſt labour, becauſe he was happy; how much more we, that vvee may be? This firſt labour of his vvas, as without neceſsitie, ſo without paines, vvithout wearineſſe; how much more cheerefully we goe about our buſineſſes, ſo much nearer we come to our Paradiſe.

Neither did theſe Trees afford him onely action for his hands, but inſtruction to his heart: for here hee ſaw Gods Sacraments grow before him; All other trees had a naturall vſe; theſe two in the middeſt of the Garden, a ſpirituall. Life is the act of the Soule, Knowledge the life of the Soule; the Tree of Knowledge, and the Tree of Life then, vvere ordained as earthly helpes of the ſpirituall part: Perhaps hee vvhich ordained the end, immortalitie of life; did appoint this Fruit as the meanes of that life. It is not for vs to enquire after the life we had; and the meanes we ſhould haue had. I am ſure it is ſerued to nouriſh the ſoule by a liuely repreſentation of that liuing Tree, vvhoſe fruit is eternall life, and whoſe leaues ſerue to heale the Nations.

O infinite mercy! Man ſaw his Sauiour before him, ere hee had neede of a Sauiour; he ſaw in whom hee ſhould recouer an heauenly life, ere he loſt the earthly; but after he had taſted of the Tree of knowledge, hee might not taſte of the Tree of Life; That immortall food was not for a mortall ſtomach: Yet then did he moſt ſauour that inuiſible Tree of Life, when he was moſt reſtrained from the other.

O Sauiour, none but a Sinner can reliſh thee: My taſte hath beene enough ſeaſoned with the forbidden fruit, to make it capable of thy ſweetneſſe; Sharpen thou as well the ſtomach of my ſoule by repenting, by beleeuing: ſo ſhall I eate, and in deſpite of *Adam* liue for euer. The one Tree was for confirmation; the other for tryall: one ſhewed him what life he ſhould haue; the other what knowledge he ſhould not deſire to haue: Alas, he that knew all other things, knew not this one thing, that hee knew enough: how Diuine a thing is knowledge, whereof euen Innocencie it ſelfe is ambitious? Satan knew what he did: If this bait had been gold, or honour, or pleaſure, Man had contemned it: vvho can hope to auoid error, when euen mans perfection is miſtaken? He lookt for ſpeculatiue knowledge, hee ſhould haue looked for experimentall: he thought it had been good to know euill: Good vvas large enough to haue perfected his knowledge, and therein his bleſſedneſſe.

All that God made was good, and the Maker of them much more good; they good in their kindes, he good in himſelfe. It would not content him to know God, and his creatures; his curioſitie affected to know that which God neuer made, euill of ſinne, and euill of death, vvhich indeed himſelfe made, by deſiring to know them; now we know vvell euill enough, and ſmart vvith knowing it. How deare hath this leſſon coſt vs that in ſome caſes it is better to be ignorant; and yet doe the ſonnes of *Eue* inherit this ſaucy appetite of their Grand-mother: How many thouſand ſoules miſcarie with the preſumptuous affectation of forbidden knowledge!

O God, thou haſt reuealed more then wee can know, enough to make vs happy; teach me a ſober knowledge, and a contented ignorance.

Paradiſe vvas made for Man, yet there I ſee the Serpent; What maruell is it if my corruption find the ſerpent in my Cloſet, in my Table, in my bed, vvhen our holy Parents found him in the midſt of Paradiſe? No ſooner he is entred, but hee tempteth: he can no more be idle, then harmleſſe; I doe not ſee him at any other Tree; hee knew there was no danger in the reſt, I ſee him at the Tree forbidden. How true a Serpent is

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hee in euery point; In his insinuation to the place, in his choice of the Tree, in his assault of the Woman, in his plausiblenesse of speech to auoid terror, in his question to moue doubt, in his reply to worke distrust, in his protestation of safety, in his suggestion to enuie and discontent, in his promise of gaine!

And if he were so cunning at the first, what shall we thinke of him now, after so many thousand yeares experience? Onely thou (O God) and these Angels that see thy face, are wiser then he; I doe not aske why, when he left his goodnesse, thou didst not bereaue him of his skill? Still thou wouldest haue him an Angell, though an euill one: And thou knowest how to ordaine his craft to thine owne glory; I doe not desire thee to abate of his subtilty, but to make me wise; Let mee begge it without presumption, make me wiser then *Adam*; euen thine Image which he bore, made him not (through his owne weaknesse) wise enough to obey thee; thou offeredst him all Fruits, and restrainedst but one; Satan offered him but one, and restrained not the rest: when hee chose rather to be at Satans feeding, then thine, it was iust with thee to turne him out of thy gates, with a curse: why shouldest thou feed a Rebell at thine owne boord?

And yet we transgresse daily, and thou shutt'est not heauen against vs: how is it that wee finde more mercy then our fore-father? His strength is worthy of seuerity, our weaknesse finds pity. That God, from whose face he fled in the Garden, now makes him with shame to flie out of the Garden: those Angels that should haue kept him, now keepe the gates of Paradise against him; It is not so easie to recouer happinesse, as to keepe it, or leese it: Yea the same cause that draue Man from Paradise, hath also withdrawne Paradise from the vvorld:

That fierie sword did not defend it against those vvaters vvherewith the sinnes of men drowned the glory of that place: neither now doe I care to seeke vvhere that Paradise vvas, vvhich vve lost: I know vvhere that Paradise is, vvhich vve must care to seeke, and hope to finde. As man was the Image of God, so was that earthly Paradise an Image of Heauen; both the Images are defaced, both the first Patternes are eternall: *Adam* was in the first, and stayed not: In the second, is the second *Adam*, which said, *This day shalt thou be with me in Paradise*. There was that chosen Vessell, and heard, and saw what could not be expressed: by how much the third Heauen exceeds the richest Earth, so much doth that Paradise, whereto wee aspire, exceed that which we haue lost.

Of CAIN *and* ABEL.

LOoke now (O my soule) vpon the two first Brethren, perhaps Twins; and wonder at their contrary dispositions and estates: If the priuiledges of Nature had beene worth any thing, the first borne Child should not haue beene a Reprobate.

Now that we may ascribe all to free Grace, the elder is a Murderer, the yonger a Saint; though goodnesse may be repayred in our selues, yet it cannot bee propagated to ours: Now might *Adam* see the Image of himselfe in *Cain*, for after his owne Image begot he him; *Adam* slue his Posteritie, *Cain* his Brother; we are too like one another in that wherein wee are vnlike to God: Euen the clearest graine sends forth that chaffe from which it was fanned, ere the sowing: yet is this *Cain* a possession, the same *Eue* that mistooke the fruit of the Garden, mistooke also the fruit of her owne body, her hope deceiued her in both; so, many good names are ill bestowed, and our comfortable expectations in earthly things doe not seldome disappoint vs.

Doubtleſſe, their education was holy; For *Adam* though in Paradiſe hee could not be innocent, yet was a good man out of Paradiſe; his ſinne and fall now made him circumſpect, and ſince hee ſaw that his act had bereaued them of that Image of God, which he once had for them, he could not but labor by all holy endeuours to repaire it in them, that ſo his care might make amends for his treſpaſſe. How plaine is it, that euen good breeding cannot alter deſtinie? That which is crooked can none make ſtraight; who would thinke that Brethren, and but two Brethren ſhould not loue each other? Diſperſed loue growes weak, and fewneſſe of obiects vſeth to vnite affections: If but two Brothers be left aliue of many, they think that the loue of all the reſt ſhould ſurviue in them; and now the beames of their affection are ſo much the hotter, becauſe they reflect mutually in a right line vpon each other: yet behold, here are but two Brothers in a World; and one is the Butcher of the other. Who can wonder at diſſentions amongſt thouſands of brethren, when he ſees ſo deadly oppoſition betwixt two, the firſt roots of brotherhood: who can hope to liue plauſibly & ſecurely amongſt ſo many *Cains*, when he ſees one *Cain* the death of one *Abel*? The ſame Deuill that ſet enmitie betwixt Man and God, ſets enmity betwixt Man and Man; and yet God ſaid, *I will put enmitie betweene thy ſeed and her ſeed.* Our hatred of the Serpent and his ſeed is from God: Their hatred of the holy Seed is from the Serpent: Behold here at once, in one perſon, the Seed of the Woman and of the Serpent: *Cains* naturall parts are of the Woman; his vitious qualities of the Serpent: The Woman gaue him to be a brother, the Serpent to be a man-ſlayer; all vncharitableneſſe, all quarrels are of one Author: we cannot entertaine Wrath, and not giue place to the Deuill. Certainely, ſo deadly an act muſt needs be deeply grounded.

What then was the occaſion of this capitall malice? *Abels* ſacrifice is accepted; what was this to *Cain*? *Cains* is reiected; what could *Abel* remedie this? Oh enuie, the corroſiue of all ill minds; and the roote of all deſperate actions: the ſame cauſe that moued Satan to tempt the firſt Man, to deſtroy himſelfe, and his poſteritie, the ſame moues the ſecond Man to deſtroy the third.

It ſhould haue beene *Cains* ioy to ſee his brother accepted; It ſhould haue beene his ſorrow, to ſee that himſelfe had deſerued a reiection; his Brothers example ſhould haue excited, and directed him: Could *Abel* haue ſtayed Gods fire from deſcending? Or ſhould he (if he could) reiect Gods acceptation, and diſpleaſe his Maker, to content a Brother? Was *Cain* euer the farther from a bleſſing, becauſe his Brother obtained mercy? How proud and fooliſh is malice? which growes thus mad, for no other cauſe but becauſe God, or *Abel* is not leſſe good; It hath beene an old and happy danger to be holy; Indifferent actions muſt be carefull to auoid offence; But I care not what Deuill or what *Cain* be angry that I doe good, or receiue good.

There was neuer any nature without enuie; Euery man is borne a *Cain*; hating that goodneſſe in another, which he neglected in himſelfe. There was neuer enuy that was not bloody; for if it eate not anothers heart, it will eat our owne: but vnleſſe it be reſtrained, it will ſurely feed it ſelfe with the blood of others, oft-times in act, alwaies in affection. And that God, which (in good) accepts the will for the deed, condemnes the will for the deed in euill. If there be an euill heart, there will bee an euill eye; and if both theſe, there will be an euill hand.

How early did Martyrdome come into the world? the firſt man that dyed, dyed for Religion; who dare meaſure Gods loue by outward euents, when hee ſees wicked *Cain* ſtanding ouer bleeding *Abel*; whoſe ſacrifice was firſt accepted, and now himſelfe is ſacrificed? Death was denounced to Man as a curſe; yet behold, it firſt lights vpon a Saint: how ſoone was it altered by the mercy of that iuſt hand which inflicted it? If Death had beene euill, and Life good; *Cain* had beene ſlaine, and *Abel* had ſurviued: now that it begins with him that God loues, *O Death, where is thy ſting?*

Abel ſayes nothing; his blood cryes: Euery drop of innocent blood hath a tongue, and is not onely vocall, but importunate: what a noyſe then did the blood of my Saiuour make in Heauen? who was himſelfe the Shepheard and the Sacrifice; the Man

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that was offered, and the God to whom it was offered; The Spirit that heard both, sayes, It spake better things than the blood of *Abel*. *Abels* blood called for reuenge, his for mercy. *Abels* pleaded his owne innocency, his the satisfaction for all the beleeuing world: *Abels* procured *Cains* punishment, his freed all repentant soules from punishment; better things indeed, then the blood of *Abel*. Better, and therefore that which *Abels* blood said, was good: It is good, that God should be auenged of sinners. Execution of iustice vpon offenders, is no lesse good, then rewards of goodnesse.

No sooner doth *Abels* blood speake vnto God, then God speakes to *Cain*; There is no wicked man to whom God speakes not, if not to his eare, yet to his heart: what speech was this? Not an accusation, but an inquirie; yet such an inquirie as would inferre an accusation. God loues to haue a sinner accuse himselfe, and therefore hath he set his Deputie in the brest of man; neither doth God loue this, more then nature abhorres it: *Cain* answers stubbornly: The very name of *Abel* wounds him no lesse, then his hand had wounded *Abel*; Consciences that are without remorse, are not without horror: wickednesse makes men desperate; the Murderer is angry with God as of late for accepting his brothers oblation, so now for listning to his blood.

And now he dares answer God with a question, *Am I my brothers Keeper?* where he should haue said, Am not I my brothers murderer? Behold, hee scorneth to keepe whom he feared not to kill: Good duties are base and troublesome to wicked minds, whiles euen violences of euill are pleasant. Yet this miscreant, which neither had grace to auoyd his sinne, nor to confesse it, now that he is conuinced of sinne, and cursed for it, how he howleth, how he exclaimeth? He that cares not for the act of his sinne, shall care for the smart of his punishment. The damned are weary of their torments, but in vaine. How great a madnesse is it to complaine too late! He that would not keepe his brother, is cast out from the protection of God; he that feared not to kill his brother, feares now, that whosoeuer meets him will kill him. The troubled conscience proiecteth fearefull things, and sinne makes euen cruell men cowardly: God saw it was too much fauour for him to die: he therefore wills that which *Cain* wills. *Cain* would liue; It is yeelded him, but for a curse: how often doth God heare sinners in anger? He shall liue, banished from God, carying his hell in his bosome, and the brand of Gods vengeance in his forehead: God reiects him, the Earth repines at him, men abhorre him; himselfe now wishes that death which he feared, and no man dare pleasure him with a murder; how bitter is the end of sin, yea, without end; still *Cain* finds that he killed himselfe more then his brother. We should neuer sinne, if our fore-sight were but as good as our sense; The issue of sinne would appeare a thousand times more horrible, then the act is pleasant.

Of the Deluge.

THE World was growne so foule with sinne, that God saw it was time to wash it with a Floud. And so close did wickednes cleaue to the Authors of it, that when they were washt to nothing, yet it would not off: yea so deep did it stick in the very graine of the earth; that God saw it meet to let it soke long vnder the waters. So vnder the Law, the very vessels that had touched vncleane water, must either be rinced, or broken. Mankind began but with one; and yet he that saw the first man, liued to see the Earth peopled with a world of men: yet men grew not so fast as wickednesse. One man could soone and easily multiply a thousand sins, neuer Man had so many children: so that when there were men enow to store the earth, there were as many sins as would reach vp to heauen, where-

vpon the waters came downe from heauen, and ſwelled vp to heauen againe; If there had not been ſo deepe a Deluge of ſin, there had been none of the waters; Frō whence then was this ſuperfluity of iniquity? Whence, but from the vnequall yoke with Infidels? Theſe mariages did not beget men, ſo much as wickednesſe, from hence religious husbands both loſt their piety, and gained a rebellious and godleſſe generation.

That which was the firſt occaſion of ſin, was the occaſion of the increaſe of ſinne: A woman ſeduced *Adam*, women betray theſe ſonnes of God: the beauty of the Apple betrayed the woman, the beauty of theſe women betrayed this holy ſeed: *Eue* ſaw, and luſted, ſo did they, this alſo was a forbidden fruit, they luſted, taſted, ſinned, died; the moſt ſins begin at the eyes, by them commonly Satan creeps into the heart: that ſoule can neuer be in ſafety, that hath not couenanted with his eyes.

God needed not haue giuen theſe men any warning of his iudgement; they gaue him no warning of their ſinnes, no reſpite: yet that God might approue his mercies to the very wicked; he giues them an hundred and twenty yeers reſpite of repenting: how loth is God to ſtrike, that threats ſo long! He that delights in reuenge, ſurpriſes his aduerſarie, whereas he that giues long warnings, deſires to be preuented: if we were not wilfull, we ſhould neuer ſmart.

Neither doth he giue them time onely, but a faithfull teacher. It is an happy thing, when he that teacheth others is righteous; *Noahs* hand taught them as much as his tongue. His buſineſſe in building the Arke, was a reall ſermon to the world, wherein at once were taught mercy and life to the beleeuer; and to the rebellious deſtruction.

Me thinks I ſee thoſe monſtrous ſonnes of *Lamech* comming to *Noah*, and asking him, what he meanes by that ſtrange worke; whether he meane to ſaile vpon the drie land. To whom when he reports Gods purpoſe, and his, they goe away laughing at his idleneſſe, and tell one another, in ſport, that too much holineſſe hath made him mad: yet cannot they all flout *Noah* out of his faith, hee preaches, and builds, and finiſhes. Doubtleſſe more hands went to this worke then his: many a one wrought vpon the Arke, which yet was not ſaued in the Arke. Our outward Workes cannot ſaue vs, without our Faith; we may helpe to ſaue others, and periſh our ſelues: what a wonder of mercy is this that I here ſee? One poore Family called out of a World, and as it were eight graines of corne fanned from a whole barnefull of chaffe: one Hypocrite was ſaued with the reſt, for *Noahs* ſake; not one righteous man was ſwept away for company; For theſe few was the Earth preſerued ſtill vnder the Waters; and all kinds of Creatures vpon the Waters; which elſe had beene all deſtroyed. Still the World ſtands, for their ſakes, for whom it was preſerued; Elſe fire ſhould conſume that, which could not be cleanſed by water.

This difference is ſtrange; I ſee the ſauageſt of all creatures, Lyons, Tygres, Beares, by an inſtinct from God come to ſeeke the Arke (as we ſee ſwine fore-ſeeing a ſtorm, runne home crying for ſhelter) men I ſee not; Reaſon once debauched is worſe then brutiſhneſſe: God hath vſe euen of theſe fierce and cruell beaſts, and glory by them: euen they being created for man, muſt liue by him, though to his puniſhment: how gently do they offer & ſubmit themſelues to their Preſeruer; renewing that obeyſance to this Repairer of the World, which they, before ſin, yeelded to him that firſt ſtored the World: Hee that ſhut them into the Arke when they were entred, ſhut their mouthes alſo while they did enter. The Lyons fawne vpon *Noah*, and *Daniel*; What heart cannot the Maker of them mollifie?

The vncleane beaſts God would haue to liue, the cleane to multiply; and therefore he ſends to *Noah* ſeuen of the cleane, of the vncleane two: Hee knew the one would annoy Man with their multitude, the other would inrich him; Thoſe things are worthy of moſt reſpect which are of moſt vſe.

But why ſeuen? Surely that God that created ſeuen dayes in the Weeke, and made one for himſelfe; did here preſerue of ſeuen cleane beaſts, one for himſelfe; for ſacrifice: He giues vs ſix for one in earthly things, that in ſpirituall we ſhould be all for him.

Now the day is come, all the gheſts are entred, the Arke is ſhut, and the windows of

Heauen

Heauen opened: I doubt not but many of those scoffers, when they saw the violence of the Waues descending, and ascending, according to *Noahs* prediction, came wading middle deepe vnto the Arke, and importunately craued that admittance, which they once denyed: But now, as they formerly reiected God, so are they iustly reiected of God. Ere vengeance begin, repentance is seasonable; but if iudgement be once gone out, we cry too late. While the Gospell solicites vs, the doores of the Arke are open, if we neglect the time of grace, in vaine shall wee seeke it with teares; God holds it no mercy to pity the obstinate. Others, more bold than they, hope to ouerrunne the iudgement; and climbing vp to the high Mountaines, looke downe vpon the Waters, with more Hope than feare: and now when they see their Hills become Ilands, they climbe vp into the tallest Trees; there with paleneſſe and horror at once looke for death, and studie to auoyde it, whom the waues ouer-take at last halfe dead with famine, and halfe with feare. Loe, now from the tops of the Mountaines they descry the Arke floting vpon the waters, and behold with enuie that which before they beheld with scorne.

In vaine doth he fly whom God pursues. There is no way to fly from his iudgements, but to flie to his mercy by repenting. The Faith of the righteous cannot be so much derided, as their successe is magnified: How securely doth *Noah* ride out this vproare of Heauen, Earth and Waters! He heares the powring downe of the raine aboue his head; the shrieking of Men, and roaring and bellowing of Beasts, on both sides him; the raging and threats of the waues vnder him; hee saw the miserable shifts of the distressed vnbeleeuers; and in the meane time sits quietly in his dry Cabbin, neither feeling, nor fearing euill: he knew that he which owed the waters, would steere him; that he who shut him in, would preserue him, How happy a thing is Faith? what a quiet safety, what an heauenly peace doth it worke in the soule, in the midst of all the inundations of euill?

Now when God hath fetcht againe all the life which he had giuen to his vnworthy creatures, and reduced the world vnto his first forme wherein waters were ouer the face of the Earth, it was time for a renouation of al things to succeed this destruction. To haue continued this Delude long, had beene to punish *Noah*, that was righteous. After forty daies therefore, the Heauens cleare vp, after an hundred and fifty the waters sinke downe: How soone is God weary of punishing, which is neuer weary of blessing! yet may not the Arke rest suddenly. If we did not stay some-while vnder Gods hand, we should not know how sweet his mercy is, and how great our thankfulnesse should be. The Arke though it was *Noahs* Fort against the waters; yet it was his prison; he was safe in it, but pent vp; he that gaue him life by it, now thinkes time to giue him liberty out of it.

God doth not reueale all things to his best seruants: behold, He that told *Noah* an hundred and twenty yeares before, what day he should goe into the Arke, yet foretels him not now in the Arke what day the Arke should rest vpon the Hills, and he should goe forth. *Noah* therefore sends out his Intelligencers, the *Rauen*, and the *Doue*; whose wings in that vaporous ayre might easily descry further then his sight: The *Rauen* of quicke sent, of grosse feed, of tough constitution; no Fowle was so fit for discouery; the likeliest things alwaies succeed not. He neither will venture far into that solitary world for feare of want, nor yet come into the Arke for loue of liberty; but houers about in vncertainties. How many carnall mindes flye out of the Arke of Gods Church; and imbrace the present world: rather choosing to feed vpon the vnsauory carkasses of sinfull pleasures, then to bee restrained within the straight lists of Christian obedience.

The *Doue* is sent forth, a Fowle, both swift and simple. Shee like a true Citizen of the Arke, returnes; and brings faithfull notice of the continuance of the Waters, by her restlesse and empty returne; by her Oliue leafe, of the abatement: how worthy are those Messengers to be welcome, which with innocence in their liues, bring glad tydings of peace, and saluation, in their mouthes!

Noah reioyces and beleeues; yet ſtill he waites ſeuen daies more: It is not good to deuoure the fauours of God too greedily; but ſo take them in, that we may digeſt them. O ſtrong faith of *Noah*, that was not weary with this delay; ſome man would haue ſo longed for the open ayre after ſo long cloſeneſſe, that vpon the firſt notice of ſafetie hee would haue vncouered, and voyded the Arke; *Noah* ſtayes ſeuen dayes ere he will open; and well-neere two Moneths ere he will forſake the Arke; and not then, vnleſſe God, that commanded to enter, had bidden him depart. There is no action good without Faith: no Faith without a word. Happy is that man, which in all things (neglecting the counſels of fleſh and blood) depends vpon the commiſſion of his Maker.

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Contemplations.

THE SECOND BOOKE.

NOAH.

Babel.

ABRAHAM.

ISAAC *sacrificed.*

LOT *and Sodom.*

BY IOS. HALL, D. of Diuinitie, and Deane *of* WORCESTER.

LONDON,
Printed for THOMAS PAVIER, MILES FLESHER, and *John Haviland.* 1624.

Noah reioyces and beleeues; yet still he waites seuen daies more: It is not good to deuoure the fauours of God too greedily; but so take them in, that we may digest them. O strong faith of *Noah*, that was not weary with this delay; some man would haue so longed for the open ayre after so long closenesse, that vpon the first notice of safetie hee would haue vncouered, and voyded the Arke; *Noah* stayes seuen dayes ere he will open; and well-neere two Moneths ere he will forsake the Arke, and not then, vnlesse God, that commanded to enter, had bidden him depart. There is no action good without Faith: no Faith without a word. Happy is that man, which in all things (neglecting the counsels of flesh and blood) depends vpon the commission of his Maker.

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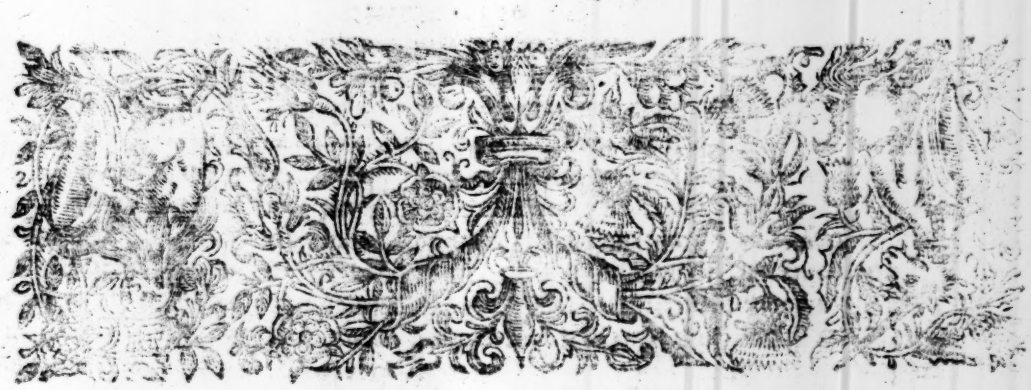

TO

THE RIGHT HONOVRABLE THE LORD *STANHOPE*,

ONE OF HIS MAIESTIES MOST HONORABLE PRIVIE COVNCELL;

All Grace and Happineſſe.

RIght Honourable:

I Durſt appeale to the iudgement of a carnall Reader (let him not bee preiudicate) that there is no Hiſtorie ſo pleaſant as the Sacred. Set aſide the Maieſtie of the Inditer; none can compare with it, for the Magnificence and Antiquitie of the matter, the ſweetneſſe of compyling, the ſtrange varietie of memorable occurrences: And if the delight be ſuch, what ſhall the profit be eſteemed of that which was written by GOD *for the ſaluation of Men? I confeſſe, no thoughts did euermore ſweetly ſteale Me and Time away, then thoſe which I haue imployed in this ſubiect, and I hope, none can equally benefit others: for if the meere Relation of theſe holy things bee profitable, how much more when it is reduced to vſe? This ſecond part*

part of the World repayred, I dedicate to your Lordſhip, wherein you ſhall ſee Noah *as weake in his Tent, as ſtrong in the Arke; an vngratious Sonne reſcued from the Deluge to his Fathers curſe: modeſt pietie rewarded with bleſsings: the building of Babel, begunne in pride, ending in confuſion;* Abrahams *Faith, Feare, Obedience;* Iſaac *bound vpon the Altar vnder the hand of a Father that hath forgotten both nature and all his hopes;* Sodom *burning with a double fire, from Hell, and from Heauen:* Lot *reſcued from that impure Citie, yet after finding* Sodom *in his Caue: Euery one of theſe paſſages is not more full of wonder, then of edification. That Spirit which hath penned all theſe things for our learning, teach vs their right vſe: and ſanctifie theſe my vnworthy Meditations to the good of his Church. To whoſe abundant grace I humbly commend your Lordſhip.*

Your Lordſhips vnfainedly

deuoted in all due

obſeruance,

Ios. Hall.

Contemplations.

THE SECOND BOOKE.

NOAH.

NO sooner is *Noah* come out of the Arke, but he builds an Altar: not an house for himselfe, but an Altar to the Lord: Our faith will euer teach vs to prefer God to our selues; delayed thankfulnesse is not worthy of acceptation. Of those few creatures that are left, God must haue some; they are all his: yet his goodnesse wil haue Man know that it was he, for whose sake they were preserued. It was a priuiledge to those very bruit creatures, that they were saued from the waters, to be offered vp in fire vnto God; what a fauor is it to men, to be reserued from common destructions, to bee sacrificed to their Maker and Redeemer!

Loe, this little fire of *Noah*, through the vertue of his faith, purged the world, and ascended vp into those heauens, from which the waters fell, & caused a glorious Rainbow to appeare therein for his securitie: All the sins of the former world were not so vnsauory vnto God, as this smoake was pleasant. No perfume can be so sweet as the holy obedience of the faithfull. Now God that was before annoyed with the ill sauor of sinne, smells a sweet sauour of rest: Behold here a new and second rest: First, God rested from making the World, now he rests from destroying it: Euen while we cease not to offend, he ceases from a publike reuenge. His word was enough; yet withall he giues a signe: which may speake the truth of his promise to the very eyes of men: thus he doth still in his blessed Sacraments, which are as reall words to the soule. The Raine-bow is the pledge of our safety; which euen naturally signifies the end of a showre: all the signes of Gods institution are proper, and significant.

But who would looke after all this, o haue found righteous *Noah*, the Father of the new World, lying drunken in his tent? Who could thinke that wine should ouerthrow him, that was preserued from the waters? That he who could not be tainted with the sinfull examples of the former world, should begin the example of a new sinne of his own? What are we men, if we be but our selues? While God vpholds vs, no temptation can moue vs: when he leaues vs, no temptation is too weak to ouerthrow vs. What liuing man had euer so noble prooses of the mercy, of the iustice of God? Mercy vpon himselfe, iustice vpon others: What man had so gratious approbation from his Maker? Behold, he of whom in an vncleane world God said, *Thee onely haue I found righteous*, proues now vncleane, when the world was purged: The Preacher of righteousnes vnto the former age, the King, Priest, & Prophet of the world renued, is the first that renues,

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the ſins of that world which he had reproued, and which he ſaw condemned for ſin: Gods beſt children haue no fence for ſins of infirmity: Which of the Saints haue not once done that, whereof they are aſhamed? God that lets vs fall, knows how to make as good vſe of the ſins of his holy ones, as of their obedience: If we had not ſuch patternes, who could chooſe but deſpaire at the ſight of his ſinnes?

Yet we find *Noah* drunken but once. One act can no more make a good heart vnrighteous, then a trade of ſin can ſtand with regeneration: but when I looke to the effect of this ſin, I cannot but bluſh and wonder; Loe, this ſin is worſe then ſinne; Other ſins moue ſhame, but hide it: this diſplayes it to the world. *Adam* had no ſooner ſinned, but he ſaw and abhord his owne nakednesſe, ſeeking to hide it euen with buſhes.

Noah had no ſooner ſinned but he diſcouers his nakednesſe, and hath not ſo much rule of himſelfe, as to be aſhamed: One houres drunkennes bewrayes that, which more then ſix hundred years ſobriety had modeſtly concealed; he that giues himſelf to wine is not his owne: what ſhall we thinke of this vice, which robs a man of himſelfe, and layes a beaſt in his roome? *Noahs* nakednes is ſeen in wine, it is no vnuſuall quality, in this exceſſe, to diſcloſe ſecrets; drunkennesſe doth both make imperfections, and ſhew thoſe we haue, to others eyes; ſo would God haue it, that we might be double aſham'd, both thoſe of weaknesſes which we diſcouer, and of that weaknesſe which moued vs to diſcouer. *Noah* is vncouered; but in the midſt of his owne Tent: It had beene ſinfull, though no man had ſeen it: vnknown ſins haue their guilt & ſhame, & are iuſtly attended with known puniſhments. Vngratious *Cham* ſaw it & laughed, his fathers ſhame ſhould haue bin his; the deformity of thoſe parts from which he had his being, ſhould haue begotten in him a ſecret horror, and deiection: how many graceleſſe men make ſport at the cauſes of their humiliation? Twiſe had *Noah* giuen him life: yet neither the name of a Father, & Preſeruer, nor Age, nor vertue could ſhield him from the contempt of his own. I ſee that euen Gods Arke may nouriſh Monſters: ſome filthy toads may lye vnder the ſtones of the Temple, God preſerues ſome men in iudgment; Better had it been for *Cham* to haue periſhed in the waters, then to liue vnto his fathers curſe. Not content to be a witnes of this filthy ſight; he goes on to be a Proclaimer of it. Sin doth ill in the eye, but worſe in the tongue: As all ſinne is a worke of darkneſſe, ſo it ſhould be buried in darkneſſe. The report of ſin is oft times as ill, as the commiſſion; for it can neuer be blazoned without vncharitablenesſe; ſeldome without infection: Oh the vnnaturall and more then *Chamniſh* impietie of thoſe ſons, which reioyce to publiſh the nakednesſe of their ſpirituall Parents, euen to their Enemies.

Yet it was well for *Noah* that *Cham* could tell it to none but his owne; and thoſe gracious and dutifull Sons. Our ſhame is the leſſe, if none know our faults but our friends. Behold, how loue couereth ſins; theſe good Sonnes are ſo farre from going forward to ſee their Fathers ſhame, that they goe backward to hide it. The cloke is laid on both their ſhoulders; they both goe backe with equall paſes, and dare not ſo much as looke backe, leſt they ſhould vnwillingly ſee the cauſe of their ſhame; and will rather aduenture to ſtumble at their Fathers body, then to ſee his nakednesſe: How did it grieue them to thinke, that they which had ſo oft come to their holy Father with reuerence, muſt now in reuerence turne their backs vpon him; and that they muſt now cloth him in pity; which had ſo often clothed them in loue! And which addes more to their duty, they couered him, and ſaid nothing. This modeſt ſorrow is their praiſe, and our example. The ſinnes of thoſe we loue and honour, we muſt heare of with indignation, fearfully and vnwillingly beleeue, acknowledge with griefe and ſhame, hide with honeſt excuſes, and burie in ſilence.

How equall a regard is this both of piety and diſobedience? becauſe *Cham* ſinned againſt his Father, therefore he ſhall be plagued in his children; *Iapheth* is dutiful to his Father, and finds it in his poſterity. Becauſe *Cham* was an ill Son to his Father, therefore his ſonnes ſhall bee Seruants to his Brethren; becauſe *Iapheth* ſet his ſhoulder to *Sems*, to beare the cloake of ſhame, therefore ſhall *Iapheth* dwell in the Tents of *Sem*; partaking with him in bleſſings, as in dutie. When we do but what we ought, yet God

is

is thankfull to vs; and rewards that, which we ſhould ſinne if wee did not: who could euer yet ſhew mee a man rebelliouſly vndutifull to his Parents, that hath proſpered in himſelfe, and his ſeed?

Of Babel.

How ſoone are men and ſinnes multiplyed? within one hundred yeares the World is as full of both, as if there had been no Deluge. Though men could not but ſee the fearfull monuments of the ruine of their Anceſtors, yet how quickly had they forgotten a flood? Good *Noah* liued to ſee the World both populous, and wicked againe; and doubtleſſe oft-times repented to haue been preſeruer of ſome, whom hee ſaw to traduce the vices of the former World, to the renued: It could not but grieue him to ſee the deſtroyed Gyants reuiue out of his owne loynes, and to ſee them of his fleſh and blood tyrannize ouer themſelues. In his ſight *Nimrod* caſting off the awe of his holy Grandfather grew imperious and cruell, and made his owne kinſmen ſeruants. How eaſie a thing it is for a great ſpirit to bee the head of a faction; when euen brethren will ſtoope to ſeruitude. And now when men are combined together, euill and preſumptuous motions find encouragement in multitudes; and each man takes a pride in ſeeming forwardeſt: we are the cheerfuller in good when wee haue the aſſiſtance of company; much more in ſinning, by how much we are more prone to euill then good. It was a proud word; *Come, let vs build vs a Citie and a Tower, whoſe top may reach to Heauen.*

They were newly come downe from the Hils vnto the Playnes, and now thinke of raiſing vp of an Hill, of building in the Plaine: when their Tents were pitched vpon the Mountaines of *Armenia*, they were as neere to Heauen as their Towre could make them; but their ambition muſt needs aſpire to an height of their owne raiſing. Pride is euer diſcontented; and ſtill ſeekes matter of boaſting in her owne workes.

How fondly doe men reckon without God, *Come, let vs build*; As if there had been no ſtop but in their owne will: As if both Earth and Time had beene theirs: Still doe all naturall men build *Babel*, forecaſting their owne plots ſo reſolutely, as if there were no power to countermand them: It is iuſt with God that peremptorie determinations ſeldome proſper: whereas thoſe things which are fearfully, and modeſtly vndertaken, commonly ſucceed.

Let vs build vs a Citie. If they had taken God with them, it had been commendable; eſtabliſhing of ſocieties is pleaſing to him that is the God of order: But a Towre whoſe top may reach to Heauen, was a ſhamefull arrogance, an impious preſumption. Who would thinke that wee little Ants that creepe vpon this earth, ſhould thinke of climbing vp to Heauen, by multiplying of earth?

Pride euer lookes at the higheſt: the firſt Man would know as God, theſe would dwel as God, Couetouſnes and Ambition know no limits. And what if they had reacht vp to Heauen? ſome Hils are as high as they could hope to be, and yet are no whit the better; no place alters the condition of Nature: an Angell is glorious, though he be vpon earth; and Man is but earth, though he be aboue the clouds: The neerer they had been to heauen, the more ſubiect ſhould they haue been to the violences of heauen; to thunders, lightnings, and thoſe other higher inflamations; what had this been, but to thruſt themſelues into the hands of the reuenger of all wicked inſolencies? God loues that heauen ſhould be lookt at, and affected with all humble deſires, with the holy ambitions of faith, not with the proud imaginations of our owne atchieuements.

But wherefore was all this? Not that they loued ſo much to be neighbours to heauen, as to bee famous vpon earth; It was not commodity that was here ſought, not

ſafety, but glory: whither doth not thirſt of fame carie men, whether in goodor euill? It makes them ſeek to climbe to heauen, it makes them not feare to runne down headlong to hell: Euen in the heſt things deſire of praiſe ſtands in competition with conſcience, and brags to haue the more clients. One builds a Temple to *Diana*, in hope of glory, intending it for one of the great wonders of the World, another in hope of Fame burnes it. He is a rare man that hath not ſome *Babel* of his owne, whereon hee beſtowes paines and coſt, onely to be talked of. If they had done better things in a vaine-glorious purpoſe, their act had been accurſed; if they had built houſes to God, if they had ſacrificed, prayed, liued well; the intent poyſons the action: but now both the act and the purpoſe are equally vaine, and the iſſue is as vaine as either.

God hath a ſpeciall indignation at pride aboue all ſinnes, and will croſſe our endeuours, not for that they are euill (what hurt could bee in laying one bricke vpon another?) but for that they are proudly vndertaken: He could haue hindered the laying of the firſt ſtone; and might as eaſily haue made a trench for the foundation, the graue of the builders: but he loues to ſee what wicked men would doe; and to let fooles run themſelues out of breath: what monument ſhould they haue had of their owne madneſſe, and his powerfull interruption, if the wals had riſen to no height? To ſtop them then in the midſt of their courſe, he meddles not with either their hands, or their feet, but their tongues; not by pulling them out, not by looſing their ſtrings, not by making them ſay nothing, but by teaching them to ſay too much: Here is nothing varied but the ſound of Letters; euen this fruſtrates the worke, and befooles the workmen: How eaſie is it for God ten thouſand wayes to correct and foreſtall the greateſt proiects of men? He that taught *Adam* the firſt words, taught them words that neuer were. One cals for bricke, the other lookes him in the face, and wonders what he commands, and how and why he ſpeakes ſuch vvords as were neuer heard; and in ſtead thereof brings him morter, returning him an anſwer as little vnderſtood: each chides with other, expreſſing his choler, ſo as hee onely can vnderſtand himſelfe: From heat they fall to quiet intreaties, but ſtill with the ſame ſucceſſe. At firſt euery man thinkes his fellow mocks him: but now perceiuing this ſerious confuſion, their onely anſwer was ſilence, and ceaſing; they could not come together, for no man could call them to be vnderſtood; and if they had aſſembled, nothing could be determined, becauſe one could neuer attaine to the others purpoſe: No, they could not haue the honour of a generall diſmiſſion, but each man leaues his Trowell and ſtation, more like a foole then hee vndertooke it: So commonly actions begun in glory, ſhut vp in ſhame. All externall actions depend vpon the tongue: No man can know anothers minde, if this bee not the interpreter; hence, as there were many tongues giuen to ſtay the building of *Babel*, ſo there were as many giuen to build the new Ieruſalem, the Euangelicall Church. How deare hath *Babel* coſt all the world? At the firſt, when there was but one language, men did ſpend their time in Arts; (ſo was it requiſite at the firſt ſetling of the world, and ſo came early to perfection) but now we ſtay ſo long (of neceſsitie) vpon the ſhell of tongues, that wee can hardly haue time to chew the ſweet kernell of knowledge: Surely, men would haue growne too proud, if there had been no *Babel*: It fals out oftimes that one ſinne is a remedy of a greater. Diuiſion of tongues muſt needs ſlacken any worke: Multiplicitie of language had not beene giuen by the Holy Ghoſt, for a bleſsing to the Church, if the world had not beene before poſſeſſed with multiplicitie of languages for a puniſhment: Hence it is, that the building of our Sion riſes no faſter, becauſe our tongues are diuidde; Happy were the Church of God, if we all ſpake but one language: Whiles we differ, we can build nothing but *Babel*; difference of tongues cauſed their Babel to ceaſe, but it builds ours.

of

Of ABRAHAM.

IT was fit that he which ſhould be the Father and pattern of the faithfull, ſhould be throughly tryed: for in a ſet copie euery fault is important, and may proue a rule of errour: of ten tryals which *Abraham* paſſed, the laſt was the ſoreſt: No ſonne of *Abraham* can hope to eſcape temptations, while he ſees that boſom, in which he deſires to reſt, ſo aſſaulted with difficulties. *Abraham* muſt leaue his Countrey, and kindred, and liue amongſt ſtrangers; The calling of God neuer leaues men, where it findes them; The earth is the Lords, and all places are alike to the wiſe and faithfull: If Chaldea had not been groſſely idolatrous, *Abraham* had not left it; no bond muſt tie vs to the danger of infection.

But whither muſt hee goe? to a place he knew not, to men that knew not him: it is enough comfort to a good man, whereſoeuer he is, that hee is acquainted with God; we are neuer out of our way, while we follow the calling of God. Neuer any man loſt by his obedience to the Higheſt; becauſe *Abraham* yeelded, God giues him the poſſeſſion of Canaan: I wonder more at his faith in taking this poſſeſion, then in leauing his owne; Behold, *Abraham* takes poſſeſion for that Seed which hee had not; which in nature he was not like to haue; of that Land whereof hee ſhould not haue one foot, wherein his Seed ſhould not be ſetled of almoſt fiue hundred yeares after: The power of faith can preuent time, and make future things preſent; If wee be the true ſonnes of *Abraham*, we haue already (while wee ſoiourne here on earth) the poſſeſion of our Land of Promiſe: while we ſeeke our Countrey, we haue it.

Yet euen Canaan doth not afford him bread, which yet hee muſt beleeue ſhall flow with milke and honey to his Seede: ſenſe muſt yeeld to faith; woe were vs, if we muſt iudge of our future eſtate by the preſent: Ægypt giues reliefe to *Abraham*, when Canaan cannot. In outward things, Gods enemies may fare better then his friends: Thriſe had Ægypt preſerued the Church of God, in *Abraham*, in *Iacob*, in *Chriſt*; God oft-times makes vſe of the world, for the behoofe of his; though without their thankes; as contrarily hee vſes the wicked for ſcourges to his owne inheritance, and burnes them; becauſe in his good they intended euill.

But what a change is this? Hitherto hath *Sarah* bin *Abrahams* wife, now Ægypt hath made her his ſiſter; feare hath turned him from an husband to a brother; No ſtrength of faith can exclude ſome doubtings: God hath ſaid, I will make thee a great Nation; *Abraham* ſaith, the Ægyptians wil kill me: He that liued by his faith, yet ſhrinketh, and ſinneth. How vainely ſhall we hope to beleeue without all feare, and to liue vvithout infirmities? Some little aſperſions of vnbeliefe cannot hinder the praiſe and power of faith; *Abraham* beleeued, and it was imputed to him for righteouſneſſe. He that through inconſiderateneſſe doubted twiſe of his own life, doubted not of the life of his Seed, euen from the dead and dry wombe of *Sarah*, yet was it more difficult that his Poſteritie ſhould liue in *Sarah*, then that *Sarahs* husband ſhould liue in Ægypt: This was aboue nature, yet he beleeues it. Sometimes the beleeuer ſticks at eaſie tryals, and yet breakes through the greateſt temptations without feare: *Abrahams* was old ere this promiſe and hope of a ſonne; and ſtill the older, the more vncapable; yet God makes him waite twenty fiue yeares for performance. No time is long to faith, which hath learned to deferre hopes without fainting and irkeſomeneſſe.

Abraham heard this newes from the Angell, and laughed: *Sarah* heard it, and laughed: they did not more agree in their deſire, then differ in their affection: *Abraham* laughed for ioy; *Sarah* for diſtruſt: *Abraham* laughed, becauſe he beleeued it would be

so; *Sarah*, becauſe ſhe beleeued it could not be: the ſame act varies in the manner of doing, and the intention of the doer: Yet *Sarah* laught but within her ſelfe, and is bewrayed: How God can finde vs out in ſecret ſinnes! how eaſily did ſhee now thinke, that he which could know of her inward laughter, could know of her conception! and now ſhe that laughed, and beleeued not, beleeueth and feareth.

What a liuely patterne doe I ſee in *Abraham* and *Sarah*, of a ſtrong faith, and weake! of ſtrong in *Abraham*, and weake in *Sarah*: She to make God good of his word to *Abraham*, knowing her owne barrenneſſe, ſubſtitutes an *Hagar*; and in an ambition of Seed perſwades to Poligamy. *Abraham* had neuer looked to obtaine the promiſe by any other then a barren wombe, if his owne wife had not importuned him to take another: when our own apparent means failes, weake faith is put to their ſhifts; and proiects ſtrange deuices of her owne, to attaine her end. Shee will rather conceiue by another wombe, then be childleſſe: when ſhee heares of an impoſsibilitie to nature, ſhee doubteth, and yet hides her diffidence; and when ſhe muſt beleeue, feareth, becauſe ſhe did diſtruſt: *Abraham* heares and beleeues, and expects and reioyces; he ſaith not, I am old and weake; *Sarah* is old and barren; where are the many Nations that ſhal come from theſe withered loynes? It is enough to him that God hath ſaid it: he ſees not the meanes, he ſees the promiſe. Hee knew that God would rather raiſe him vp ſeed from the very ſtones that be trod vpon, then himſelfe ſhould want a large and happy iſſue.

There is no faith where there is either meanes or hopes. Difficulties and impoſsibilities are the true obiects of beliefe: Herevpon God addes to his name, that which he would fetch from his loynes, and made his name as ample as his poſteritie: neuer any man was a looſer by beleeuing: Faith is euer recompenced with glory.

Neither is *Abraham* content onely to wait for God, but to ſmart for him. God bids him cut his owne fleſh; he willingly ſacrifices this parcell of his skin and blood, to him that was the owner of all: How glad hee is to carie this painfull marke of the loue of his Creator? How forward to ſeale this couenant with blood, betwixt God and him? not regarding the ſoreneſſe of his body, in compariſon of the confirmation of his ſoule. The wound was not ſo grieuous as the ſignification was comfortable. For herein he ſaw, that from his loynes ſhould come that bleſſed Seed, which ſhould purge his ſoule from all corruption. Well is that part of vs loſt, which may giue aſſurance of the ſaluation of the whole; our faith is not yet ſound, if it haue not taught vs to neglect paine for God, and more to loue his Sacraments, then our owne fleſh.

Of Isaac *ſacrificed.*

BVt all theſe are but eaſie taskes of Faith: all ages haue ſtood amazed at the next; not knowing whether they ſhould more vvonder at Gods command, or *Abrahams* obedience: Many yeares had that good Patriarch waited for his *Iſaac*; now at laſt hee hath ioyfully receiued him, and that with this gracious acclamation; *In* Iſaac *ſhall thy ſeed be called, and all Nations bleſſed.* Behold, the ſonne of his Age, the ſonne of his Loue, the ſonne of his Expectation, he that might not endure a mocke from his brother, muſt now endure the knife of his Father; *Take thine onely ſonne* Iſaac *whom thou loueſt, and get thee to the Land of Moriah, and offer him there for a burnt-offering.*

Neuer any gold was tryed in ſo hot a fire. Who but *Abraham* would not haue expoſtulated with God? What? Doth the God of mercies now begin to delight in blood? Is it poſsible that Murder ſhould become Piety? Or if thou wilt needs take pleaſure in an humane ſacrifice, is there none but *Iſaac* fit for thine Altar, none but

Abraham

safety; they knew God could not strike Sodom, till *Lot* were gone out, and that *Lot* could not be safe within those walls. Wee are all naturally in Sodom: if God did not hale vs out, whiles wee linger, wee should be condemned with the world. If God meet with a very good field, hee puls vp the weeds, and lets the corne grow; if indifferent, he lets the corne and weeds grow together; if very ill, he gathers the few eares of corne, and burnes the weeds.

Oh the large bounty of God which reacheth not to vs onely, but to ours! God saues *Lot* for *Abrahams* sake, and Zoar for *Lots* sake; If Sodom had not beene too vvicked, it had escaped: Were it not for Gods deare children, that are intermixed vvith the world, it could not stand: The wicked owe their liues vnto those few good; vvhom they hate and persecute. Now at once the Sunne rises vpon Zoar, and fire falls downe vpon Sodom: *Abraham* stands vpon the hill, and sees the Cities burning; It is faire weather with Gods children, vvhen it is foulest with the vvicked. Those which burned with the fire of lust, are now consumed vvith the fire of vengeance: They sinned against nature; and now against the course of nature, fire descends from Heauen, and consumes them: *Lot* may not so much as looke at the flame, whether for the stay of his passage, or the horror of the sight, or tryall of his faith, or feare of commiseration. Small precepts from God are of importance; obedience is as well tryed, and disobedience as well punished in little, as in much: His wife doth but turne backe her head, whether in curiositie, or vnbeliefe, or loue and compassion of the place; shee is turned into a monument of disobedience: vvhat doth it auaile her not to be turned into ashes in Sodom, when she is turned into a pillar of Salt in the Plaine? He that saued a whole Citie, cannot saue his owne Wife. God cannot abide small sinnes, in those vvhom hee hath obliged. If we displease him, God can as vvell meet vvith vs out of Sodom: *Lot* now comne into Zoar, maruels at the stay of her, vvhom hee might not before looke backe to call; and soone after returning to seeke her, beholds this change with wonder and griefe: He finds Salt in stead of flesh, a Pillar in stead of a Wife: he findes Sodome consumed, and her standing; and is more amazed vvith this, by how much it was both more neere him, and lesse expected.

When God deliuers vs from destruction, he doth not secure vs from all afflictions: *Lot* hath lost his Wife, his allies, his substance, and now betakes himselfe to an vncomfortable solitarinesse.

Yet though he fled from company, he could not fly from sinne: He who could not be tainted vvith vncleannesse in Sodom, is ouertaken with drunkennesse and incest in a Caue: Rather then Satan shall not vvant baits, his owne daughters will proue Sodomites; Those vvhich should haue comforted, betrayed him: How little are some hearts moued vvith iudgements? The ashes of Sodom, and the Pillar of Salt, vvere not yet out of their eye, vvhen they dare thinke of lying with their owne Father. They knew that vvhilest *Lot* vvas sober, he could not be vnchaste: Drunkennesse is the way to all beastiall affections, and acts. Wine knowes no difference either of persons, or sins: No doubt, *Lot* vvas afterwards ashamed of his incestuous Seed, and now wished he had come alone out of Sodom; yet euen this vnnaturall bed was blessed vvith increase; and one of our Sauiours worthy Ancestors sprung after from this line. Gods election is not tyed to our meanes; neither are blessings or curses euer traduced; The chaste bed of holy Parents hath oftimes bred a monstrous generation; and contrarily, God hath raised sometimes an holy Seed from the drunken bed of Incest, or Fornication. It hath been seene, that vveightie eares of corne haue growne out of the compasse of the tilled field: Thus vvill God magnifie the freedome of his owne choyce; and let vs know that wee are not borne, but made good.

Contemplations.

THE THIRD BOOKE.

Iacob *and* Esau.
Iacob *and* Laban.
Dinah.
Iudah *and* Thamar.
Ioseph.

By Ios. Hall, D. of Diuinitie, and Deane *of* Worcester.

London,
Printed for Thomas Pavier, Miles Flesher, and *John Haviland*. 1624.

LONDON,
Printed for THOMAS PAVIER, Miles Flesher,
and John Harrison. 1624.

TO

THE RIGHT HONOVRABLE THE LORD *DENNY*, BARON OF *WALTHAM*, MY SINGVLAR GOOD PATRON;

All Grace and Happineſſe.

RIght Honourable:

I Know, and in all humility confeſſe, how weake my Diſcourſe is, and how vnworthy of this diuine ſubiect, which I haue vndertaken; which if an Angell from Heauen ſhould ſay hee could ſufficiently comment vpon, I ſhould diſtruſt him: Yet this let me ſay (without any vaine boaſting) that theſe thoughts (ſuch as they are) through the bleſſing of GOD, *I haue wouen out of my ſelfe, as holding it (after our Sauiours rule) better to giue, than to receiue. It is eaſier to heape together large volumes of others labours, then to worke out leſſer of our owne: and the ſuggeſtion of one new thought, is better then many repeated.*

This part (which together with the Author is yours) ſhall preſent to your Lordſhip, the buſieſt of all the Patriarks, together

with his tryalls, and ſucceſſe; wherein you ſhall ſee Eſau *ſtripped by fraud, of that which he willingly ſold,* Iacobs *hard aduentures for the bleſſing, and no leſſe hard ſeruices for his wiues and ſubſtance, his dangerous encounters ending ioyfully, the rape of his onely daughter, ſeconded with the trecherous murder of his ſonnes,* Iudahs *wrong to* Thamar *repayed by his owne vncleanneſſe:* Ioſephs *ſale, impriſonment, honour, pietie; The ſinne of his brethren well beſtowed, well anſwered. I ſo touch at the vſes of all theſe, as one that knowes, it is eaſie to ſay more, and impoßible to ſay enough.* God *giue a bleſſing to my endeuours, and a pardon to my weakeneſſe, to your Lordſhip an encreaſe of his graces, and perfection of all happineſſe.*

Your Lordſhips humbly and

officiouſly deuoted in

all dutie,

Ios. Hall.

Contemplations.

THE THIRD BOOKE.

Of IACOB *and* ESAV.

OF all the Patriarkes, none made so little noyse in the World as *Isaac*; none liued either so priuately, or so innocently: Neither know I whether hee approued himselfe a better sonne or an Husband. For the one, he gaue himselfe ouer to the knife of his Father, and mourned three yeeres for his Mother: for the other he sought not to any handmaids bed, but in a chast forbearance reserued himselfe for twenty yeeres space, and prayed: *Rebecca* was so long barren, his prayers proued more effectuall then his seed. At last she conceiued, as if shee had beene more then the daughter in law to *Sarah*; whose sonne was giuen her, not out of the power of Nature, but of her husbands Faith.

God is oft better to vs then we would: *Isaac* prayes for a sonne; God giues him two at once: Now, shee is no lesse troubled with the strife of the children in her wombe, then before with the want of children: we know not when we are pleased, that which we desire, oft-times discontents vs more in the fruition; wee are ready to complaine both full and fasting. Before *Rebecca* conceiued, she was at ease: Before spirituall regeneration there is all peace in the soule: No sooner is the new man formed in vs, but the flesh conflicts with the spirit: There is no grace where is no vnquietnesse: *Esau* alone would not haue striuen: Nature will euer agree with it selfe; Neuer any *Rebecca* conceiued onely an *Esau*; or was so happy as to conceiue none but a *Iacob*; She must be the mother of both, that she may haue both ioy and exercise. This strife began early; Euery true *Israelite* begins his warre with his being. How many actions which we know not of, are not without presage and signification?

These two were the champions of two Nations; the field was their mothers wombe; their quarrell, precedency & superiority: *Esau* got the right of Nature; *Iacob* of grace: yet that there might be some pretence of equality, lest *Esau* should out-run his brother into the World, *Iacob* holds him fast by the heele: So his hand was borne before the others foot: But because *Esau* is some minutes the elder; that the younger might haue better claime to that which God had promised, he buies that which he could not winn: If either by strife, or purchase, or suite, we can attaine spirituall blessings, we are happy: If *Iacob* had come forth first, he had not knowne how much he was bound to God for the fauour of his aduancement.

There was neuer any meat, except the forbidden fruit, ſo deare bought as this broth of *Iacob*; In both, the receiuer and the Eater is accurſed: Euery true ſonne of *Iſrael* will bee content to purchaſe ſpirituall fauours with earthly; And that man hath in him too much of the blood of *Eſau*, which will not rather dye then forgoe his birth-right.

But what hath careleſſe *Eſau* loſt, if hauing ſold his birth-right, he may obtaine the bleſſing? Or what hath *Iacob* gained, if his brothers Veniſon may countervaile his Pottage? Yet thus hath old *Iſaac* decreed; who was now not more blind in his eyes, then in his affections: God had forewarned him that the elder ſhould ſerue the yonger, yet *Iſaac* goes about to bleſſe *Eſau*.

It was not ſo hard for *Abraham* to reconcile Gods promiſe and *Iſaacs* ſacrifice, as for *Iſaac* to reconcile the ſuperiority of *Iacob*, with *Eſaus* benediction: for Gods hand was in that, in this none but his owne: The deareſt of Gods Saints haue beene ſometimes tranſported with naturall affections: He ſaw himſelfe preferred to *Iſmael*, though the elder; he ſaw his father wilfully forgetting nature at Gods command, in binding him for ſacrifice; He ſaw *Eſau* lewly matched with Heathens; and yet he will remember nothing, but, *Eſau* is my firſt borne; But how gracious is God, that when we would will not let vs ſinne? And ſo orders our actions, that wee doe not what we will, but what we ought.

That God which had ordained the Lordſhip to the yonger, will alſo contriue for him the bleſſing; what he will haue effected, ſhall not want meanes: the Mother ſhall rather defeat the Sonne, and beguile the Father, then the Father ſhall beguile the choſen ſonne of his bleſſing. What was *Iacob* to *Rebecca* more then *Eſau*? or what Mother doth not more affect the elder? But now God inclines the loue of the Mother to the yonger, againſt the cuſtome of nature, becauſe the father loues the elder, againſt the promiſe: The affections of the Parents are diuided, that the promiſe might be fulfilled; *Rebeccaes* craft ſhall anſwer *Iſaacs* partiality: *Iſaac* would vniuſtly turne *Eſau* into *Iacob*, *Rebecca* doth as cunningly turne *Iacob* into *Eſau*: her deſire was good, her meanes were vnlawfull: God doth oft-times effect his iuſt will by our weakneſſes; yet neither thereby iuſtifying our infirmities, nor blemiſhing his owne actions.

Here was nothing but counterfeiting; a fayned Perſon, a fayned Name, fayned Veniſon, a fained Anſwer, and yet behold, a true bleſſing; but to the man, not to the meanes: Thoſe were ſo vnſound, that *Iacob* himſelfe doth more feare their curſe then hope for their ſucceſſe. *Iſaac* was now both ſimple and old: yet if hee had perceiued the fraud, *Iacob* had beene more ſure of a curſe, then he could bee ſure, that hee ſhould not be perceiued.

Thoſe which are plaine-hearted in themſelues, are the bittereſt enemies to deceit in others: *Rebecca* preſuming vpon the Oracle of God, and her husbands ſimplicity, dare be his ſurety for the danger, his counſeller for the cariage of the buſineſſe, his cooke for the dyet, yea dreſſes both the meat and the man: and now puts words into his mouth, the diſh into his hand, the garments vpon his backe, the Goats haire vpon the open parts of his body, and ſends him in thus furniſhed for the bleſſing; Standing, no doubt, at the doore, to ſee how well her leſſon was learned, how well her deuice ſucceeded. And if old *Iſaac* ſhould by any of his ſenſes haue diſcerned the guile; ſhee had ſoone ſtept in and vndertaken the blame, and vged him with that knowne will of God concerning *Iacobs* Dominion, and *Eſaus* ſeruitude, which either age or affection had made him forget.

And now ſhe wiſhes ſhe could borrow *Eſaus* tongue as well as his garments, that ſhe might ſecurely deceiue all the ſenſes of him, which had ſuffered himſelf more dangerouſly deceiued with his affection: But this is paſt her remedy: her ſon muſt name himſelfe *Eſau* with the voice of *Iacob*. It is hard if our tongue do not bewray what we are, in ſpight of our habit. This was enough to worke *Iſaac* to a ſuſpition, to an inquiry not to an incredulity: He that is good of himſelfe, will hardly beleeue euill of another;

And will rather distrust his owne senses, then the fidelity of those he trusted: All the senses are set to examine; none sticketh at the iudgement but the eare; To deceiue that, *Iacob* must second his dissimulation with three lyes at one breath: I am *Esau*, as thou badst me, my Venison: one sinne entertained fetcheth in another: and if it be forced to lodge alone, either departeth, or dyeth: I loue *Iacobs* blessing, but I hate his lye. I would not doe that wilfully, which *Iacob* did weakely, vpon condition of a blessing: He that pardoned his infirmity, would curse my obstinatenesse.

Good *Isaac* sets his hands to try whether his eares informed him aright; hee feeles the hands of him whose voice he suspected: that honest heart could not thinke, that the skinne might more easily be counterfaited, then the lungs: A small satisfaction contents those whom guiltinesse hath not made scrupulous: *Isaac* beleeues, and blesses the younger Sonne in the garments of the elder: If our heauenly Father smell vpon our backes the sauour of our elder brothers Robes, we cannot depart from him vnblessed.

No sooner is *Iacob* gone away full of the ioy of his blessing, then *Esau* comes in, full of the hope of the blessing: And now he cannot repent him to haue sold that in his hunger for pottage; which in his pleasure he shall buy againe with Venison. The hopes of the wicked faile them when they are at highest, whereas Gods children finde those comforts in extremity which they durst not expect.

Now he comes in blowing, and sweating for his reward, and findes nothing but a repulse: Lewd men when they thinke they haue earned of God, and come proudly to challenge fauour, receiue no answer, but, *Who art thou?* Both the Father and the Son wonder at each other, the one with feare, the other with griefe; *Isaac* trembled: & *Esau* wept; the one vpon conscience, the other vpon enuy: *Isaacs* heart now told him that he should not haue purposed the blessing where hee did; and that it was due to him vnto whom it was giuen, and not purposed; hence he durst not reuerse that which hee had done with Gods will; besides his owne: For now hee saw that hee had done vnwilling iustice: God will finde both time and meanes to reclaime his owne, to preuent their sinnes, to manifest and reforme their errors: who would haue looked for teares from *Esau?* Or who dare trust teares, when he sees them fall from so graceless Eyes?

It was a good word, *Blesse me also, my Father*; Euery miscreant can wish himselfe well: No man would be miserable, if it were enough to desire happinesse: Why did hee not rather weepe to his Brother, for the pottage; then to *Isaac* for a blessing? If he had not then sold, he had not needed now to begge: It is iust with God to denie vs those fauours which wee were careless in keeping, and which wee vnder valued in enioying. *Esaus* teares find no place for *Isaacs* repentance; Except it were that he hath done that by wile, which he should haue done vpon duty.

No motiue can cause a good heart to repent that he hath done well; how happy a thing it is to know the seasons of grace, and not to neglect them! how desperate to haue known and neglected them! these teares were both late and false; the teares of rage, of enuy, of carnall desire; worldly sorrow causeth death: yet whiles *Esau* howles out thus for a blessing, I heare him cry out of his fathers stone (*Hast thou but one blessing, my Father?*) of his brothers subtlety (was hee not rightly called *Iacob?*) I doe not heare him blame his owne deserts. Hee did not see, while his Father was deceiued, and his brother crafty, that God was iust, and himselfe vncapable: he knew himselfe profane, and yet claimes a blessing.

Those that care not to please God, yet care for the outward fauours of God, and are ready to murmure if they want them, as if God were bound to them, and they free. And yet so mercifull is God, that he hath second blessings for those that loue him not, and giues them all they care for. That one blessing of speciall loue is for none but *Israel*; but those of common kindnesse are for them that can sell their birth-right: this blessing was more then *Esau* could be worthy of; yet like a second *Cain*, he resolues to kill his brother, because he was more accepted: I know that whether he were a worse

sonne, or brother, he hopes for his fathers death, and purposes his brothers; and vowes to shed blood in stead of teares. But wicked men cannot be so ill as they would; that strong Wrestler against whom *Iacob* preuailed, preuailed with *Esau*, and turned his wounds into kisses. An Hoast of men came with *Esau*, an army of Angels met *Iacob*. *Esau* threatned, *Iacob* prayed: His prayers and presents haue melted the heart of *Esau* into loue. And now in stead of the grim and stern countenance of an executioner, *Iacob* sees the face of *Esau*, as the face of God. Both men and deuils are stirred, the stoutest heart cannot stand out against God. He that can wrestle earnestly with God, is secure from the harmes of men. Those minds which are exasperated with violence, and cannot be broken with feare, yet are bowed with loue; when the wayes of a man please God, he will make his enemies at peace with him.

Of Iacob and Laban.

IF Saacs life was not more retyred and quiet, then *Iacobs* was busie and troublesome. In the one I see the Image of contemplation, of action in the other. None of the Patriarkes saw so euill dayes as he; from whom iustly hath the Church of God therefore taken her name. Neither were the faithfull euer since called Abrahamites, but Israelites. That no time might be lost, he began his strife in the womb; after that, he flyes for his life from a cruell brother to a cruell vncle. With a staffe goes he ouer Iordan alone; doubtfull and comfortlesse, not like the sonne of *Isaac*. In the way the earth is his bed, and the stone his pillow; Yet euen there he sees a vision of Angels. *Iacobs* heart was neuer so full of ioy, as when his head lay hardest. God is most present with vs in our greatest deiection, and loues to giue comfort to those that are forsaken of their hopes.

He came farre to find out an hard friend; and of a Nephew becomes a Seruant. No doubt when *Laban* heard of his sisters sonne, he looked for the Camels and attendance that came to fetch his sister *Rebecca*; not thinking that *Abrahams* seruant could come better furnished, then *Isaacs* sonne: but now when hee saw nothing but a staffe, hee looks vpon him, not as an vncle, but a maister. And while he pretends to offer him a wife as the reward of his seruice, he craftily requires his seruice as the dowry of his wife. After the seruice of an hard Apprentiseship hath earned her whom he loued; his wife is changed, and he is in a sort, forced to an vnwilling adultery: His mother had before in a cunning disguise substituted him, who was the younger son, for the elder; and now not long after, his father in law, by a like fraud, substitutes to him the elder daughter for the younger. God comes oftentimes home to vs in our owne kind; and euen by the sinne of others payes vs our owne, when we looke not for it. It is doubtfull whether it were a greater crosse to marry whom he would not, or to be disappointed of her whom he desired. And now he must begin a new hope, where he made account of fruition. To raise vp an expectation once frustrate, is more difficult, then to continue a long hope drawne on with likelihoods of performance. Yet thus deare is *Iacob* content to pay for *Rachel*, fourteene years seruitude. Commonly Gods children come not easily by their pleasures: what miseries will not loue digest and ouercome? And if *Iacob* were vnwillingly consumed with heat in the day, and frost in the night, to become the sonne in law to *Laban*; What should we refuse to be the sonnes of God for *Rachel* whom he loues so dearely? *Leah* which was despised, is fruitfull; How wisely God weighes out to vs in fauours and crosses in an equall ballance; so tempering our sorrowes that they may not oppresse, and our ioyes that they may not transport vs: each one hath some matter of enuy to others, and of griefe to himselfe.

Lea enuies *Rachels* beauty, and loue; *Rachel* enuies *Leahe* fruitfulnesse: Yet *Lea* would not be barren, nor *Rachel* bleare-eyed. I see in *Rachel* the image of her Grandmother *Sara*; both in her beauty of person, in her actions, in her successe: shee also will needs suborne her handmaid to make her a mother; and at last beyond hope her selfe conceiueth: It is a weake greedinesse in vs to affect Gods blessings by vnlawfull meanes; what a proofe and prayse had it beene of her faith if shee had stayed Gods leasure, and would rather haue endured her barrennesse, then her husbands polygamy? Now she shewes her selfe the daughter of *Laban*, the Father for couetousnesse, the daughters for emulation haue drawne sinne into *Iacobs* bed: he offended in yeelding, but they more in soliciting him, and therefore the fact is not imputed to *Iacob*, but to them. In those sinnes which Satan drawes vs into, the blame is ours: in those which we moue each other vnto, the most fault and punishment lyes vpon the tempter. None of the Patriarkes diuided his seed into so many wombes as *Iacob*; none was so much crossed in his seed.

Thus, rich in nothing but wiues and children, was he now returning to his Fathers house, accounting his charge his wealth. But God meant him yet more good. *Laban* sees that both his Family and his Flocks were well increased by *Iacobs* seruice. Not his loue therefore but his gaine makes him loth to part. Euen *Labans* couetousnesse is made by God the meanes to inrich *Iacob*.

Behold, his strait master intreats him to that recompence, which made his nephew mighty, and himselfe enuious: God considering his hard seruice, payd him wages out of *Labans* folds. Those Flocks and Herds had but few spotted Sheep and Goates, vntill *Iacobs* couenant: then (as if the fashion had beene altered) they all ran into parted colours; the most and best (as if they had beene weary of their former owner) changed the colours of their young, that they might change their master.

In the very shapes and colours of brute creatures there is a diuine hand, which disposeth them to his owne ends. Small and vnlikely meanes shall preuaile where God intends an effect. Little pilled sticks of Hasell or Poplar laid in the troughs, shall inrich *Iacob* with an increase of his spotted flocks; *Labans* sonnes might haue tried the same meanes, and failed: God would haue *Laban* know that he put a difference betwixt *Iacob* and him; that as for fourteene yeares he had multiplyed *Iacobs* charge of cattell to *Laban*, so now for the last six yeares hee would multiply *Labans* flocke to *Iacob*: and if *Laban* had the more, yet the better were *Iacobs*. Euen in these outward things, Gods children haue many times sensible tastes of his fauours aboue the wicked.

I know not whether *Laban* were a worse Vncle, or Father, or Master: he can like well *Iacobs* seruice, not his wealth. As the wicked haue no peace with God, so the godly haue no peace with men; for if they prosper not, they are despised; if they prosper, they are enuied. This Vncle, whom his seruice had made his father, must now vpon his wealth be fled from as an enemy, and like an enemy pursues him. If *Laban* had meant to haue taken a peaceable leaue, hee had neuer spent seuen dayes iourney in following his innocent sonne: *Iacob* knew his churlishnesse, and therefore resolued rather to be vnmannerly then injured: well might hee thinke, that he, whose oppression changed his wages so often in his stay, would also abridge his wages in the parting; now therefore he wisely prefers his own estate to *Labans* loue: it is not good to regard too much the vniust discontentment of worldly men, and to purchase vnprofitable fauour with too great losse.

Behold, *Laban* followes *Iacob* with one troop, *Esau* meets him with another, both with hostile intentions: both goe on till the vtmost point of their execution: both are preuented ere the execution. God makes fooles of the enemies of his Church, he lets them proceed, that they may be frustrate, and when they are gone to the vtmost reach of their tether, he pulls them backe to their taske with shame. Loe now, *Laban* leanes *Iacob* with a kisse, *Esau* meets him with a kisse: Of the one he hath an oath, teares of the other, peace with both. Who shall need to feare man that is in league with God?

But

But what a wonder is this? *Iacob* receiued not so much hurt from all his enemies, as from his best friend. Not one of his hairs perished by *Laban*, or *Esau*; yet he lost a ioint by the Angell, and was sent halting to his graue: He that knowes our strength, yet wil wrestle with vs for our exercise, and loues our violence and importunity.

O happy losse of *Iacob!* he lost a ioynt, and wonne a blessing: It is a fauour to halt from God, yet this fauour is seconded with a greater. He is blessed, because hee would rather halt, then leaue ere he was blessed. If he had left sooner, he had not halted, but hee had not prospered. That man shall goe away sound, but miserable, that loues a limbe more then a blessing. Surely, if *Iacob* had not wrestled with God, he had beene foyled with euills: how many are the troubles of the righteous!

Not long after, *Rachel*, the comfort of his life dyeth. And when, but in her trauell, and in his trauell to his Father? When he had now before digested in his thoughts the ioy and gratulation of his aged Father, for so welcome a burden. His children, (the staffe of his age) wound his soule to the death. *Reuben* proues incestuous, *Iudah* adulterous, *Dinah* rauished, *Simeon* and *Leui* murderous, *Er* and *Onan* striken dead, *Ioseph* lost, *Simeon* imprisoned, *Beniamin* the death of his Mother, the Fathers right-hand, indangered, himselfe driuen by famine in his old age to die amongst the Ægyptians, a people that held it abomination to eat with him. If that Angell, with whom hee stroue, and who therefore stroue for him, had not deliuered his soule out of all aduersity, he had beene supplanted with euils, and had beene so far from gaining the name of *Israel*, that he had lost the name of *Iacob*: now what sonne of *Israel* can hope for good daies, when he heares his Fathers were so euill? It is enough for vs, if when wee are dead, we can rest with him in the land of Promise. If the Angell of the Couenant once bless vs, no paine, no sorrowes can make vs miserable.

Of Dinah.

I Find but one onely daughter of *Iacob*, who must needes therefore be a great darling to her Father, and she so miscaries, that she causes her Fathers griefe to be more then his loue. As her mother *Leah*, so she hath a fault in her eyes, which was Curiosity: She will needes see, and be seene; and whiles she doth vainely see, shee is seene lustfully. It is not enough for vs to looke to our owne thoughts, except wee beware of the prouocations of others: If wee once wander out of the lists, that God hath set vs in our callings, there is nothing but danger: Her Virginity had been safe, if she had kept home; or if *Sechem* had forced her in her mothers tent, this losse of her Virginity had been without her sin; now she is not innocent that gaue the occasion.

Her eyes were guilty of the temptation; Onely to see, is an insufficient warrant to draw vs into places of spirituall hazard: If *Sechem* had seen her busie at home, his loue had beene free from out-rage, now the lightnesse of her presence gaue incouragement to his inordinate desires. Immodesty of behauior makes way to lust, and giues life vnto wicked hopes; yet *Sechem* bewrayes a good nature euen in sinfulnesse; He loues *Dinah* after his sinne, and will needs marry her whom he had defiled. Commonly lust ends in loathing: *Amnon* abhors *Thamar* as much, after his act, as before, he loued her; and beats her out of doores, whom hee was sicke to bring in. But *Sechem* would not let *Dinah* fare the worse for his sinne. And now hee goes about to entertaine her with honest loue, whom the rage of his lust had dishonestly abused. Her deflouring shall be no preiudice to her, since her shame shall redound to none but him, and he will hide her dishonour with the name of an husband. What could hee now doe,

but

but sue to his Father, to hers, to her selfe, to her brethren; intreating that, vvith humble submission, which he might haue obtained by violence? Those actions vvhich are ill begun, can hardly be salued vp with late satisfactions; whereas good entrances giue strength vnto the proceedings, and successe to the end.

The yong mans father doth not only consent, but sollicite; and is ready to purchase a daughter either with substance, or paine: The two old men would haue ended the matter peaceably; but youth commonly vndertakes rashly, and performes with passion. The sons of *Iacob* thinke of nothing but reuenge, and (which is worst of all) begin their cruelty with craft, and hide their craft with Religion: A smiling malice is most deadly; and hatred doth most rankle the heart, when it is kept in and dissembled. *We cannot giue our sister to an vncircumcised man*; here was God in the mouth, and Satan in the heart: The bloodiest of all proiects haue euer wont to be coloured with Religion: because the worse any thing is, the better shew it desires to make; and contrarily, the better colour is put vpon any vice, the more odious it is; for as euery simulation addes to an euill, so the best addes most euill: themselues had taken the daughters and sisters of vncircumcised men; yea *Iacob* himselfe did so; why might not an vncircumcised man obtaine their sister? Or if there be a difference of giuing and taking, it had beene well, if it had not beene onely pretended. It had beene a happy Rauishment of *Dinah*, that should haue drawne a whole Country into the bosome of the Church: but here was a Sacrament intended, not to the good of the soule, but to murder of the body: It was a hard taske for *Hamor* and *Sechem*, not onely to put the knife to their owne foreskins, but to perswade a multitude to so painfull a condition.

The sons of *Iacob* dissemble with them, they with the people. (*Shall not their flocks and substance be ours?*) Common profit is pretended; whereas onely *Sechems* pleasure is meant. No motiue is so powerfull to the vulgar sort, as the name of Commoditie; The hope of this, makes them prodigall of their skin and blood; Not the loue to the Sacrament, not the loue to *Sechem*: sinister respects draw more to the profession of Religion, then conscience: if it were not for the loaues and fishes, the traine of Christ would bee lesse. But the Sacraments of God mis-receiued, neuer prosper in the end. These men are content to smart, so they may gaine.

And now that euery man lyes sore of his owne wound, *Simeon* and *Leui* rush in armed, and wound all the males to death: *Cursed be their wrath, for it was fierce, and their rage, for it was cruell.* Indeed, filthinesse should not haue beene wrought by Israel; yet, murder should not haue beene wrought by Israel; if they had beene fit Iudges (which were but bloody executioners) how far doth the punishment exceed the fault? To punish aboue the offence, is no lesse iniustice, then to offend: one offendeth, and all feele the reuenge: yea all (though innocent) suffer that reuenge, which he that offended, deserued not. *Sechem* sinneth, but *Dinah* tempted him: She that was so light, as to wander abroad alone, only to gaze, I feare was not ouer-difficult to yeeld: And if hauing wrought her shame, he had driuen her home with disgrace to her Fathers tent, such tyrannous lust had iustly called for blood: but now hee craues, and offers, and would pay deare for but leaue to giue satisfaction.

To execute rigour vpon a submisse offender, is more mercilesse than iust: Or if the punishment had bin both iust and proportionable from another, yet from them which had vowed peace and affinitie, it was shamefully vniust. To disappoint the trust of another, and to neglect our owne promise and fidelity for priuate purposes, adds faithlessnesse vnto our cruelty. That they were impotent, it was through their circumcision: what impiety was this, in stead of honouring an holy signe, to take an aduantage by it? What shrieking was there now in the streets of the City of the *Hiuites*? And how did the beguiled *Sichemits*, when they saw the swords of the two brethren, die cursing that Sacrament in their hearts, which had betrayed them? Euen their curses were the sins of *Simeon* and *Leui*, whose fact, though it were abhorred by their Father, yet it was seconded by their brethren. Their spoile makes good the others slaughter. Who would haue looked to haue found this out-rage in the family of *Iacob*? How did that good

Patriarch,

Patriarke, when he saw *Dinah* come home blubbered and wringing her hands, *Simeon* and *Leui* sprinkled with blood, wish that *Leah* had beene barren as long as *Rachel*! Good Parents haue griefe enough (though they sustaine no blame) for their childrens sins: What great euills arise from small beginnings! The idle curiosity of *Dinah* hath bred all this mischiefe; Rauishment followes vpon her wandring, vpon her rauishment murder, vpon the murder spoyle: It is holy and safe to bee iealous of the first occasions of euill, either done or suffered.

Of Ivdah *and* Thamar.

I Find not many of *Iacobs* sonnes more faultie then *Iudah*; who yet is singled out from all the rest, to be the royall Progenitor of Christ; and to be honoured with the dignity of the birth-right, that Gods election might not bee of merit, but of grace: Else howsoeuer he might haue sped alone, *Thamar* had neuer beene ioyned with him in this line: Euen *Iudah* marries a Canaanite; it is no maruell though his Seed prosper not: And yet that good children may not be too much discouraged with their vnlawfull propagation, the Fathers of the promised Seed are raised from an incestuous bed: *Iudah* was very yong, scarce frō vnder the rod of his Father, yet he takes no other counsell for his mariage, but from his own eyes, which were like his sister *Dinahs*, rouing and wanton: what better issue could be expected from such beginnings? Those proud Iewes that glory so much of their Pedigree and Name from this Patriarke, may now choose whether they will haue their mother a Canaanite, or an Harlot: Euen in these things oft-times the birth followes the belly. His eldest sonne *Er*, is too wicked to liue; God strikes him dead ere he can leaue any issue, not abiding any sions to grow out of so bad a stocke: Notorious sinners God reserues to his owne vengeance. He doth not inflict sensible iudgements vpon all his enemies, lest the wicked should thinke there were no punishment abiding for them else-where. Hee doth inflict such iudgements vpon some, lest he should seeme careless of euill. It were as easie for him to strike all dead, as one: but hee had rather all should be warned by one; and would haue his enemies find him mercifull, as his children, iust: His brother *Onan* sees the iudgment, and yet followes his sins. Euery little thing discourages vs from good; Nothing can alter the heart that is set vpon euill: *Er* was not worthy of any loue; but though he were a miscreant, yet he was a brother. Seed should haue been raised to him; *Onan* iustly leeses his life with his Seed; which he would rather spill, then lend to a wicked brother. Some duties we owe to humanity, more to neerenesse of blood. Ill deseruings of others can be no excuse for our iniustice, for our vncharitableness. That which *Thamar* required, *Moses* afterward, as from God, commanded; the succession of brothers into the barren bed: Some lawes God spake to his Church, long ere he wrote them: while the author is certainly knowne, the voyce and the finger of God are worthy of equall respect. *Iudah* hath lost two sonnes, and now doth but promise the third, whom he sinnes in not giuing. It is the weaknesse of nature, rather to hazard a sin, then a danger; and to neglect our owne duty, for wrongfull suspition of others: though he had lost his son in giuing him, yet he should haue giuen him: A faithful mans promise is his debt, which no feare of damage can dispense with.

But whereupon was this slacknesse? *Iudah* feared that some vnhappinesse in the bed of *Thamar* was the cause of his sonnes miscariage; whereas it was their fault, that *Thamar* was both a widow and childlesse. Those that are but the patients of euill, are many times burdened with suspitions; and therefore are ill thought of, because they

they fare ill: Afflictions would not bee so heauy, if they did not lay vs open vnto vncharitable conceits.

What difference God puts betwixt sinnes of wilfulnesse, and infirmitie? The pollution is punished with present death, the fathers incest is pardoned, and in a sort prospereth.

Now *Thamar* seekes by subtlety, that which she could not haue by award of iustice; the neglect of due retributions driues men to indirect courses; neither know I whether they sin more in righting themselues wrongfully, or the other in not righting them: She therefore takes vpon her the habit of an harlot, that she might performe the act; If she had not wished to seeme an Whore, she had not worn that attire, nor chosen that place. Immodesty of outward fashion or gesture bewraies euill desires: the heart that meanes well, will neuer wish to seeme ill; for commonly we affect to shew better then we are. Many harlots will put on the semblances of chastity, of modesty; neuer the contrary. It is no trusting those, which doe not wish to appeare good. *Iudah* esteemes her by her habit: and now the sight of an harlot hath stird vp in him a thought of lust; Satan finds well, that a fit obiect is halfe a victory.

Who would not bee ashamed to see a sonne of *Iacob* thus transported with filthy affections? At the first sight he is inflamed; neither yet did he see the face of her, whom he lusted after: it was enough motiue to him that she was a woman; neither could the presence of his neighbor, the Adullamite, compose those wicked thoughts, or hinder his vnchast acts.

That sinne must needs be impudent which can abide a witnesse: yea so hath his lust besotted him, that he cannot discerne the voice of *Thamar*, that he cannot foresee the danger of his shame in parting with such pledges. There is no passion, which doth not for the time bereaue a man of himselfe: *Thamar* had learned not to trust him without a pawne; He had promised his sonne to her as a daughter; and failed; now he promised a Kid to her, as an Harlot, and performeth it: Whether his pledge constrained him, or the power of his word, I enquire not: Many are faithfull in all things, saue those which are the greatest, and dearest; If his credit had beene as much indangered in the former promise, he had kept it: now hath *Thamar* requited him. She expected long the enioying of his promised son, and he performed not: but here he performes the promise of the Kid, and shee stayes not to expect it. *Iudah* is sorry that he cannot pay the hire of his lust, and now feareth lest he shall be beaten with his owne staffe, lest his signet shall be vsed to confirme, and seale his reproach; resoluing not to know them; and wishing they were vnknown of others. Shame is the easiest wages of sin, and the surest, which euer begins first in our selues. Nature is not more forward to commit sinne, then willing to hide it.

Iheare as yet of no remorse in *Iudah*, but feare of shame. Three moneths hath his sinne slept: and now when he is securest, it awakes and baites him. Newes is brought him that *Thamar* begins to swell with her conception, and now he swels with rage, and cals her forth to the flame like a rigorous Iudge, without so much as staying for the time of her deliuerance, that his cruelty in this iustice, should be no lesse ill, then the vniustice of occasioning it. If *Iudah* had not forgotten his sinne, his pittie had beene more then his hatred to this of his daughters: How easie is it to detest those sinnes in others, which we flatter in our selues! *Thamar* doth not denie the sinne, nor refuse punishment; but calls for that partner in her punishment, which was her partner in the sinne: the staffe, the signet, the handkerchiefe accuse and conuince *Iudah*, and now he blushes at his owne sentence, much more at his act, and cries out, She is more righteous then I. God will finde a time to bring his children vpon their knees, and to wring from them penitent confessions: And rather then he will not haue them soundly ashamed, he will make them the trumpets of their owne reproach.

Yet doth he not offer himselfe to the flame with her, but rather excuses her by himselfe. This relenting in his owne case, shamed his former zeale: Euen in the best men nature is partiall to it selfe: It is good so to sentence others frailties, that yet we remember

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our owne, whether those that haue beene, or may be: with what shame, yea with what horror must *Iudah* needs looke vpon the great belly of *Thamar*, and on her two sonnes, the monuments of his filthinesse?

How must it needes wound his soule, to heare them call him both Father and Grandfather; to call her mother and sister? If this had not cost him many a sigh, he had no more escaped his Fathers curse, then *Reuben* did: I see the difference, not of sinnes, but of men: Remission goes not by the measure of the sinne, but the quality of the sinner; yea rather the mercy of the Forgiuer: Blessed is the man (not that sinnes not, but) to whom the Lord imputes not his sinne.

Of Ioseph.

Marueil not that *Ioseph* had the double portion of *Iacobs* land, who had more then two parts of his sorrowes: None of his sonnes did so truely inherit his afflictions; none of them was either so miserable, or so great: suffering is the way to glory: I see in him not a cleerer type of Christ, then of euery Christian; Because we are deare to our Father, and complaine of sinnes, therefore are we hated of our carnall brethren: If *Ioseph* had not medled with his brothers faults, yet he had beene enuied for his Fathers affection; but now malice is met with enuy: There is nothing more thankelesse or dangerous then to stand in the way of a resolute sinner: That which doth correct and obliege the penitent, makes the wilfull mind furious and reuengefull.

All the spight of his brethren cannot make *Ioseph* cast off the liuery of his Fathers loue: what need we care for the censures of men, if our hearts can tell vs that we are in fauour with God?

But what meant young *Ioseph* to adde vnto his own enuy, by reporting his dreames? The concealement of our hopes, or abilities, hath not more modesty, then safety: He that was enuied for his dearnesse, and hated for his intelligence, was both enuied & hated for his dreames. Surely God meant to make the relation of these dreames, a means to affect that which these dreames imported. We men worke by likely meanes; God by contraries. The maine quarrell was, *Behold, this dreamer commeth.* Had it not been for his dreames, he had not bin sold: if he had not bin sold, he had not bin exalted. So *Iosephs* state had not deserued enuy, if his dreams had not caused him to be enuied. Full little did *Ioseph* thinke, when he went to seeke his brethren, that this was the last time he should see his fathers house: Full little did his brethren thinke, when they sold him naked to the *Ismaelites*, to haue once seene him in the Throne of *Egypt*. Gods decree runnes on; and while we either thinke not of it, or oppose it, is performed.

In an honest and obedient simplicity, *Ioseph* comes to enquire of his brethrens health, and now may not returne to carry newes of his owne misery: whiles he thinkes of their welfare, they are plotting his destruction; *Come, let vs slay him.* Who would haue expected this cruelty in them, which should be the Fathers of Gods Church? It was thought a fauour, that *Reubens* entreaty obtained for him that he might be cast into the pit aliue; to dye there. He lookt for brethren, and behold murtherers; Euery mans tongue, euery mans fist was bent against him: Each one striues who shall lay the first hand vpon that changeable cote, which was dyed with their Fathers loue, and their enuy: And now they haue stript him naked; and haling him by both armes, as it were, cast him aliue into his graue. So in pretence of forbearance, they resolue to torment him with a lingring death: the sauagest robbers could not haue beene more mercilesse:

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for now besides (what in them lyes) they kill their Father in their brother. Nature, if it once degenerate, growes more monstrous and extreme, then a disposition borne to cruelty.

All this while *Ioseph* wanted neither words nor teares; but like a passionate suppliant (bowing his bare knees to them, whom he dreamed should bow to him) intreats and perswades by the deare name of their brotherhood, by their profession of one common God, for their Fathers sake, for their owne soules sake, not to sinne against his blood. But enuie hath shut out mercy; and makes them not onely forget themselues to be brethren, but men: What stranger can thinke of poore innocent *Ioseph*, crying naked in that desolate and dry pit (only sauing that he moystned it with teares) and not be moued? Yet his hard-hearted brethren sit them downe carelessely, with the noyse of his lamentation in their eares, to eate bread; not once thinking by their owne hunger, what it was for *Ioseph* to be affamisht to death.

Whatsoeuer they thought, God neuer meant that *Ioseph* should perish in that pit; and therefore hee sends very *Ismaelites* to ransome him from his Brethren; the seed of him that persecuted his brother *Isaac*, shall now redeeme *Ioseph* from his brethrens persecution. When they came to fetch him out of the pit, hee now hoped for a speedie dispatch; That since they seemed not to haue so much mercy, as to prolong his life, they vvould not continue so much cruelty, as to prolong his death.

And now, when hee hath comforted himselfe with hope of the fauour of dying, behold, death exchanged for bondage: how much is seruitude, to an ingenuous nature, worse then death? For, this is common to all; that, to none but the miserable: *Iudah* meant this well, but God better: *Reuben* saued him from the sword, *Iudah* from affamishing: God will euer raise vp some secret fauourers to his owne, amongst those that are most malicious. How well was this fauour bestowed? If *Ioseph* had dyed for hunger in the pit, both *Iacob*, and *Iudah*, and all his brethren had dyed for hunger in *Canaan*. Little did the *Ismaelitish* Merchants know what a treasure they bought, caried, and sold; more precious then all their Balmes and Myrrhs. Little did they thinke that they had in their hands the Lord of *Ægypt*, the Iewell of the World: Why should wee contemne any mans meanesse, when wee know not his destiny?

One sinne is commonly vsed for the vaile of another: *Iosephs* coat is sent home dipped in blood, that whiles they should hide their owne cruelty, they might afflict their Father, no lesse then their brother. They haue deuised this reall lye, to punish their old Father for his loue, with so grieuous a monument of his sorrow.

Hee that is mourned for in *Canaan*, as dead, prospers in *Ægypt* vnder *Potiphar*; and of a Slaue, is made a Ruler: Thus God meant to prepare him for a greater charge; hee must first rule *Potiphars* House, then *Pharaohs* Kingdome: his owne seruice is his least good, for his very presence procures a common blessing: A whole Family shall fare the better for one *Ioseph*. Vertue is not lookt vpon alike with all eyes: his fellowes praise him, his Master trusts him, his Mistresse affects him too much. All the spight of his brethren was not so great a crosse to him, as the inordinate affection of his Mistresse. Temptations on the right hand, are now more perilous, and hard to resist, by how much they are more plausible and glorious; But the heart that is bent vpon God, knowes how to walke steddily, and indifferently betwixt the pleasures of sinne, and feares of euill. He saw, this pleasure would aduance him: He knew what it was to be a Minion of one of the greatest Ladies in *Ægypt*: yet resolues to contemne it: A good heart will rather lye in the dust, then rise by wickednesse. *How shall I doe this, and sinne against God!*

He knew that all the honours of *Ægypt* could not buy off the guilt of one sinne, and therefore abhorres not onely her bed, but her company: He that will be safe from the acts of euill, must wisely auoid the occasions. As sinne ends euer in shame, when it is committed, so it makes vs past shame, that we may commit it; The impudent strumpet

dare not onely sollicit, but importune, but in a sore force the modesty of her good seruant; She layes hold on his garment, her hand seconds her tongue.

Good *Ioseph* found it now time to flee; when such an enemie pursued him: how much had he rather leaue his cloake, then his vertue! and to suffer his Mistresse to spoyle him of his liuery, rather then he should blemish her honour, or his Masters in her, or God in either of them.

This second time is *Ioseph* stript of his garment, before in the violence of enuy, now of lust; before of necessitie, now of choice: Before, to deceiue his Father, now his Master: for behold, the pledge of his fidelity, which he left in those wicked hands, is made an euidence against him, of that which hee refused to doe: therefore did hee leaue his cloake, because he would not doe that, of which he is accused and condemned, because he left it: what safety is there against great Aduersaries, when euen arguments of innocence are vsed to conuince of euill? Lust yeelded vnto, is a pleasant madnesse, but is a desperate madnesse, when it is opposed: No hatred burnes so furiously, as that which arises from the quenched coales of loue.

Malice is witty to deuise accusations of others, out of their vertue, and our owne guiltinesse; *Ioseph* either pleads not, or is not heard.

Doubtlesse hee denied the fact, but hee dare not accuse the offender: There is not onely the praise of patience, but oft-times of wisdome, euen in vniust sufferings: Hee knew that God would finde a time to cleare his innocence, and to regard his chaste faithfulnesse.

No prison would serue him, but *Pharaohs*. *Ioseph* had lyen obscure, and not beene knowne to *Pharaoh*, if hee had not been cast into *Pharaohs* dungeon: the afflictions of Gods children turne euer to their aduantages. No sooner is *Ioseph* a prisoner, then a Gardian of the prisoners. Trust and honour accompany him whersoeuer he is: In his fathers house, in *Potiphars*, in the Iayle, in the Court: still he hath both fauour and rule.

So long as God is with him, he cannot but shine in spight of men: The walls of that dungeon cannot hide his vertues, the irons cannot hold them. *Pharaohs* Officers are sent to witnesse his graces, which he may not come forth to shew: the Cupbearer admires him in the Iayle, but forgets him in the Court. How easily doth our owne prosperitie make vs forget either the deseruings, or miseries of others! But as God cannot neglect his owne, so least of all in their sorrowes. After two yeares more of *Iosephs* patience; that God which caused him to bee lift out of the former pit, to be sold, now cals him out of the dungeon to honour: Hee now puts a dreame into the head of *Pharaoh*. He puts the remembrance of *Iosephs* skill into the head of the Cupbearer; who to pleasure *Pharaoh*, not to requite *Ioseph*, commends the Prisoner, for an Interpreter: He puts an interpretation in the mouth of *Ioseph*: he puts this choice into the heart of *Pharaoh*, of a miserable prisoner, to make the Ruler of Ægypt. Behold: one houre hath changed his fetters into a chaine of gold; his rags into fine linnen, his stocks into a Chariot, his Iayle into a Palace, *Potiphars* captiue into his Masters Lord; the noise of his chaines into Abrech. He whose chastitie refused the wanton alurements of the Wife of *Potiphar*, hath now giuen him to his Wife the daughter of *Potipherah*. Humilitie goes before honour; Seruing and Suffering are the best Tutors to Gouernment. How well are Gods children paid for their patience! How happy are the issues of the faithfull! Neuer any man repented him of the aduancement of a good man.

Pharaoh hath not more preferd *Ioseph*, then *Ioseph* hath enriched *Pharaoh*; If *Ioseph* had not ruled, Ægypt and all the bordering Nations had perished. The prouidence of so faithfull an Officer hath both giuen the Ægyptians their liues; and the money, cattell, lands, bodies of the Ægyptians to *Pharaoh*. Both haue reason to bee well pleased. The Subiects owe to him their liues; the King his Subiects, and his Dominions: the bounty of God made *Ioseph* able to giue more then hee receiued. It is like, the seuen yeares of plenty were not confined to Ægypt; other Countries

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adioyning, were no leſſe fruitfull: yet in the ſeuen yeares of famine, Egypt had corne when they wanted.

See the difference betwixt a wiſe prudent frugalitie, and a vaine ignorant expence of the benefits of God: The ſparing hand is both full and beneficiall, whereas the lauiſh is not onely empty, but iniurious.

Good *Iacob* is pinched with the common famine. No piety can exempt vs from the euils of neighbourhood. No man can tell by outward euents, which is the Patriarke, and which the Canaanite.

Neither doth his profeſſion lead him to the hope of a miraculous preſeruation. It is a vaine tempting of God, to caſt our ſelues vpon an immediate prouiſion, with neglect of common meanes: His ten ſonnes muſt now leaue their flocks, and goe downe into *Ægypt*, to be their Fathers purueyours. And now they goe to buy of him whom they had ſold, and bowe their knees to him for his reliefe, which had bowed to them before for his owne life. His age, his habit, the place, the language, kept *Ioſeph* from their knowledge; neither had they called off their minds from their folds, to enquire of matters of foraine State, or to heare that an *Ebrew* was aduanced to the higheſt honour of *Ægypt*. But he cannot but know them, whom hee left at their full growth, vvhoſe tongue, and habit, and number were all one: whoſe faces had left ſo deepe an impreſſion in his minde, at their vnkinde parting: It is wiſedome ſometimes to conceale our knowledge, that we may not preiudice truth.

Hee that was hated of his brethren, for being his Fathers ſpye; now accuſes his brethren for common ſpyes of the weakneſſes of *Ægypt*; he could not without their ſuſpition haue come to a perfect intelligence of his Fathers eſtate, and theirs, if he had not obiected to them that which was not. Wee are alwayes bound to goe the neareſt way to truth. It is more ſafe in caſes of inquiſition, to fetch farre about; that he might ſeeme enough an *Aegyptian*, he ſweares heatheniſhly: how little could they ſuſpect, this Oath could proceed from the ſoule of him, which ſwore by the feare of his Father *Iſaac*? How oft haue iniſter reſpects drawne weake goodneſſe to diſguiſe it ſelfe, euen with ſinnes?

It was no ſmall ioy to *Ioſeph*, to ſee this late accompliſhment of his ancient dreame; to ſee theſe ſuppliants (I know not whether more brethren, or enemies) groueling before him in an vnknowne ſubmiſsion: and now it doth him good to ſeeme mercileſſe to them, whom he had found wilfully cruell; to hide his loue from them, which had ſhewed their hate to him; and to thinke how much he fauoured them, and how little they knew it: And as ſporting himſelfe in their ſeeming miſery, he pleaſantly imitates all thoſe actions reciprocally vnto them, which they in deſpight and earneſt, had done formerly to him; hee ſpeakes roughly, reiects their perſwaſions, puts them in hold, and one of them in bonds. The minde muſt not alwayes be iudged by the outward face of the actions. Gods countenance is oft-times as ſeuere, and his hand as heauy to them whom he beſt loueth. Many a one, vnder the habit of an Ægyptian, hath the heart of an *Iſraelite*. No ſong could be ſo delightfull to him, as to heare them in a late remorſe condemne themſelues before him, of their old cruelty towards him, who was now their vnknowne witneſſe and Iudge.

Nothing doth ſo powerfully call home the conſcience, as affliction, neither need there any other art of memory for ſinne, beſides miſery. They had heard *Ioſephs* deprecation of their euill with teares, and had not pitied him; yet *Ioſeph* doth but heare their mention of this euill which they had done againſt him, and pities them with teares; he weepes for ioy to ſee their repentance, and to compare his ſafety and happineſſe with the cruelty which they intended, and did, and thought they had done.

Yet hee can abide to ſee his brother his priſoner; whom no bonds could binde ſo ſtrong, as his affection bound him to his captiue: *Simeon* is left in pawne, in fetters; the reſt returne, with their corne, with their money, paying nothing for their prouiſion, but their labour; that they might be as much troubled with the beneficence of that ſtrange *Ægyptian* Lord, as before with his imperious ſuſpition. Their wealth was

now more irkesome to them, then their need: and they feare, God meanes to punish them more in this superfluitie of money, then in the want of victuals (*What is this that God hath done to vs?*). It is a wise course to be iealous of our gaine, and more to feare, then desire abundance.

Old *Iacob*, that was not vsed to simple and absolute contentments, receiues the blessing of seasonable prouision, together with the affliction of that heauy message; the losse of one sonne, and the danger of another; and knowes not whether it be better for him to dye with hunger, or with griefe, for the departure of that sonne of his right hand: He drines off all till the last; Protraction is a kinde of ease in euils that must come.

At length (as no plea is so importunate, as that of famine) *Beniamin* must goe; one euill must bee hazarded for the redresse of another: what would it auaile him, to see whom he loued, miserable? How iniurious were that affection to keepe his sonne so long in his eye, till they should see each other dye for hunger!

The ten brothers returne into Egypt loaded with double money in their sacks, and a present in their hands; the danger of mistaking is requited, by honest minds, with more then restitution. It is not enough to finde our owne hearts cleare in suspicious actions, except we satisfie others: Now hath *Ioseph* what he would, the sight and presence of his *Beniamin*, whom he therefore borrowes of his Father for a time, that hee might returne him with a greater interest of ioy: And now he feasts them, whom hee formerly threatned, and turnes their feare into wonder: all vnequall loue is not partiall; all the brethren are entertained bountifully, but *Beniamin* hath a fiue-fold portion: By how much his welcome was greater, by so much his pretended theft seemed more hainous; for good turnes aggrauate vnkindnesses, and our offences are encreased with our obligations; How easie is it to find aduantages, where there is a purpose to accuse! *Beniamins* sacke makes him guilty of that whereof his heart was free; Crimes seeme strange to the innocent; well might they abiure this fact, with the offer of bondage and death: For they which carefully brought againe that which they might haue taken, would neuer take that which was not giuen them. But thus *Ioseph* would yet dally with his brethren, and make *Beniamin* a thiefe, that he might make him a seruant, and fright his brethren with the perill of that their charge, that he might double their ioy, and amazednesse, in giuing them two brothers at once: our happinesse is greater, and sweeter, when we haue well feared, and smarted with euils.

But now when *Iudah* seriously reported the danger of his old Father, and the sadnesse of his last complaint, compassion and ioy will be concealed no longer, but breake forth violently at his voice and eyes. Many passions doe not well abide witnesses, because they are guilty to their owne weaknesse: *Ioseph* sends forth his seruants, that he might freely weepe. He knew hee could not say, *I am Ioseph*, without an vnbeseeming vehemence.

Neuer any word sounded so strangely as this, in the eares of the Patriarkes. Wonder, doubt, reuerence, ioy, feare, hope, guiltinesse, strooke them at once. It was time for *Ioseph* to say, *Feare not*; No marueil if they stood with paleness and silence before him, looking on him, and on each other: the more they considered, they wondred more; and the more they beleeued, the more they feared: For those words (*I am Ioseph*) seemed to sound thus much to their guilty thoughts; You are murtherers: and I am a Prince in spight of you; My power and this place, giue mee all opportunities of reuenge; My glory is your shame, my life your danger, your sinne liues together with me. But now the teares and gracious words of *Ioseph* haue soone assured them of pardon and loue, and haue bidden them turne their eyes from their sinne against their brother, to their happinesse in him, and haue changed their doubts into hopes and ioyes; causing them to looke vpon him without feare, though not without shame. His louing embracements cleare their hearts of all iealousies; and hasten to put new thoughts into them; of fauour, and of greatnesse: So that now forgetting what euill they did to their brother, they are thinking of what good their brother may doe to them. Actions

ſalued vp with a free forgiueneſſe, are as not done: and as a bone once broken, is ſtronger after well ſetting, ſo is loue after reconcilement.

But as wounds once healed, leaue a ſcarre behinde them; ſo remitted iniuries leaue commonly in the actors a guilty remembrance; which hindered theſe brethren from that freedome of ioy, which elſe they had conceiued: This was their fault, not *Ioſephs*: who ſtriues to giue them all ſecuritie of his loue; and wil be as bountifull, as they were cruell. They ſent him naked to ſtrangers, hee ſends them in new and rich liueries to their Father; they tooke a ſmall ſumme of money for him, hee giues them great treaſures; They ſent his torne coat to his Father; He ſends varietie of coſtly rayments to his Father, by them: They ſold him to be the loade of Camels; He ſends them home with Chariots. It muſt be a great fauour that can appeaſe the conſcience of a great iniury. Now they returne home rich and ioyfull, making themſelues happy to thinke; how glad they ſhould make their Father with this newes.

That good old man would neuer haue hoped that Ægypt could haue afforded ſuch prouiſion as this. Ioſeph *is yet aliue*: This was not food, but life to him. The returne of *Beniamin* was comfortable: but that his dead ſonne was yet aliue after ſo many yeares lamentation, was tidings too happy to be beleeued, and was enough to endanger that life with exceſſe of ioy, which the knowledge thereof doubled. Ouer-excellent obiects are dangerous in their ſudden apprehenſions. One graine of that ioy would haue ſafely cheered him, whereof a full meaſure ouer-layes his heart with too much ſweetneſſe. There is no earthly pleaſure whereof we may not ſurfet: of the ſpirituall we can neuer haue enough.

Yet his eyes reuiue his minde, which his eares had thus aſtoniſhed. When hee ſaw the Chariots of his ſonne, he beleeued *Ioſephs* life, and refreſhed his owne. He had too much before, ſo that he could not enioy it: now he ſaith, *I haue enough*, Ioſeph *my ſonne is yet aliue*.

They told him of his honour, he ſpeakes of his life: Life is better then honour. To haue heard that *Ioſeph* liued a ſeruant, would haue ioyed him more, then to heare that he dyed honourably. The greater bleſsing obſcures the leſſe. He is not worthy of honour, that is not thankefull for life.

Yet *Ioſephs* life did not content *Iacob* without his preſence: (*I will goe downe and ſee him ere I dye*:) The ſight of the eye is better then to walke in deſires; Good things pleaſure vs not in their being, but in our inioying.

The height of all earthly contentment appeared in the meeting of theſe two; whom their mutuall loſſe had more endeared to each other: The intermiſsion of comforts, hath this aduantage, that it ſweetens our delight more in the returne, then was abated in the forbearance. God doth oft-times hide away our *Ioſeph* for a time, that we may bee more ioyous and thankfull in his recouerie: This was the ſincereſt pleaſure that euer *Iacob* had, which therefore God reſerued for his age.

And if the meeting of earthly friends be ſo vnſpeakably comfortable; how happy ſhall we be in the light of the glorious face of God our heauenly Father! of that our bleſſed Redeemer, whom we ſold to death by our ſinnes! and which now after that noble Triumph hath all power giuen him in Heauen and Earth.

Thus did *Iacob* reioyce when he was to goe out of the Land of Promiſe, to a foraine Nation, for *Ioſephs* ſake; being glad that hee ſhould loſe his Countrey for his ſonne. What ſhall our ioy be, who muſt goe out of this foraine Land of our Pilgrimage, to the home of our glorious inheritance, to dwell with none but our own; in that better and more lightſome Goſhen, free from all the incumbrances of this Ægypt, and full of all the riches and delights of God? The guilty conſcience can neuer thinke it ſelfe ſafe: So many yeares experience of *Ioſephs* loue could not ſecure his brethren of remiſsion: thoſe that know they haue deſerued ill, are wont to miſ-interpret fauours, and thinke they cannot be beloued: All that while, his goodneſſe ſeemed but concealed and ſleeping malice; which they feared in their Fathers laſt ſleepe would awake, and bewray it ſelfe in reuenge: Still therefore they plead the name of their Father, though

dead, not daring to vse their owne: Good meanings cannot bee more wronged, then with suspition: It grieues *Ioseph* to see their feare, and to find they had not forgotten their owne sinne, and to heare them so passionately craue that which they had.

Forgiue the trespasse of the seruants of thy Fathers God:) What a coniuration of pardon was this? What wound could be either so deepe, or so festred, as this plaster could not cure? They say not, the sonnes of thy Father, for they knew *Iacob* was dead, and they had degenerated; but the seruants of thy Fathers God: How much stronger are the bonds of Religion then of Nature? If *Ioseph* had been rancorous, this deprecation had charmed him; but now it resolues him into teares: They are not so ready to acknowledge their old offence, as he to protest his loue; and if he chide them for any thing, it is for that they thought they needed to intreat; since they might know, it could not stand with the fellow-seruant of their Fathers God to harbour maliciousnesse, to purpose reuenge. *Am not I vnder God?* And fully to secure them; hee turnes their eyes from themselues to the Decree of God, from the action to the euent; as one that would haue them thinke, there was no cause to repent of that which proued so successefull.

Euen late confession findes forgiuenesse; *Ioseph* had long agoe seene their sorrow, neuer but now heard their humble acknowledgement; Mercy stayes not for outward solemnities. How much more shall that infinite goodnesse pardon our sinnes, when hee findes the truth of our repentance?

THE

Contemplations.

THE FOVRTH BOOKE.

The affliction of Israel, *Or*
The Ægyptian bondage.
The birth and breeding of Moses.
Moses *called.*
The plagues of Ægypt.

By Ios. Hall, D. of Diuinitie, and Deane *of* Worcester.

London,
Printed for Thomas Pavier, Miles Flesher,
and *John Haviland.* 1624.

TO THE RIGHT HONOVRABLE, *IAMES* LORD *HAY*,

ALL GRACE AND HAPPINESSE.

Right Honorable,

ALL that I can say for my selfe, is a desire of doing good; which if it were as feruent in richer hearts, the Church which now we see comely, would then be glorious: this honest ambition hath caried mee to neglect the feare of seeming prodigall of my little; and while I see others Talents rusting in the earth, hath drawne mee to traffique with mine in publike. I hope, no aduenture that euer I made of this kinde, shall be equally gainfull to this my present labour, wherein I take Gods owne Historie for the ground, and worke vpon it by what Meditations my weakenesse can afford: The diuinenesse of this subiect shall make more then amends for the manifold defects of my discourse; although also the blame of an imperfection is so much the more, when it lighteth vpon so high a choice. This part which I offer to your Lordship, shall shew you Pharaoh *impotently enuious and cruell, the Israelites of friends become slaues, punished onely for prospering;* Moses *in the Weedes, in the Court, in the Desart, in the Hill*

Hill of visions; a Courtier in Ægypt, a Shepheard in Midian, an Ambassador from God, a Leader of Gods people: and when you see the prodigious varietie of the plagues of Ægypt, you shall not know whether more to wonder at the miracles of Moses, or Pharaohs obstinacie. Finally, you shall see the same Waues made both a wall and a gulfe in one houre; the Ægyptians drowned, where no Israelite was wet-shod: and if these passages, yeeld not abundance of profitable thoughts, impute it (not without pardon) to the pouertie of my weake conceit; which yet may perhaps occasion better vnto others. In all humble submission I commend them (what they are) to your Lordships fauourable acceptation, and your selfe with them to the gracious blessing of our God.

Your Lordships in all dutifull

obseruance at command,

IOS. HALL.

THE

Contemplations.

THE FOVRTH BOOKE.

The affliction of Israel.

EGYPT was long an harbour to the Israelites; now it proues a Iayle: the Posteritie of *Iacob* finds too late, what it was for their forefathers to sell *Ioseph*, a slaue into Ægypt. Those whom the Ægyptians honoured before as Lord, now they contemne as drudges: One *Pharaoh* aduances, whom another labours to depresse: Not seldome the same man changes copies: but if fauours out-liue one age, they proue decrepit and heartlesse: It is a rare thing to find posterity heires of their fathers loue: How should mens fauour be but like themselues, variable and inconstant? there is no certaintie but in the fauour of God, in whom can be no change; whose loue is intayled vpon a thousand generation.

Yet if the Israelites had been treacherous to *Pharaoh*, if disobedient, this great change of countenance had been iust; now the onely offence of Israel, is, that he prospereth; that which should be the motiue of their gratulation, and friendship, is the cause of their malice. There is no more hatefull sight to a wicked man, then the prosperitie of the conscionable; None but the spirit of that true Harbinger of Christ, can teach vs to say with contentment, *He must encrease, but I must decrease.*

And what if Israel be mighty and rich? (*If there be warre, they may ioyne with our enemies, and get them out of the Land.*) Behold, they are afraid to part with those whom they are grieued to entertaine: either staying, or going, is offence enough, to those that seeke quarrels; There were no warres, and yet they say, If there be warres. The Israelites had neuer giuen cause of feare to reuolt, and yet they say, Lest they ioyne to our enemies, to those enemies which we may haue; So they make their certaine friends slaues, for feare of vncertaine enemies. Wickednesse is euer cowardly, and full of vniust suspitions; it makes a man feare, where no feare is; fly, when none pursues him. What difference there is betwixt *Dauid* and *Pharaoh*! The faith of the one sayes, *I will not be afraid for ten thousand that should beset me*; The feare of the other saies, *Lest if there be warre, they ioyne with our enemies*; therefore should hee haue made much of the Israelites, that they might be his: his fauour might haue made them firme; Why might they not as well draw their swords for him?

Weake and base minds euer incline to the worse; and seeke safety, rather in an impossibility of hurt, then in the likelihood of iust aduantage. Fauours had bin more binding

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then cruelties: yet the fooliſh Ægyptian had rather haue impotent ſeruants, then able friends. For their welfare alone, *Pharaoh* owes *Iſrael* a miſchiefe; and how will he pay it? (*Come let vs worke wiſely*;) Lewd men call wicked policies wiſdome, and their ſucceſſe happineſſe: Herein Satan is wiſer then they; who both layes the plot, and makes them ſuch fooles, as to miſtake villany and madneſſe, for the beſt vertue.

Iniuſtice is vpheld by violence, whereas iuſt gouernments are maintained by loue: Teske-maſters muſt be ſet ouer *Iſrael*; they ſhould not be the true Seed of *Iſrael*, if they were not ſtill ſet to wreſtle with God in afflictions: Heauy burdens muſt bee laid vpon them: *Iſrael* is neuer but loaded, the deſtiny of one of *Iacobs* ſonnes is common to all; To lye downe betwixt their burdens. If they had ſeemed to breathe them in *Goſhen* ſometimes, yet euen there it was no ſmall miſerie to be forainers, and to liue among Idolaters; but now the name of a ſlaue is added to the name of a ſtranger. *Iſrael* had gathered ſome ruſt in idolatrous *Ægypt*, and now he muſt be ſcowred: they had borne the burden of Gods anger, if they had not borne the burdens of the *Ægyptians*.

As God afflicted them with another minde then the *Ægyptians*; (God to exerciſe them, the *Ægyptians* to ſuppreſſe them;) ſo cauſes he the euent to differ. Who would not haue thought with theſe *Ægyptians*, that ſo extreme miſery ſhould not haue made the *Iſraelites* vnfit, both for generation and reſiſtance? Moderate exerciſe ſtrengthens, extreame deſtroyes nature: That God which many times workes by contrary means, cauſed them to grow with depreſsion, with perſecution to multiply; How can Gods Church but fare well, ſince the very malice of their enemies benefits them? Oh the Souereigne goodnes of our God, that turnes all our poiſons into cordials! Gods Vine beares the better with bleeding.

And now the *Ægyptians* could be angry with their owne maliciouſneſſe, that this was the occaſion of multiplying them whom they hated, and feared; to ſee that this ſeruice gained more to the workmen, then to their Maſters; The ſtronger therefore the *Iſraelites* grew, the more impotent grew the malice of their perſecutors. And ſince their owne labour ſtrengthens them, now tyrannie will try what can be done by the violence of others: ſince the preſent ſtrength cannot bee ſubdued; the hopes of ſucceſsion muſt be preuented: women muſt be ſuborned to bee murderers; and thoſe whoſe office is to helpe the birth, muſt deſtroy it.

There was leſſe ſuſpition of cruelty in that ſexe, and more opportunitie of doing miſchiefe. The male children muſt be borne, and die at once; what can be more innocent, then the childe that hath not liued ſo much as to cry, or to ſee light? It is fault enough to be the ſonne of an *Iſraelite*: the daughters may liue for bondage, for luſt; a condition ſo much (at the leaſt) worſe then death, as their ſex was weaker. O maruellous cruelty, that a man ſhould kill a man, for his ſexes ſake! Whoſoeuer hath looſed the reynes vnto cruelty, is eaſily caried into incredible extremities.

From burdens, they proceed to bondage, and from bondage to blood: from an vniuſt vexation of their body, to an inhumane deſtruction of the fruit of their body. As the ſinnes of the concupiſcible part, from ſlight motions, grow on to foule executions, ſo doe thoſe of the iraſcible; there is no ſinne, whoſe harbour is more vnſafe, then of that of malice: But oft-times the power of tyrants anſwers not their will: euill commanders cannot alwayes meet with equally miſchieuous agents.

The feare of God teaches the Midwiues to diſobey an vniuſt command; they well knew, how no excuſe it is for euill, I was bidden. God ſaid to their hearts, *Thou ſhalt not kill*: This voice was lowder then *Pharaohs*. I commend their obedience in diſobeying; I dare not commend their excuſe; there was as much weakneſſe in their anſwer, as ſtrength in their practice: as they feared God in not killing, ſo they feared *Pharaoh* in diſſembling: oft-times thoſe that make conſcience of greater ſinnes, are ouertaken with leſſe. It is well and rare, if we can come forth of a dangerous action without any ſoyle; and if we haue eſcaped the ſtorme, that ſome after-drops wet vs not.

Who would not haue expected that the Midwiues ſhould be murdered, for not murthering? *Pharaoh* could not be ſo ſimple to thinke theſe women truſty: yet his indig-

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nation had no power to reach to their puniſhment. God proſpered the Mid-wiues, who can harme them? Euen the not doing of euill is rewarded with good. And why did they proſper? Becauſe they feared God; Not for their diſſimulation, but their piety. So did God regard their mercy, that he regarded not their infirmity. How fondly doe men lay the thanke vpon the ſinne, which is due to the vertue: true wiſedome teaches to diſtinguiſh Gods actions, and to aſcribe them to the right cauſes; Pardon belongs to the lye of the Mid-wiues, and remuneration to their goodneſſe, proſperity to their feare of God.

But that which the Mid-wiues will not, the multitudes ſhall doe; It were ſtrange, if wicked Rulers ſhould not find ſome or other inſtruments of violence: all the people muſt drowne whom the women ſaued. Cruelty hath but ſmoked before, now it flames vp, ſecret practiſing hath made it ſhameleſſe, that now it dare proclaime tyranny. It is a miſerable ſtate, where euery man is made an executioner: there can be no greater argument of an ill cauſe, then a bloody perſecution, whereas Truth vpholds her ſelfe by mildneſſe, and is promoted by patience. This is their act, what was their iſſue? The people muſt drowne their males, themſelues are drowned; they died by the ſame meanes, by which they cauſed the poore Iſraelitiſh infants to dye, that law of retaliation which God will not allow to vs, becauſe we are fellow-creatures, he iuſtly practiſeth in vs. God would haue vs reade our ſinnes in our iudgements, that we might both repent of our ſins, and giue glory to his iuſtice.

Pharaoh raged before, much more now, that he receiued a meſſage of diſſuaſion: the monitions of God make ill men worſe: the waues doe not beat, nor roare any where ſo much, as at the banke which reſtraines them. Corruption when it is checked, growes mad with rage; as the vapour in a cloud would not make that fearfull report, if it met not with oppoſition. A good heart yeelds at the ſtilleſt voice of God: but the moſt gracious motions of God harden the wicked. Many would not be ſo deſperately ſetled in their ſinnes, if the world had not controuled them. How mild a meſſage was this to *Pharaoh*, and yet how galling? *We pray thee let vs goe.* God commands him that which he feared. He tooke pleaſure in the preſent ſeruitude of Iſrael: God cals for a releaſe. If the ſute had been for mitigation of labour, for preſeruation of their children, it might haue caried ſome hope, and haue found ſome fauour: but now God requires that which he knowes will as much diſcontent *Pharaoh*, as *Pharaohs* cruelty could diſcontent the Iſraelites; *Let vs goe.* How contrary are Gods precepts to naturall minds? and indeed, as they loue to croſſe him in their practice, ſo hee loues to croſſe them in their commands before, and his puniſhments afterwards; It is a dangerous ſigne of an ill heart to feele Gods yoke heauy.

Moſes talkes of ſacrifice, *Pharaoh* talkes of worke. Any thing ſeemes due worke to a carnall minde, ſauing Gods ſeruice: nothing ſuperfluous, but religious duties. Chriſt tels vs, there is but one thing neceſſary: Nature tels vs, there is nothing but that needleſſe: *Moſes* ſpeakes of deuotion, *Pharaoh* of idleneſſe. It hath bin an old vſe, as to caſt faire colours vpon our owne vicious actions, ſo to caſt euill aſperſions vpon the good actions of others. The ſame Deuill that ſpoke in *Pharaoh*, ſpeakes ſtill in our ſcoffers, and cals Religion Hypocriſie, conſcionable care, ſingularity. Euery vice hath a title, and euery vertue a diſgrace.

Yet while poſſible taskes were impoſed, there was ſome comfort: Their diligence might ſaue their backes from ſtripes. The conceit of a benefit to the commander, and hope of impunity to the labourer, might giue a good pretence to great difficulties: but to require tasks not faiſible, is tyrannicall, and doth onely picke a quarrell to puniſh. They could neither make ſtraw, nor find it, yet they muſt haue it. Doe what may be, is tolerable; but doe what cannot be, is cruell. Thoſe which are aboue others in place, muſt meaſure their commands, not by their owne wils, but by the ſtrength of their inferiours. To require more of a beaſt then he can doe, is inhumane. The taske is not done, the task-maſters are beaten: the puniſhment lyes where the charge is; they muſt exact it of the people, *Pharaoh* of them. It is the miſery of thoſe which are truſted with

authority, that their inferiours faults are beaten vpon their backes. This was not the fault to require it of the taske-masters, but to require it by the taske-masters, of the people. Publike persons doe either good or ill with a thousand hands, and with no fewer shall receiue it.

Of the birth and breeding of Moses.

IT is a wonder that *Amram* the father of *Moses*, would think of the marriage bed in so troublesome a time, when he knew he should beget children either to slauery or slaughter: yet euen now in the heat of this bondage he maries *Iochebed*: the drowning of his sons was not so great an euill, as his owne burning; the thraldome of his daughters not so great an euill, as the subiection vnto sinfull desires. Hee therefore vses Gods remedie for his sinne; and referres the sequell of his danger to God. How necessary is this imitation for those which haue not the power of containing! perhaps we would haue thought it better to liue childlesse: but *Amram* and *Iochebed* durst not incurre the danger of a sinne, to auoid the danger of a mischiefe. No doubt when *Iochebed* the mother of *Moses*, saw a man-child borne of her, and him beautifull and comely, she fell into extreame passion, to thinke that the executioners hand should succeed the Midwiues. All the time of her conception, she could not but feare a sonne; now she sees him, and thinkes of his birth and death at once, her second throes are more grieuous then her first. The paines of trauell in others are somewhat mitigated with hope, and counteruailed with ioy, that a man-child is borne; in her they are doubled with feare; the remedie of others is her complaint: still she lookes when some fierce Ægyptian would come in, and snatch her new-borne infant out of her bosome; whose comelinesse had now also added to her affection.

Many times God writes presages of maiesty and honor, euen in the faces of children. Little did she think, that she held in her lap the Deliuerer of Israel. It is good to hazard in greatest apparances of danger. If *Iochebed* had sayd, If I beare a son, they will kill him, where had beene the great Rescuer of Israel? Happy is that resolution which can follow God hood-winkt, and let him dispose of the euent: When shee can no longer hide him in her wombe, shee hides him in her house, afraid lest euery of his cryings should guide the executioners to his cradle. And now shee sees her treasure can be no longer hid, she ships him in a barke of bulrushes, and commits him to the mercy of the waues, and (which was more mercilesse) to the danger of an Ægyptian passenger, yet doth she not leaue him without a guardian.

No tyranny can forbid her to loue him, whom she is forbidden to keep: Her daughters eyes must supply the place of her armes. And if the weake affection of a mother, were thus effectually carefull, what shall we thinke of him, whose loue, whose compassion is (as himselfe) infinite? His eye, his hand, cannot but be with vs, euen when wee forsake our selues: *Moses* had neuer a stronger protection about him, no not when all his Israelites were pitched about his Tent in the wildernesse, then now when hee lay sprawling alone vpon the waues: no water, no Ægyptian can hurt him. Neither friend nor mother dare own him, and now God challenges his custodie. When we seem most neglected and forlorne in our selues, then is God most present, most vigilant.

His prouidence brings *Pharaohs* daughter thither to wash her self. Those times lookt for no great state: A Princesse comes to bathe her selfe in the open streame: she meant onely to wash her selfe; God fetches her thither, to deliuer the Deliuerer of his people. His designes go beyond ours. We know not (when we set our foot ouer our threshold) what he hath to doe with vs. This euent seemed casuall to this Princesse, but predetermined, and prouided by God, before she was: how wisely and sweetly God brings to

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paſſe his owne purpoſes, in our ignorance and regardleſneſſe! She ſaw the Arke, opens it, finds the child weeping; his beauty and his teares had God prouided for the ſtrong perſwaſions of mercy. This young and liuely Oratorie preuailed. Her heart is ſtrucke with compaſſion, and yet her tongue could ſay, *It is an Hebrew child.*

See here the mercifull daughter of a cruell father: It is an vncharitable and iniurious ground, to iudge of the childs diſpoſition by the parents. How well doth pitty beſeeme great perſonages! and moſt in extremities. It had beene death to another to reſcue the child of an Hebrew; in her it was ſafe and noble. It is an happy thing, when great ones improue their places to ſo much more charity, as their liberty is more.

Moſes his ſiſter finding the Princeſſe compaſſionate, offers to procure a nurſe, and fetches the mother: and who can bee ſo fit a nurſe as a mother? She now with glad hands receiues her child, both with authority and reward. She would haue giuen all her ſubſtance for the life of her ſon; & now ſhe hath a reward to nurſe him. The exchange of the name of a mother, for the name of a nurſe, hath gained her both her ſon, and his education, and with both a recompence. Religion doth not call vs to a weake ſimplicitie, but allowes vs as much of the Serpent as of the Doue: lawfull policies haue from God both liberty in the vſe, and bleſſing in the ſucceſſe.

The good Lady did not breed him as ſome child of almes, or as ſome wretched outcaſt, for whom it might be fauour enough to liue, but as her owne ſon; in all the delicacies, in all the learning of Ægypt. Whatſoeuer the Court, or the Schoole could put into him, he wanted not; yet all this could not make him forget that he was an Hebrew. Education works wondrous changes, and is of great force either way: a little aduancement hath ſo puffed ſome vp aboue themſelues, that they haue not onely forgot their friends, but ſcorned their parents. All the honors of Ægypt could not win *Moſes* not to call his nurſe mother, or weane him from a willing miſery with the Iſraelites. If we had *Moſes* his faith, we could not but make his choice. It is only our infidelity that binds vs ſo to the world, and makes vs preferre the momentany pleaſures of ſinne, vnto that euerlaſting recompence of reward.

He went forth, and looked on the burdens of Iſrael. What needed *Moſes* to haue afflicted himſelfe with the afflictions of others? Himſelfe was at eaſe and pleaſure in the Court of *Pharaoh*. A good heart cannot endure to be happy alone; and muſt needs, vnbidden, ſhare with others in their miſeries. He is no true *Moſes* that is not moued with the calamities of Gods Church. To ſee an Ægyptian ſmite an Hebrew, it ſmote him, and moued him to ſmite. He hath no Iſraelitiſh blood in him, that can endure to ſee an Iſraelite ſtricken either with hand or tongue.

Here was his zeale: where was his authority? Doubtleſſe, *Moſes* had an inſtinct from God of his Magiſtracy; elſe how ſhould he thinke they would haue vnderſtood what himſelfe did not? Oppreſſions may not be righted by violence, but by law. The redreſſe of euil by a perſon vnwarranted, is euill. *Moſes* knew that God had called him; he knew that *Pharaoh* knew it not: therefore he hides the Ægyptian in the ſand. Thoſe actions which may be approued vnto God, are not alwayes ſafe with men: as contrarily, too many things goe currant with men, which are not approued of God.

Another Hebrew is ſtricken, but by an Hebrew: the act is the ſame, the agents differ: neither doth their profeſſion more differ, then *Moſes* his proceedings. He giues blowes to the one: to the other, words. The blowes to the Ægyptian were deadly; the words to the Hebrew, gentle and plauſible. As God makes a difference betwixt chaſtiſements of his owne, and puniſhments of ſtrange children: ſo muſt wiſe Gouernors learn to diſtinguiſh of ſins and iudgements, according to circumſtances. How mildly doth *Moſes* admoniſh! Sirs, ye are brethren. If there had beene but any dram of good nature in theſe Hebrewes, they had relented: now it is ſtrange to ſee, that being ſo vniuerſally vexed with their common aduerſary, they ſhould yet vexe one another: One would haue thought that a common oppoſition ſhould haue vnited them more, yet now priuate grudges do thus dangerouſly diuide them. Blowes enow were not dealt by the Ægyptians, their owne muſt adde to the violence. Still Satan is thus buſie, and Chriſtians are

thus malicious, that (as if they wanted enemies) they liue in one anothers faces. While we are in this Ægypt of the world, all vnkind strifes would easily be composed, if wee did not forget that we are brethren.

Behold an Ægyptian in the skin of an Hebrew: how dogged an answer doth *Moses* receiue to so gentle a reproofe? who would not haue expected that this Hebrew had him enough dejected with the common affliction? But vexations may make some more miserable, not more humble; as we see sicknesses make some tractable, others more froward. It is no easie matter to beare a reproofe well, if neuer so well tempered; no Sugar can bereaue a Pill of his bitternesse. None but the gracious can say, *Let the righteous smite me.* Next to the not deseruing a reproofe, is the well taking of it. But who is so ready to except and exclaime as the wrong-doer? The patient replies not. One iniury drawes on another: first to his brother, then to his reprouer. Guiltinesse will make a man stir vpon euery touch: he that was wronged, could incline to reconciliation: Malice makes men vncapable of good counsell; and there are none so great enemies to Iustice, as those which are enemies to peace.

With what impatience doth a galled heart receiue an admonition! This vnworthy Israelite is the patterne of a stomackfull offender; first, hee is moued to choller in himselfe: then he cals for the authority of the admonisher: A small authority will serue for a louing admonition. It is the duty of men, much more of Christians, to aduise against sin; yet this man askes, Who made thee a Iudge? for but finding fault with his iniury. Then, he aggrauates, and misconstrues; *Wilt thou kill me?* when *Moses* meant onely to saue both. It was the death of his malice onely that was intended, and the safety of his person. And lastly, he vpbraids him with former actions, *Thou killedst the Ægyptian:* What if he did? What if vniustly? What was this to the Hebrew? Another mans sin is no excuse for ours: A wicked heart neuer lookes inward to it selfe, but outward to the quality of the reprouer; if that afford exception, it is enough; as a dog runs first to reuenge on the stone: What matter is it to me who he be that admonisheth me? Let me looke home into my selfe: let me looke to his aduice. If that be good, it is more shame to me to be reproued by an euill man. As a good mans allowance cannot warrant euill, so an euill mans reproofe may remedy euill: If this Hebrew had beene well pleased, *Moses* had not heard of his slaughter; now in choller all will out; and if this mans tongue had not thus cast him in the teeth with blood, he had beene surprised by *Pharaoh*, ere he could haue knowne that the fact was knowne.

Now he growes iealous, flees, and escapes. No friend is so commodious in some cases as an aduersary; This wound which the Hebrew thought to giue *Moses*, saued his life. As it is good for a man to haue an enemy, so it shall be our wisedome to make vse of his most cholericke obiections. The worst of an enemy may proue most soueraigne to our selues: *Moses* flees. It is no discomfort for a man to flee when his conscience pursues him not: Where Gods warrant will not protect vs, it is good for the heeles to supplie the place of the tongue.

Moses when he may not in Ægypt, he will be doing iustice in Midian. In Ægypt, he deliuers the oppressed Israelite; in Midian the wronged daughters of *Iethro*. A good man wil be doing good, whereseeuer he is; his Trade is a compound of Charity and Iustice; as therefore euill dispositions cannot be changed with ayres, no more will good. Now then he sits him downe by a Well in Midian. There he might haue to drinke, but where to eat he knew not. The case was altred with *Moses*; To come from the dainties of the Court of Ægypt, to the hunger of the fields of Midian: it is a lesson that al Gods childrē must learn to take out, To want and to abound. Who can think strange of penury, when the great gouernor of Gods people once hath nothing? Who would not haue thought in this case, *Moses* should haue been heartlesse and sullen, so cast downe with his owne cōplaints, that he should haue had no feeling of others; yet how hot is he vpon Iustice? No aduersity can make a good man neglect good duties: he sees the oppression of the Shepherds, the image of that other he left behind him in *Ægypt*: the Mayds (daughters of so great a Peere) draw water for their flocks, the inhumane shepherds driue them away;

away; rudeneſſe hath no reſpect either to Sexe or Condition; if we liued not vnder lawes, this were our caſe; Might would be the meaſure of Iuſtice: wee ſhould not ſo much as enioy our owne water: vniuſt courſes will not euer proſper: *Moſes* ſhall rather come from Ægypt to Midian to beat the ſhepheards, then they ſhall vex the daughters of *Iethro*: This act of iuſtice was not better done then taken. *Reuel* requites it kindly with an hoſpitall entertainment. A good nature is ready to anſwer courteſies: we cannot doe too much for a thankfull man. And if a courteous Heathen reward the watring of a ſheepe in this bountifull manner, how ſhall our God recompence but a cup of cold water that is giuen to a Diſciple! This fauour hath won *Moſes*, who now conſents to dwell with him, though out of the Church. Curioſity, or whatſoeuer idle occaſions may not draw vs (for our reſidence) out of the bounds of the Church of God: danger of life may; we loue not the Church if we eaſily leaue it: if in a caſe of life, we leaue it not (vpon opportunity) for a time of reſpit, we loue not our ſelues. The firſt part of *Moſes* his requitall was his wife, one of thoſe whom he had formerly protected.

I doe not ſo much maruell that *Iethro* gaue him his daughter (for hee ſaw him valiant, wiſe, learned, nobly bred) as that *Moſes* would take her; a ſtranger both in Blood and Religion. I could plead for him neceſſity: his own nation was ſhut vp to him; if he would haue tried to fetch a daughter of Iſrael, he had endangered to leaue himſelfe behind: I could plead ſome correſpondence in common principles of Religion; for doubtleſſe *Moſes* his zeale could not ſuffer him to ſmother the truth in himſelfe: hee ſhould haue beene an vnfaithfull ſeruant, if he had not beene his Maſters teacher. Yet neither of theſe can make this match either ſafe, or good. The euent bewrayes it dangerouſly inconuenient. This choice had like to haue coſt him deare: ſhe ſtood in his way for circumciſion; God ſtands in his way for reuenge. Though hee was now in Gods meſſage, yet might he not be forborne in this neglect. No circumſtance, either of the dearneſſe of the Sollicitor or our owne ingagement, can beare out a ſinne with God: Thoſe which are vnequally yoked, may not euer look to draw one way. True loue to the perſon cannot long agree with diſlike of the religion. He had need to be more then a man, that hath a *Zipporah* in his boſome, and would haue true zeale in his heart. All this while *Moſes* his affection was not ſo tied to Midian, that he could forget Ægypt. Hee was a ſtranger in Midian: what was he elſe in Ægypt? Surely, either Ægypt was not his home, or a miſerable one; & yet in reference to it, he cals his ſon *Gerſhom*, a ſtranger there. Much better were it to be a ſtranger there, then a dweller in Ægypt. How hardly can we forget the place of our abode or education, although neuer ſo homely! And if he ſo thought of his Ægyptian home, where was nothing but bondage and tyranny, how ſhould wee thinke of that home of ours, aboue, where is nothing but reſt and bleſſednesse?

Of MOSES *calling.*

FOrty yeares was *Moſes* a Courtier, and forty yeares (after that) a Shepheard: That great men may not bee aſhamed of honeſt vocations, the greateſt that euer were haue beene content to take vp with meane trades. The contempt of honeſt callings in thoſe which are well borne, argues pride without wit. How conſtantly did *Moſes* ſticke to his hooke? and yet a man of great ſpirits, of excellent learning, of curious education: and if God had not (after his forty yeares ſeruice) called him off, he had ſo ended his dayes. Humble reſolutions are ſo much more heroicall, as they fall into higher ſubiects.

There can be no fitter diſpoſition for a leader of Gods people, then conſtancy in his vndertakings, without either wearineſſe, or change. How had he learned to ſubdue all ambitious deſires, and to reſt content with his obſcurity! So he might haue the free-

dome of his thoughts, and ful opportunity of holy meditations, he willingly leaues the World to others, and enuies not his proudeſt acquaintance of the Court of *Pharaoh*. He that hath true worth in himſelfe, and familiarity with God, finds more pleaſure in the Deſarts of *Midian*, then others can doe in the Palaces of Kings.

Whiles he is tending his ſheepe, God appeared vnto him: God neuer graces the idle with his viſions; when he finds vs in our callings, we find him in the tokens of his mercy: Satan appeares to the idle man in manifold temptations; or rather preſents himſelfe, and appeares not. God was euer with *Moſes*, yet was he not ſeene till now. He is neuer abſent from his; but ſometimes he makes their ſenſes witneſſes of his preſence. In ſmall matters may be greater wonders. That a buſh ſhould burne, is no maruell; but that it ſhould not conſume in burning, is iuſtly miraculous: God chuſeth not euer great ſubiects wherin to exerciſe his power. It is enough that his power is great in the ſmalleſt. When I look vpon this burning buſh with *Moſes*, me thinkes I can neuer ſee a worthier and more liuely Embleme of the Church; that in Ægypt was in the furnace, yet waſted not. Since then how oft hath it beene flaming, neuer conſumed! The ſame power that enlightens it, preſerues it; and to none but his enemies is he a conſuming fire. *Moſes* was a great Philoſopher: but ſmall skill would haue ſerued to know the nature of fire, and of the buſh: that fire meeting with combuſtible matter, could not but conſume: If it had been ſome ſolid wood, it would haue yeelded later to the flame; but buſhes are of ſo quicke diſpatch, that the ioy of the wicked is compared to a fire of thornes. He noted a while, ſaw it continued, and beganne to wonder. It was ſome maruell how it ſhould come there: but how it ſhould continue without ſupply, yea without diminution of matter, was truly admirable. Doubtleſſe he went oft about it, and viewed it on all ſides, and now when his eie and mind could meet with no likely cauſes, ſo far off, reſolues, I will goe ſee it: His curioſity led him neerer, and what could hee ſee but a buſh and a flame, which he ſaw at firſt vnſatisfied? It is good to come to the place of Gods preſence, howſoeuer; God may perhaps ſpeak to thy heart, though thou come but for nouelty: Euen thoſe which haue come vpon curioſity haue beene oft taken: Abſence is without hope; If *Moſes* had not come, he had not beene called out of the buſh.

To ſee a fire not conſuming the buſh, was much; but to heare a ſpeaking fire, this was more; and to heare his owne name out of the mouth of the fire, it was moſt of all. God makes way for his greateſt meſſages by aſtoniſhment and admiration: as on the contrary, careleſneſſe caries vs to a meere vnproficiency vnder the beſt meanes of God: If our hearts were more awfull, Gods meſſages would be more effectuall to vs.

In that appearance God meant to call *Moſes* to come; yet when he is come, inhibits him (*Come not hither.*) We muſt come to God, we muſt not come too nere him. When we meditate of the great myſteries of his word, we come to him: we come too neere him when we ſearch into his counſels. The Sun and the fire ſay of themſelues, Come not too neare: how much more the light which none can attaine vnto? We haue all our limits ſet vs: The Gentiles might come into ſome outter courts, not into the inmoſt: The Iewes might come into the inner Court, not into the Temple: the Prieſts and Leuites into the Temple, not into the Holy of Holies; *Moſes* to the Hill, not to the Buſh. The waues of the Sea had not more need of bounds, then mans preſumption. *Moſes* muſt not come cloſe to the buſh at all; and where he may ſtand, he may not ſtand with his ſhooes on. There is no vnholineſſe in clothes: God prepared them for man at firſt, and that of skins, leſt any exception ſhould be taken at the hides of dead beaſts. This rite was ſignificant. What are the ſhooes but worldly and carnall affections? If theſe be not caſt off when we come to the holy place, we make our ſelues vnholy: how much leſſe ſhould we dare to come with reſolutions of ſinne? This is not onely to come with ſhooes on, but with ſhooes bemired with wicked filthineſſe; the touch whereof profanes the pauement of God, and makes our preſence odious.

Moſes was the Sonne of *Amram*, *Amram* of *Kohath*, *Kohath* of *Leui*, *Leui* of *Iacob*; *Iacob* of *Iſaac*, *Iſaac* of *Abraham*. God puts together both ends of his pedigree, *I am the God of thy father, and of Abraham, Iſaac, Iacob.* If he had ſaid onely, *I am thy God*, it had

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beene *Moſes* his duty to attend awfully; but now that he ſayes, *I am the God of thy Father, and of Abraham, &c.* He challenges reuerence by preſcription. Any thing that was our Anceſters, pleaſes vs; their Houſes, their Veſſels, their Cote-armour; How much more their God? How carefull ſhould Parents be to make holy choices? Euery preſident of theirs are ſo many monuments and motiues to their poſterity. What an happineſſe it is to be borne of good Parents! hence God claimes an intereſt in vs and wee in him, for their ſake. As many a man ſmarteth for his fathers ſinne, ſo the goodneſſe of others is crowned in a thouſand generations. Neither doth God ſay, I was the God of *Abraham, Iſaac, Iacob*; but, *I am*. The Patriarkes ſtill liue after ſo many thouſand yeares of diſſolution. No length of time can ſeparate the ſoules of the iuſt from their Maker. As for their body, there is ſtill a reall relation betwixt the duſt of it, and the ſoule: and if the being of this part be more defectiue, the being of the other is more liuely, and doth more then recompence the wants of that earthly halfe.

God could not deſcribe himſelfe by a more ſweet name then this, *I am the God of thy father, and of Abraham, &c.* yet *Moſes* hides his face for feare. If he had ſaid, I am the glorious God that made heauen and earth, that dwell in light inacceſſible, whom the Angels cannot behold; or, I am God the auenger, iuſt and terrible, a conſuming fire to mine enemies, here had beene iuſt cauſe of terror.

But, why was *Moſes* ſo frighted with a familiar compellation? God is no leſſe awfull to his owne in his very mercies. Great is thy mercy that thou mayſt be feared: for to them no leſſe maieſty ſhines in the fauours of God, then in his iudgements and iuſtice. The wicked heart neuer feares God but thundring, or ſhaking the earth, or raining fire from heauen; but the good can dread him in his very ſunne-ſhine: his louing deliuerances & bleſſings affect them with awfulneſſe. *Moſes* was the true ſon of *Iacob*, who when he ſaw nothing but viſions of loue & mercy, could ſay, *How dreadfull is this place!*

I ſee *Moſes* now at the buſh hiding his face at ſo milde a repreſentation: hereafter we ſhall ſee him in this very Mount betwixt heauen and earth; in Thunder, Lightning, Smoke, Earth-quakes, ſpeaking mouth to mouth with God, bare-faced, and fearleſſe: God was then more terrible, but *Moſes* was leſſe ſtrange. This was his firſt meeting with God, further acquaintance makes him familiar, and familiarity makes him bold: Frequence of conuerſation giues vs freedome of acceſſe to God; and makes vs powre out our hearts to him as fully and as fearleſly as to our friends. In the meane time now at firſt he made not ſo much haſte to ſee, but he made as much to hide his eies: Twice did *Moſes* hide his face; once for the glory which God put vpon him, which made him ſo ſhine, that he could not bee beheld of others; once for Gods owne glory, which hee could not behold. No maruell. Some of the creatures are too glorious for mortall eies: how much more, when God appeares to vs in the eaſieſt manner, muſt his glory needs ouercome vs? Behold the difference betwixt our preſent and future eſtate: Then the more Maieſty of appearance, the more delight: when our ſin is quite gone, all our feare at Gods preſence ſhall be turned into ioy. God appeared to *Adam* before his ſin with comfort, but in the ſame forme which after his ſin was terrible. And if *Moſes* cannot abide to looke vpon Gods glory when he deſcends to vs in mercy, how ſhall wicked ones abide to ſee his fearfull preſence when he ſets vpon vengeance! In this fire he flamed and conſumed not, but in his reuenge our God is a conſuming fire.

Firſt *Moſes* hides himſelfe in feare, now in modeſty. *Who am I?* None in all Ægypt or Midian was comparably fit for this embaſſage. Which of the Iſraelites had bin brought vp a Courtier, a Scholler, an Iſraelite by blood, by education an Ægyptian, learned, wiſe, valiant, experienced? Yet, *Who am I?* The more fit any man is for what ſoeuer vocation, the leſſe he thinkes himſelfe. Forwardneſſe argues inſufficiency. The vnworthy thinkes ſtill, Who am I not? Modeſt beginnings giue hopefull proceedings, and happy endings. Once before, *Moſes* had taken vpon him, and laid about him, hoping then they would haue knowne, that by his hand God meant to deliuer Iſrael: but now when it comes to the point, *Who am I?* Gods beſt ſeruants are not euer in an equall diſpoſition to good duties. If we find differences in our ſelues ſometimes, it argues that grace is not

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our owne. It is our frailty, that those seruices which we are forward to, aloose off, wee shrinke at, neere hand, and fearfully misse-giue. How many of vs can bid defiances to death, and suggest answers to absent temptations, which when they come home to vs, we flye off, and change our note, and in stead of action, expostulate!

Of the plagues of Ægypt.

IT is too much honour for flesh and blood to receiue a message from heauen, yet here God sends a message to man, and is repulsed: well may God aske, Who is man that I should regard him? but for man to aske, Who is the Lord? is a proud and bold blasphemy. Thus wyld is Nature at the first; but ere God haue done with *Pharaoh*, he will be knowne of him, he will make himselfe knowne by him, to all the world. God might haue swept him away suddenly. How vnworthy is he of life, who with the same breath that he receiues, denies the Giuer of it! But he would haue him conuinced, ere hee were punished; First therefore he workes miracles before him, then vpon him. *Pharaoh* was now, from a staffe of protection & sustentation to Gods people, turned to a Serpent that stung them to death; God shewes himselfe in this reall Embleme, doing that suddenly before him, which Satan had wrought in him by leisure; And now when he crawles, and winds, and hisses, threatning perill to Israel, he shewes him how in an instant he can turne him into a senselesse sticke, and make him if not vsefull, yet fearlesse: The same God which wrought this, giues Satan leaue to imitate it; the first plague that hee meant to inflict vpon *Pharaoh*, is delusion: God can be content the Deuill should winne himselfe credit, where he meanes to iudge; and holds the honour of a miracle well lost, to harden an enemy: Yet to shew that his miracle was of power, the others of permission; *Moses* his Serpent deuours theirs: how easily might the Ægyptians haue thought, that hee which caused their Serpent not to bee, could haue kept it from being: and that they which could not keepe their Serpent from deuouring, could not secure them from being consumed! but wise thoughts enter not into those that must perish. Al Gods iudgements stand ready, and wait but till they be called for. They need but a watch-word to be giuen them: No sooner is the rod lift vp, but they are gone forth into the world, presently the waters run into blood, the Frogs & Lice crawle about, & all the other troops of God come rushing in vpon his aduersaries: All creatures conspire to reuenge the iniuries of God. If the Ægyptians looke vpward, there they haue Thunder, Lightning, Hayle, Tempests; one while no light at all, another while such fearfull flashes as had more terror then darknes. If they look vnder them, there they see their waters changed into blood, their earth swarming with Frogs & Grashoppers: if about them, one while the Flies fill their eyes and eares; another while they see their fruits destroyed, their cattell dying, their children dead. If, lastly, they looke vpon themselues, they see themselues lothsome with Lice, painfull and deformed with Scabs, Biles, and Botches.

First, God begins his iudgements with waters. As the riuer of Nilus was to Ægypt, in stead of heauen, to moisten and fatten the earth; so their confidence was more in it then in heauen; Men are sure to be punisht most and soonest, in that which they make a corriuall with God. They had before defiled the riuers with the blood of innocents, and now it appeares to them, in his owne colour. The waters will no longer keep their counsell: Neuer any man delighted in blood, which had not enough of it ere his end: they shed but some few streames, and now behold, whole riuers of blood: Neither was this more a monument of their slaughter past, then an image of their future destruction. They were afterward ouer-whelmed in the Red Sea, and now beforehand they see the Riuers red with blood. How dependant and seruile is the life of man, that

cannot

cannot either want one Element, or endure it corrupted! It is hard to say whether there were more horror, or annoyance in this plague. They complaine of thirst, and yet doubt whether they should dye, or quench it with blood. Their fish (the chiefe part of their sustenance) dyes with infection, and infecteth more by being dead. The stench of both is ready to poison the inhabitants; yet *Pharaohs* curiosity caries him away quite from the sense of the iudgement: he had rather send for his Magicians to worke feats, then to humble himselfe vnder God for the remoueall of this plague; and God plagues his curiosity with deceit, those whom he trusts, shall vndoe him with preuailing; the glory of a second miracle shall bee obscured by a false imitation, for a greater glory to God in the sequell.

The rod is lift vp again, Behold, that Nilus which they had before adored, was neuer so beneficiall as it is now troublesome; yeelding them not onely a dead, but a liuing annoyance: It neuer did so store them with Fish, as now it plagues them with Frogs; whatsoeuer any man makes his god, besides the true one, shall be once his tormenter. Those lothsome creatures leaue their owne element, to punish them which rebelliously detained Israel from their owne. No Bed, no Table can be free from them, their daintie Ladies cannot keepe them out of their bosomes; neither can the Ægyptians sooner open their mouthes, then they are ready to creepe into their throats; as if they would tell them, that they came on purpose to reuenge the wrongs of their Maker: yet euen this wonder also is Satan allowed to imitate. Who can maruell to see the best vertues counterfaited by wicked men, when hee sees the Deuill emulating the miraculous power of God? The feats that Satan playes may harden, but cannot benefit. He that hath leaue to bring Frogs, hath neither leaue, nor power, to take them away, nor to take away the stench from them. To bring them, was but to adde to the iudgement; to remoue them was an act of mercy. God doth commonly vse Satan in executing of iudgement, neuer in the workes of mercy to men.

Yet euen by thus much is *Pharaoh* hardned, & the Sorcerers growne insolent. When the deuill and his agents are in the height of their pride, God shames them in a trifle. The rod is lift vp: the very dust receiues life: Lice abound euerywhere, and make no difference betwixt Beggers and Princes. Though *Pharaoh* and his Courtiers abhorred to see themselues louzy, yet they hoped this miracle would be more easily imitable: but now the greater possibility, the greater foyle. How are the great wonder-mongers of Ægypt abashed, that they can neither make Lice of their owne, nor deliuer themselues from the Lice that are made! Those that could make Serpent and Frogs, could not either make or kill Lice; to shew them that those Frogs and Serpents were not their own workmanship. Now *Pharaoh* must needs see how impotent a deuil he serued that could not make that vermine which euery day rises voluntarily out of corruption. *Iannes* and *Iambres* cannot now make those Lice (so much as by delusion) which at another time they cãnot chuse but produce vnknowing, & which now they cannot auoid. That spirit which is powerfull to execute the greatest things when he is bidden, is vnable to doe the least when he is restrained. Now these corriuals of *Moses* can say, *This is the finger of God.* Ye foolish inchanters, was Gods finger in the Lice, not in the Frogs, not in the Blood, not in the Serpent? And why was it rather in the lesse, then in the greater? Because ye did imitate the other, not these. As if the same finger of God had not beene before in your imitation, which was now in your restraint: As if yee could haue failed in these, if ye had not beene onely permitted the other. Whiles wicked minds haue their full scope, they neuer look vp aboue themselues; but when once God crosses them in their proceedings, their want of successe teaches them to giue God his owne. All these plagues perhaps had more horror then paine in them. The Frogs creep vpon their clothes, the Lice vpon their skins: but those stinging Hornets which succeed them, shall wound and kill. The water was anoyed with the first plague, the earth with the second and third; this fourth fils the ayre, and besides corruption brings smart. And that they may see this winged army comes from an angry God (not either from nature, or chance) euen the very Flies shal make a difference betwixt Ægypt and Goshen.

He

He gaue them their being, ſets them their ſtint. They can no more ſting an Iſraelite, then fauor an Ægyptian. The very wings of Flies are directed by a prouidence, and doe acknowledge their limits. Now *Pharaoh* finds how impoſſible it is for him to ſtand out with God, ſince all his power cannot reſcue him from Lice and Flyes.

And now his heart begins to thaw a little: *Goe, doe ſacrifice to your God in this Land*; or (ſince that will not be accepted.) *Goe into the wilderneſſe, but not far:* but how ſoone it knits againe! Good thoughts make but a thorow fare of carnall hearts, they can neuer ſettle there: yea, his very miſgiuing hardens him the more: that now neither the murren of his cattell, nor the botches of his ſeruants can ſtir him a whit. He ſaw his cattle ſtrucke dead with a ſudden contagion; hee ſaw his Sorcerers (after their conteſtation with Gods meſſengers) ſtrucke with a ſcab in their very faces, and yet his heart is not ſtrucke. Who would thinke it poſſible that any ſoule could be ſecure in the middeſt of ſuch variety, and frequence of iudgements? Theſe very plagues haue not more wonder in them, then their ſucceſſe hath. To what an height of obduration will ſin lead a man, and of all ſins, incredulity? Amidſt all theſe ſtorms *Pharaoh* ſleepeth, till the voice of Gods mighty thunders, and hayle mixed with fire, rouzed him vp a little.

Now as betwixt ſleeping and waking, he ſtarts vp, and ſayes, *God is righteous, I am wicked, Moſes pray for vs*, and preſently layes downe his head againe. God hath no ſooner done thundering, then he hath done fearing. Al this while you neuer find him carefull to preuent any one euill, but deſirous ſtill to ſhift it off, when hee feeles it; neuer holds conſtant to any good motion; neuer prayes for himſelfe, but careleſly wils *Moſes* and *Aaron* to pray for him; neuer yeelds God his whole demand, but higgleth and dodgeth, like ſome hard chapman, that would get a releaſe with the cheapeſt: Firſt, They ſhal not goe; then, Goe and ſacrifice, but in Ægypt; next, Goe ſacrifice in the wildernes, but not far off; after, Goe ye that are men; then, Goe you and your children onely; at laſt, Goe all ſaue your ſheepe and cattle. Whereſoeuer meere Nature is, ſhe is ſtill improuident of future good, ſenſible of preſent euill, inconſtant in good purpoſes, vnable, through vnacquaintance, and vnwilling to ſpeake for her ſelfe, niggardly in her grants, and vncheerfull. The plague of the Graſhoppers ſtartled him a little; and the more through the importunity of his ſeruants: for when hee conſidered the fifth deſtroyed with the firſt blow, the cattle with the fift, the corne with the ſeuenth, the fruit and leaues with this eighth, and nothing now left him, but a bare fruitleſſe earth to liue vpon (and that, couered ouer with Locuſts) neceſſity droue him to relent for an aduantage: *Forgiue me this once; take from me this death onely.*

But as conſtrained repentance is euer ſhort and vnſound; the Weſt wind, together with the Graſhoppers, blowes away his remorſe; & now is he ready for another iudgement. As the Graſhoppers tooke away the ſight of the earth from him, ſo now a groſſe darkneſſe takes away the ſight of heauen too: other darkneſſes were but priuatiue, this was reall and ſenſible. The Ægyptians thought this night long, (how could they chuſe when it was ſix in one?) and ſo much the more, for that no man could riſe to talk with other, but was neceſſarily confined to his owne thoughts: One thinkes the fault in his owne eyes, which he rubs oftentimes in vaine: Others think, that the Sunne is loſt out of the Firmament, and is now withdrawn for euer: Others, that all things are returning to their firſt confuſion: all think themſelues miſerable, paſt remedy, and wiſh (whatſoeuer had befalne them) that they might haue had but light enough to ſee themſelues die.

Now *Pharaoh* proues like to ſome beaſts that grow mad with baiting: grace often reſiſted, turnes to deſperateneſſe, *Get thee from me, looke thou ſee my face no more; whenſoeuer thou commeſt in my ſight, thou ſhalt dye.* As if *Moſes* could not plague him as well in abſence: as if he that could not take away the Lice, Flyes, Frogs, Graſhoppers, could at his pleaſure take away the life of *Moſes*, that procured them. What is this but to run vpon the iudgements, and run away from the remedies? Euermore when Gods meſſengers are abandoned, deſtruction is neere. *Moſes* will ſee him no more, till he ſee him dead vpon the ſands; but God will now viſit him more then euer: The fearfulleſt plagues God ſtill reſerues for the vpſhot: All the former do but make way for the laſt.

Pharaoh

Pharaoh may exclude *Moſes* and *Aaron*, but Gods Angell hee cannot exclude: Inſenſible meſſengers are vſed, when the viſible are debarred.

Now God begins to call for the blood they owed him: In one night euery houſe hath a carkaſſe in it, and (which is more grieuous) of their firſt borne, and (which is yet more fearfull) in an inſtant. No man could comfort other; euery man was too full of his owne ſorrow, helping rather to make the noiſe of the lamentation more doleful, and aſtoniſhing. How ſoone hath God changed the note of this tyrannicall people! *Ægypt* was neuer ſo ſtubborne in denying paſſage to Iſrael, as now importunate to entreat it: *Pharaoh* did not more force them to ſtay before, then now to depart: whom lately they would not permit, now they hire to go. Their rich Iewels of ſiluer and gold were not too deare for them, whom they hated; how much rather had they to ſend them away wealthy, then to haue them ſtay to be their Executors? Their loue to themſelues obtained of them the enriching of their enemies; and now they are glad to pay them well for their old worke, and their preſent iourney: Gods people had ſtayed like Slaues, they goe away like Conquerors, with the ſpoile of thoſe that hated them; armed for ſecurity, and wealthy for maintenance.

Old *Iacobs* ſeuenty ſoules which he brought downe into Ægypt, in ſpight of their bondage and blood-ſhed, goe forth ſix hundred thouſand men, beſides children. The world is well mended with Iſrael, ſince he went with his ſtaffe and his ſcrip ouer Iordan. Tyranny is too weake, where God bids, Increaſe and multiply. I know not where elſe the good herbe ouer-growes the weeds; the Church out-ſtrips the World. I feare if they had liued in eaſe and delicacie, they had not beene ſo ſtrong, ſo numerous. Neuer any true Iſraelite loſt by his affliction. Not onely for the action, but the time, *Pharaohs* choice meets with Gods: That very night, when the hundred and thirty yeares were expired, Iſrael is gone, *Pharaoh* neither can, nor can will to keepe them any longer; yet in this, not fulfilling Gods will, but his owne. How ſweetly doth God diſpoſe of all ſecond cauſes, that whiles they doe their owne will, they doe his!

The Iſraelites are equally glad of this haſte. Who would not be ready to goe, yea to flye out of bondage? They haue what they wiſhed; it was no ſtaying for a ſecond inuitation. The loſſe of an opportunity is many times vnrecouerable: the loue of their liberty made the burden of their dough light: who knew whether the variable mind of *Pharaoh* might returne to a deniall, and (after all his ſtubbornneſſe) repent of his obedience? It is fooliſh to hazard where there is certainty of good offers, and vncertainty of continuance. They goe therefore; and the ſame God that fetcht them out, is both their guide and protector. How carefully doth he chuſe their way! not the neerer, but the ſafer. He would not haue his people ſo ſuddenly change from bondage to war.

It is the wondrous mercy of God, that he hath reſpect, as to his owne glory, ſo to our infirmities. He intends them warres hereafter, but after ſome longer breathing, and more preparation; his goodneſſe ſo orders all, that euils are not ready for vs, till we be ready for them. And as he chuſes, ſo he guides their way. That they might not erre in that ſandy and vntracted wilderneſſe, himſelfe goes before them: who could but follow cheerfully, when he ſees God lead him? He that led the wiſe men by a Star, leads Iſrael by a Cloud: That was an higher obiect, therefore he giues them an higher and more heauenly conduct; This was more earthly, therefore he contents himſelfe with a lower repreſentation of his preſence; A pillar of cloud and fire: A pillar for firmnes; of cloud and fire for viſibility and vſe. The greater light extinguiſhes the leſſe; therefore in the day he ſhewes them not fire, but a cloud: In the night nothing is ſeene without light; therefore he ſhewes them not the cloud, but fire: The cloud ſhelters them from heat by day; the fire digeſts the rawneſſe of the night. The ſame God is both a cloud and a fire to his children, euer putting himſelfe into thoſe formes of gracious reſpects, that may beſt fit their neceſſities.

As good motions are long ere they can enter into hard hearts, ſo they ſeldome continue long. No ſooner were the backs of Iſrael turned to depart, then *Pharaohs* heart and face is turned after them, to fetch them backe againe. It vexes him to ſee ſo great a com-

command, ſo much wealth, caſt away in one night; which now he reſolues to redeem, though with more plagues. The ſame ambition and couetouſneſſe that made him weare out ſo many iudgements, will not leaue him, till it haue wrought out his full deſtruction. All Gods vengeances haue their end; the finall perdition of his enemies, which they cannot reſt til they haue attained: *Pharaoh* therefore & his Ægyptians wil needs go fetch their bane. They well knew that Iſrael was fitter to ſerue then to fight; weary with their ſeruitude, not trained vp to war, not furniſhed with prouiſion for a field: Themſelues Captaines and Souldiers by profeſſion, furniſhed with horſes, and Chariots of warre. They gaue themſelues therefore the victory beforehand, and Iſrael either for ſpoile or bondage: yea, the weake Iſraelites gaue vp themſelues for dead, and already are talking of their graues. They ſee the Sea before them; behind them the Ægyptians: they know not whether is more mercileſſe, and are ſtricken with the feare of both. O God, how couldeſt thou forbeare ſo diſtruſtfull a people! They had ſeene all thy wonders in Ægypt and in their Goſhen; they ſaw euen now thy pillar before them, and yet they did more feare Ægypt then beleeue thee. Thy patience is no leſſe miracle then thy deliuerance. But in ſtead of remouing from them, the cloudy pillar remoues behind them, and ſtands betwixt the Iſraelites and Ægyptians: as if God would haue ſaid, They ſhall firſt ouercome me, O Iſrael, ere they touch thee. Wonder did now iuſtly ſtriue with feare in the Iſraelites, when they ſaw the cloud remoue behind them, and the ſea remoue before them. They were not vſed to ſuch bulwarkes. God ſtood behind them in the cloud; the ſea reared them vp wals on both ſides them. That which they feared would be their deſtruction, protected them: how eaſily can God make the cruelleſt of his creatures both our friends and patrons.

Yet here was faith mixed with vnbeleefe. Hee was a bold Iſraelite that ſet the firſt foot into the channell of the Sea: and euery ſtep that they ſet in that moiſt way, was a new exerciſe of their faith. *Pharaoh* ſees all this, and wonders; yet hath not the wit or grace to thinke (though the pillar tels him ſo much) that God made a difference betwixt him and Iſrael. He is offended with the Sea, for giuing way to his enemies, and yet ſees not why he may not truſt it as well as they. He might well haue thought, that he which gaue light in Goſhen, when there was darkneſſe in Ægypt, could as well diſtinguiſh in the Sea: but he cannot now either conſider, or feare: it is his time to periſh. God makes him faire way, and lets him run ſmoothly on, till he be come to the midſt of the Sea; not one waue may riſe vp againſt him, to wet ſo much as the hooſe of his horſe. Extraordinary fauours to wicked men, are the forerunners of their ruine.

Now when God ſees the Ægyptians too far to returne, he finds time to ſtrike them with their laſt terror: they know not why, but they would returne too late. Thoſe Chariots in which they truſted now faile them, as hauing done ſeruice enough, to carie them into perdition. God purſues them, and they cannot flye from him. Wicked men make equall haſte, both to ſin, and from iudgement: but they ſhall one day finde, that it is not more eaſie to run into ſin, then impoſſible to run away from iudgement: the ſea will ſhew them, that it regards the Rod of *Moſes*, not the Scepter of *Pharaoh*; and now (as glad to haue got the enemies of God at ſuch an aduantage) ſhuts her mouth vpon them, and ſwallowes them vp in her waues, and after ſhee hath made ſport with them a while, caſts them vpon her ſands, for a ſpectacle of triumph to their aduerſaries.

What a ſight was this to the Iſraelites, when they were now ſafe on the ſhore, to ſee their enemies come floating after them vpon the billowes, and to find among the carkaſſes vpon the ſands, their knowne oppreſſors, which now they can tread vpon with inſultation! They did not cry more loud before, then now they ſing. Not their faith, but their ſenſe, teaches them now to magnifie that God after their deliuerance, whom they hardly truſted for their deliuerance.

Contemplations
VPON THE
PRINCIPALL
PASSAGES OF THE
Holy Storie.

The second Volume

IN FOVRE BOOKES.

By I.H. D.D.

LONDON,
Printed for THO: PAVIER,
MILES FLESHER, and
Iohn Haviland.

1625.

TO THE HIGH AND MIGHTY PRINCE, *CHARLES*, PRINCE OF GREAT BRITAINE.

Most excellent PRINCE:

ACcording to the true dutie of a ſeruant, I entended all my Contemplations *to your now-glorious Brother, of ſweet and ſorrowfull memorie. The firſt part whereof, as it was the laſt Booke, that euer was dedicated to that deare, and immortall name of his: ſo it was the laſt, that was turned ouer by his gracious hand.*

Now, ſince it pleaſed the GOD *of ſpirits to call him from theſe poore* Contemplations *of ours, to the bleſſed Contemplation of himſelfe, to ſee him as Hee is, to ſee as hee is ſeene; to whom is this ſequell of my labours due, but to your Highneſſe, the heire of his Honor, and Vertues? Euery yeare of my ſhort pilgrimage, is like to adde ſomething to this Worke; which in regard of the ſubiect, is ſcarce finite: The whole doth not onely craue your Highneſſes Patronage, but promiſes to requite your Princely acceptation, with many ſacred examples, and rules, both for pietie, and wiſdome; towards the decking vp of this flouriſhing*

ſpring of your Age; in the hopes whereof, not onely we liue, but he that is dead, liues ſtill in you: And if any piece of theſe endeuours, come ſhort of my deſires, I ſhall ſupply the reſt with my prayers: which ſhall neuer be wanting to the God of Princes, that your happy proceedings may make glad the Church of God, and your ſelfe in either World, glorious.

Your Highneſſes in all humble deuotion,

and faithfull obſeruance,

Ios. Hall.

Contemplations.

THE FIFTH BOOKE.

The Waters of Marah.

The Quailes and Manna.

The Rocke of Rephidim.

The Foyle of Amalek, *Or*
The hand of Moſes *lift vp.*

The Law.

The Golden Calfe.

By Ios. Hall, D. of Diuinitie, and Deane *of* Worcester.

London,
Printed for Thomas Pavier, Miles Flesher, and *John Haviland*. 1624.

TO

THE RIGHT HONOVRABLE.

HENRY,

EARLE OF HVNTINGDON

LORD HASTINGS, BOTERAVX,
MOLINES & MOILES, HIS *MAIESTIES*
LIEVTENANT IN THE COVNTY
OF *LEICESTER*;

A BOVNTIFVLL FAVOVRER OF
ALL GOOD LEARNING, A NOBLE
PRECEDENT OF VERTVE, THE FIRST
PATRONE OF MY POORE
STVDIES:

J. H.

DEDICATES THIS PIECE OF HIS LABORS,
AND WISHETH ALL HONOVR
AND HAPPINESSE.

Contemplations.

THE FIFTH BOOKE.

The waters of Marah.

ISRAEL was not more loth to come to the Red Sea, then to part from it. How ſoone can God turne the horrour of any euill into pleaſure! One ſhore reſounded with ſhrieks of feare; the other with Timbrels, and Dances, and Songs of Deliuerance. Euery maine affliction is our Red Sea, which while it threats to ſwallow, preſerues vs: At laſt, our Songs ſhall be lowder then our cryes. The Iſraelitiſh Dames, whē they ſaw their danger, thought they might haue left their Timbrels behinde them; how vnprofitable a burden ſeemed thoſe inſtruments of Muſick! yet now they liue to renue that forgotten Minſtralſie, and Dancing, which their bondage had ſo long diſcontinued: and well might thoſe feet dance vpon the ſhore, which had walked thorow the Sea. The Land of *Goſhen* was not ſo bountifull to them, as theſe Waters. That afforded them a ſeruile life: This gaue them at once freedome, victorie, riches; beſtowing vpon them the remainder of that wealth, which the Ægyptians had but lent. It was a pleaſure to ſee the floating carkaſes of their Aduerſaries; and euery day offers them new booties: It is no maruell then if their hearts were tyed to theſe bankes. If we finde but a little pleaſure in our life, wee are ready to dote vpon it. Euery ſmall contentment glues our affections to that we like: And if here our imperfect delights hold vs ſo faſt, that we would not be looſed; how forcible ſhall thoſe infinite ioyes be aboue, when our ſoules are once poſſeſſed of them!

Yet if the place had pleaſ'd them more, it is no maruell they were willing to follow *Moſes*; that they durſt follow him in the Wilderneſſe, whom they followed through the Sea: It is a great confirmation to any people, when they haue ſeene the hand of God with their guide. O Sauiour, which haſt vndertaken to cary me from the ſpirituall Ægypt, to the Land of Promiſe; How faithfull, how powerfull haue I found thee? How feareleſſly ſhould I truſt thee? how cheerefully ſhould I follow thee through contempt, pouerty, death it ſelfe! Maſter, if it be thou, bid vs come vnto thee.

Immediately before, they had complained of too much water: now they go three dayes without. Thus God meant to puniſh their infidelitie, with the defect of that, whoſe abundance made them to diſtruſt. Before they ſaw all Water, no Land; now all

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dry and dustie Land, and no Water. Extremities are the best tryals of men; As in bodies, those that can beare sudden changes of heats and cold without complaint, are the strongest. So much as an euill touches vpon the meane, so much help it yeelds towards patience; Euery degree of sorrow is a preparation to the next: but when we passe to extreames without the meane, we want the benefit of recollection; and must trust to our present strength. To come from all things to nothing, is not a descent, but a downfall; and it is a rare strength and constancy, not to be maymed at least. These headlong euils, as they are the soreest, so they must be most prouided for; as on the contrary, a sudden aduancement from a low condition to the height of Honour, is most hard to manage. No man can maruell how that Tyrant blinded his Captiues, when he heares that he brought them immediately, out of a darke dungeon, into Roomes that were made bright and glorious. Wee are not worthy to know, for what wee are reserued: no euill can amate vs, if we can ouercome sudden extremities.

The long deferring of a good (though tedious) yet makes it the better, when it comes. Well did the Israelites hope that the Waters which were so long in finding, would be precious when they were found: Yet behold, they are crossed, not onely in their desires, but in their hopes; for after three dayes trauell, the first Fountaines they finde are bitter Waters. If these Wels had not runne pure Gall, they could not haue so much complained. Long thirst will make bitter Waters sweet; yet such were these Springs, that the Israelites did not so much like their moisture, as abhorre their relish. I see the first handsell that God giues them in their voyage to the Land of Promise; Thirst and bitternesse. Satan giues vs pleasant entrances into his wayes, and reserues the bitternesse for the end: God inuites vs to our worst at first; and sweetens our conclusion with pleasure.

The same God, that would not lead Israel through the Philistims Land, lest they should shrinke at the sight of Warre, now leads them through the Wildernesse, and feares not to try their patience with bitter potions. If hee had not loued them, the Ægyptian Furnace or Sword had preuented their thirst, or that Sea whereof their Enemies drunke dead; and yet see how hee dyets them. Neuer any haue had so bitter draughts vpon Earth as those he loues best: The palate is an ill iudge of the fauours of God. O my Sauiour, thou didst drinke a more bitter Cup from the hands of thy Father, then that which thou refusedst of the Iewes, or then that which I can drinke from thee.

Before, they could not drinke if they would; now they might and would not. God can giue vs blessings with such a tang, that the fruition shall not much differ from the want: So many a one hath riches, not grace to vse them; many haue children, but such as they prefer barrennesse. They had said before, Oh that wee had water! now, Oh that we had good water! It is good so to desire blessings from God, that we may be the better for inioying them; so to craue water, that it may not be sawced with bitternesse.

Now, these fond Israelites in stead of praying, murmur; in stead of praying to God, murmur against *Moses*: *What hath the righteous done?* Hee made not either the Wildernesse dry, or the Waters bitter; Yea (if his conduct were the matter) what one foot went he before them without God? The Pillar led them, and not he; yet *Moses* is murmured at. It is the hard condition of authoritie, that when the multitude fare well, they applaud themselues; when ill, they repine against their Gouernours. Who can hope to be free, if *Moses* escape not? Neuer any Prince so merited of a people. Hee thrust himselfe vpon the Pikes of *Pharaohs* tyrannie. Hee brought them from a bondage worse then death. His Rod diuided the Sea, and shared life to them, death to their Pursuers. Who would not haue thought these men, so obliged to *Moses*, that no death could haue opened their mouthes, or raised their hands against him? Yet now, the first occasion of want makes them rebell. No benefit can stop the mouth of Impatience. If our turne be not serued for the present, former fauours are either forgotten, or contemned. No maruell, if we deale so with men, when God receiues this measure from vs. One yeere of Famine, One Summer of Pestilence, One Moone of vnseasonable

nable weather, makes vs ouer-looke all the blessings of God; and more to mutine at the sense of our euill, then to praise him for our varieties of good: whereas fauours well bestowed, leaue vs both mindfull and confident; and will not suffer vs either to forget or distrust. O God, I haue made an ill vse of thy mercies, if I haue not learned to be content with thy corrections.

Moses was in the same want of water with them, in the same distaste of bitternesse, and yet they say to *Moses*, What shall we drinke? If they had seene him furnished with full vessels of sweet water, and themselues put ouer to this vnsauoury liquor, enuie might haue giuen some colour to this mutiny: but now their Leaders common miserie, might haue freed him from their murmurs. They held it one piece of the late *Egyptian* tyrannie, that a taske was required of them, which the Imposers knew they could not performe; to make Bricke when they had no Straw; Yet they say to *Moses*, What shall we drinke? Themselues are growne Exactors, and are ready to menace more then stripes, if they haue not their ends, without meanes. *Moses* tooke not vpon him their prouision, but their deliuerance: and yet, as if he had been the common Victualer of the Campe, they aske, What shall wee drinke? When want meets with impatient minds, it transports them to fury; Euery thing disquiets, and nothing satisfies them.

What course doth *Moses* now take? That which they should haue done, and did not: They cryed not more feruently to him, then he to God: If he were their Leader, God was his, That which they vniustly required of him, he iustly requires of God, that could doe it; He knew whence to looke for redresse of all complaints; this was not his charge, but his Makers, which was able to maintaine his owne act. I see and acknowledge the harbour, that wee must put into, in all our ill vveather. It is to thee, O God, that wee must powre out our hearts, which onely canst make our bitter waters sweet.

Might not that Rod, which tooke away the liquid nature from the waters, and made them solid; haue also taken away the bitter qualitie from these waters, and made them sweet: since to flow is naturall vnto the water; to bee bitter is but accidentall. *Moses* durst not imploy his Rod without a Precept; he knew the power came from the Commandement. We may not presume on likelihoods, but depend vpon warrants; therefore *Moses* doth not lift vp his Rod to the Waters, but his hand and voice to God.

The hand of faith neuer knocked at heauen in vaine: No sooner hath *Moses* shewed his grieuance, then God shewes him the remedie: yet an vnlikely one, that it might be miraculous. He that made the waters, could haue giuen them any sauour: How easie is it for him that made the matter, to alter the qualitie! It is not more hard to take away, then to giue. Who doubts but the same hand that created them, might haue immediately changed them? Yet that Almightie power will doe it by meanes. A piece of wood must sweeten the waters: What relation hath wood to water; or that vvhich hath no sauour, to the redresse of bitternesse? Yet here is no more possibilitie of failing, then proportion to the successe. All things are subiect to the command of their Maker; He that made all of nothing, can make euery thing of any: There is so much power in euery creature, as he will please to giue. It is the praise of Omnipotencie to worke by improbabilities; *Elisha* with Salt, *Moses* with wood, shall sweeten the bitter waters; Let no man despise the meanes, when he knowes the Author.

God taught his people by actions, as well as words. This entrance shewed them their whole iourney; wherein they should taste of much bitternesse: but at last through the mercy God, sweetned with comfort. Or did it not represent themselues rather, in the iourney? in the fountaines of whose hearts, were the bitter waters of manifold corruptions, yet their vnsauourie soules are sweetned by the graces of his Spirit. O blessed Sauiour: the wood of thy Crosse, that is, the application of thy sufferings, is enough to sweeten a whole Sea of bitternesse. I care not how vnpleasant a potion I finde in this Wildernesse, if the power and benefit of thy precious death may season it to my soule.

Of the Quayles and Manna.

THe thirſt of *Iſrael* is well quenched: for beſides the change of the waters of *Marah*, their ſtation is changed to *Elim*; where were twelue Fountaines, for their twelue Tribes, and now they complaine as faſt of hunger.

Contentation is a rare bleſſing; becauſe it ariſes either from a fruition of all comforts, or a not deſiring of ſome which we haue not. Now, wee are neuer ſo bare, as not to haue ſome benefits; neuer ſo full, as not to want ſomething, yea as not to be full of wants. God hath much ado with vs; either we lacke health, or quietneſſe, or children, or vvealth, or company, or our ſelues in all theſe. It is a vvonder theſe men found not fault with the want of ſawce to their Quailes, or with their old cloathes, or their ſolitarie way. Nature is moderate in her deſires; but conceit is vnſatiable. Yet who can deny hunger to be a ſore vexation? Before, they were forbidden ſowre bread; but now what leauen is ſo ſowre as want? When meanes hold out, it is eaſie to be content. Whiles their dough, and other cates laſted, vvhiles they vvere gathering of the Dates of *Elim*, vve heare no newes of them. Who cannot pray for his dayly bread, when he hath it in his cup-bord? But when our owne prouiſion failes vs, then not to diſtruſt the prouiſion of God, is a noble tryall of faith. They ſhould haue ſaid; He that ſtopt the mouth of the Sea, that it could not deuoure vs, can as eaſily ſtop the mouth of our ſtomacks: It was no eaſier matter to kill the firſt-borne of Ægypt, by his immediate hand, then to preſerue vs; He that commanded the Sea to ſtand ſtill and guard vs, can as eaſily command the earth to nouriſh vs: He that made the Rod a Serpent, can as well make theſe ſtones, bread: He that brought armies of Frogs and Caterpillers to Ægypt, can as well bring vvhole drifts of birds and beaſts to the deſart: He that ſweetened the waters vvith Wood, can as well refreſh our bodies, vvith the fruits of the earth. Why doe we not wait on him, whom vve haue found ſo powerfull? Now they ſet the mercy and loue of God vpon a wrong laſte; vvhiles they meaſure it onely by their preſent ſenſe. Nature is iocond and cheerefull, vvhiles it proſpereth: let God vvithdraw his hand; no ſight, no truſt. Thoſe can praiſe him vvith Timbrels for a preſent fauour, that cannot depend vpon him, in the vvant of meanes for a future. We all are neuer vveary of receiuing, ſoone weary of attending.

The other mutiny, vvas of ſome few male-contents, perhaps thoſe ſtrangers, which ſought their owne protection vnder the vving of Iſrael; this, of the whole troope. Not that none were free: *Caleb*, *Ioſhua*, *Moſes*, *Aaron*, *Miriam*, were not yet tainted: vſually God meaſures the ſtate of any Church or Country by the moſt; the greater part caries both the name and cenſure. Sinnes are ſo much greater, as they are more vniuerſall: ſo farre is euill from being extenuated by the multitude of the guilty, that nothing can more aggrauate it. With men, commonneſſe may plead for fauour; vvith God it pleads for iudgement. Many hands draw the Cable with more violence, then few: The leproſie of the whole body is more loathſome, then that of a part.

But vvhat doe theſe mutiners ſay? Oh that wee had dyed by the hand of the Lord! And whoſe hand vvas this, O ye fond *Iſraelites*, if yee muſt periſh by famine? God caried you forth; God reſtrained his creatures from you: and vvhile you are ready to dye thus; ye ſay, Oh that we had dyed by the hand of the Lord!

It is the folly of men, that in immediate iudgements they can ſee Gods hand; not in thoſe, whoſe ſecond cauſes are ſenſible: whereas God holds himſelfe equally intereſſed in all: challenging that there is no euill in the City, but from him. It is but one hand, and many inſtruments, that God ſtrikes vs with: The water may not loſe the name, though it come by chanels and pipes from the ſpring. It is our faithleſneſſe, that in viſible meanes, we ſee not him that is inuiſible.

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And when would they haue vvisht to die? When wee sate by the flesh pots of *Ægypt*: Alas, what good vvould their flesh-pots haue done them, in their death? If they might sustaine their life, yet what could they auaile them in dying? For, if they were vnpleasant, what comfort was it, to see them? If pleasant, what comfort to part from them? Our greatest pleasures are but paines in their losse. Euery minde affects that which is like it selfe. Carnall minds are for the flesh-pots of *Ægypt*, though bought with seruitude; spirituall are for the presence of God, though redeemed with famine; and would rather die in Gods presence, then liue without him in the sight of delicate or full dishes.

They loued their liues well enough: I heard how they shrieked, when they were in danger of the *Ægyptians*; yet now they say, Oh that we had dyed! Not, Oh that wee might liue by the flesh-pots; but, Oh that wee had dyed! Although life be naturally sweet, yet a little discontentment makes vs weary. It is a base cowardlinesse, so soone as euer we are called from the garison to the field, to thinke of running away. Then is our fortitude worthy of praise, when we can endure to be miserable.

But what? can no flesh-pots serue but those of *Ægypt*? I am deceiued, if that Land affoorded them any flesh-pots saue their owne: Their Landlords of *Ægypt* held it abomination to eate of their dishes, or to kill that which they did eate. In those times then they did eate of their owne; and why not now? They had droues of cattell in the Wilderneſse: vvhy did they not take of them? Surely, if they would haue beene as good husbands of their cattell, as they were of their dough, they might haue had enough to eate without need of murmuring: for if their back-burden of dough lasted for a moneth; their heards might haue serued them many yeares. All grudging is odious; but most, when our hands are full. To whine in the midst of abundance, is a shamefull vnthankfulnesse.

When a man would haue looked that the anger of God should haue appeared in fire: now behold, his glory appeares in a Cloud. Oh the exceeding long-suffering of God, that heares their murmurings! and as if he had beene bound to content them, in stead of punishing, pleases them; as a kinde mother would deale with a crabid child, who rather stils him with the breſt, then cals for the rod. One would haue thought, that the sight of the cloud of God should haue dispel'd the cloud of their distrust; and this glory of God should haue made them asham'd of themselues, and afraid of him: Yet I doe not heare them once say, What a mighty and gracious God haue we distrusted? Nothing will content an impotent minde, but fruition. When an heart is hardned with any passion, it will endure much, ere it will yeeld to relent.

Their eyes saw the cloud; their eares heard the promise, the performance is speedie and answerable. Needs must they be conuinced, when they saw God as glorious in his worke, as in his presence; when they saw his word iustified by his act. God tels them afore-hand what hee will doe, that their expectation might stay their hearts. He doth that which he fore-told, that they might learne to trust him, ere he performe. They desired meat, and receiue Quailes; they desired bread, and haue Manna. If they had had of the courſest flesh, and of the baſest Pulse, hunger would haue made it dainty: But now God will pamper their famine; and giues them meat of Kings, and Bread of Angels. What a world of Quailes were but sufficient to serue six hundred thousand persons? They were all strong, all hungry; neither could they bee satisfied with single Fowles: What a Table hath God prepared in the Desart, for abundance, for delicacie? Neuer Prince was so serued in his greatest pompe, as these rebellious *Israelites* in the Wilderneſse! God loues to ouer-deserue of men; and to exceed not onely their sinnes, but their very desires in mercy. How good shall wee finde him to those that please him, since he is so gracious to offenders! If the most graceleſse *Israelites* be fed with Quailes and Manna; Oh, what goodneſse is that hee hath laid vp for them that loue him! As on the contrary; If the Righteous scarce be saued, where will the Sinners appeare? Oh God, thou canst, thou wilt make this difference. Howsoeuer with vs men, the most crabbed and stubborne oftentimes fare the best; the Righteous

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Iudge of the world frames his remuneration as he finds vs: And if his mercy ſometimes prouoke the worſt to repentance by his temporall fauours, yet he euer reſerues ſo much greater reward for the Righteous, as eternitie is beyond time, and heauen aboue earth.

It was not of any naturall inſtinct, but from the ouer-ruling power of their Creator, that theſe Quailes came to the Deſart. Needs muſt they come whom GOD brings. His hand is in all the motions of his meaneſt Creatures. Not onely wee, but they mooue in him. As not many Quailes, ſo not one Sparrow falls without him: How much more are the actions of his beſt creature, Man, directed by his prouidence? How aſhamed might theſe *Iſraelites* haue been, to ſee theſe creatures ſo obedient to their Creator, as to come and offer themſelues to their ſlaughter; whiles they went ſo repiningly to his ſeruice and their owne preferment? Who can diſtruſt the prouiſion of the great Houſe-keeper of the world, when hee ſees how hee can furniſh his tables at pleaſure? Is he growne now careleſſe, or we faithleſſe rather? Why doe wee not repoſe vpon his mercy? Rather then we ſhall want, when we truſt him, he will fetch Quailes from all the coaſts of heauen to our boord. Oh Lord, thy hand is not ſhortned to giue: let not ours bee ſhortned, or ſhut in receiuing.

Eliahs ſeruitors, the Rauens, brought him his full ſeruice of bread, and fleſh at once; each morning and euening. But theſe *Iſraelites* haue their fleſh at euen, and their bread in the morning: Good reaſon there ſhould be a difference. *Eliahs* table was vpon Gods direct appointment; the *Iſraelites* vpon their mutiny: Although God will relieue them with prouiſion, yet he will puniſh their impatience with delay; ſo ſhall they know themſelues his people, that they ſhall finde they were murmurers. Not onely in the matter, but in the order, God anſwers their grudging; Firſt they complaine of the want of fleſh-pots, then of bread. In the firſt place therefore they haue fleſh, bread after. When they haue fleſh, yet they muſt ſtay a time ere they can haue a full meale; vnleſſe they would eate their meat breadleſſe, and their bread dry. God will be waited on; and will giue the conſummation of his bleſſings at his leaſure. In the euening of our life, we haue the firſt pledges of his fauour: but in the morning of our reſurrection, muſt we looke for our perfect ſacietie of the true Manna, the bread of life.

Now the *Iſraelites* ſped well with their Quailes; they did eate and digeſt, and proſper: not long after, they haue Quailes with a vengeance; the meat was pleaſant, but the ſauce was fearfull. They let downe the Quailes at their mouth, but they came out at their noſtrils. How much better had it been to haue died of hunger, through the chaſtiſement of God, then of the plague of God, with the fleſh betwixt their teeth! Behold, they periſh of the ſame diſeaſe then, whereof they now recouer. The ſame ſinne repeated, is death, whoſe firſt act found remiſsion: Relapſes are deſperate, where the ſickneſſe it ſelfe is not. With vs men, once goes away with a warning, the ſecond act is but whipping, the third is death. It is a mortall thing to abuſe the lenity of God; we ſhould be preſumptuouſly mad, to hope that God will ſtand vs for a ſinning-ſtock, to prouoke him how we will. It is more mercy then he owes vs, if he forbeare vs once; it is his iuſtice to plague vs the ſecond time: We may thanke our ſelues, if we will not be warned.

Their meat was ſtrange, but nothing ſo much as their bread. To finde Quailes in a Wilderneſſe was vnuſuall; but for bread to come downe from Heauen was yet more. They had ſeene Quailes before (though not in ſuch number:) Manna was neuer ſeene till now. From this day till their ſetling in *Canaan*, God wrought a perpetuall miracle in this food. A miracle in the place: other bread riſes vp from below, this fell down from aboue; neither did it euer raine bread till now; Yet ſo did this heauenly ſhowre fall, that it is confined to the campe of *Iſrael*. A miracle in the quantitie: That euery morning ſhould fall enough to fill ſo many hundred thouſand mouthes and mawes. A miracle in the compoſition; That it is ſweet like hony-cakes, round like

Corianders, transparent as dew. A miracle in the qualitie; That it melted by one heat, by another hardened. A miracle in the difference of the fall; That (as if it knew times, and would teach them as well as feed them) it fell double in the euen of the Sabbath, and on the Sabbath fell not. A miracle in the putrefaction and preseruation; That it was full of wormes, when it was kept beyond the due houre for distrust: full of sweetnesse, when it was kept a day longer for religion; Yea many Ages, in the Arke, for a monument of the power and mercy of the Giuer. A miracle in the continuance and ceasing; That this showre of bread followed their Campe in all their remoueals, till they came to taste of the bread of *Canaan*; and then withdrew it selfe, as if it should haue said: Ye need no miracles, now ye haue meanes.

They had the Types; we haue the substance. In this wildernesse of the World, the true Manna is rained vpon the tents of our hearts. Hee that sent the Manna, was the Manna, which he sent: He hath said, *I am the Manna that came downe from heauen.* Behold, their whole meales were sacramentall: Euery morsell they did eate, was spirituall. We eate still of their Manna: still he comes downe from heauen. Hee hath substance enough for worlds of soules; yet onely is to be found in the lists of the true Church; He hath more sweetnesse then the hony, and the hony-combe. Happy are we if we can find him so sweet as he is.

The same hand that rained Manna vpon their tents, could haue rained it into their mouths, or laps. God loues we should take paines for our spirituall food. Little would it haue availed them, that the Manna lay about their tents, if they had not gone forth and gathered it, beaten it, bak't it: Let saluation be neuer so plentifull, if wee bring it not home, and make it ours by faith, we are no whit the better. If the worke done, and meanes vsed, had beene enough to giue life, no *Israelite* had dyed: Their bellies were full of that bread, whereof one crumme giues life: yet they dyed many of them in displeasure. As in naturall, so in spirituall things, wee may not trust to meanes: The carcasse of the Sacrament cannot giue life, but the soule of it; which is the thing represented. I see each man gather, and take his iust measure out of the common heape; We must be industrious, and helpefull each to other: but when we haue done, Christ is not partiall. If our sanctification differ, yet our iustification is equall in all.

He that gaue a Gomer to each, could haue giuen an Ephah: As easily could hee haue rained downe enough for a moneth, or a yeare at once, as for a day. God delights to haue vs liue in a continual dependance vpon his prouidence, and each day renue the acts of our faith and thankfulnesse. But what a couetous *Israelite* was that, which in a foolish distrust would be sparing the charges of God; and reseruing that for morning, which he should haue spent vpon his supper? He shall know, that euen the bread that came downe from heauen, can corrupt: The Manna was from aboue; the wormes and stinke from his diffidence. Nothing is so soueraigne, which being peruerted, may not annoy instead of benefiting vs.

Yet I see some difference betweene the true & typicall Manna; God neuer meant that the shadow and the body should agree in all things. The outward Manna reserued, was poison: the spirituall Manna is to vs, as it was to the Arke; not good, vnlesse it be kept perpetually. If we keepe it, it shall keepe vs from putrefaction. The outward Manna fell not at all on the Sabbath: The spirituall Manna (tho it balkes no day) yet it fals double on Gods day: and if we gather it not then, we famish. In that true Sabbath of our glorious rest, we shall for euer feed of that Manna which we haue gathered in this euen of our life.

Of

Of the Rocke of Rephidim.

BEfore, *Iſrael* thirſted and was ſatisfied; after that, they hungred and were filled; now they thirſt againe. They haue bread and meat, but want drink: It is a maruell if God doe not euermore hold vs ſhort of ſomething, becauſe he would keepe vs ſtill in exerciſe. Wee ſhould forget at whoſe coſt we liue, if we wanted nothing. Still God obſerues a viciſſitude of euill, and good; and the ſame euils that we haue paſſed, returne vpon vs in their courſes. Croſſes are not of the nature of thoſe diſeaſes, which they ſay a man can haue but once. Their firſt ſeiſure doth but make way for their re-entry. None but our laſt enemie comes once for all, and I know not, if that: for euen in liuing we dye daily. So muſt we take our leaues of all afflictions, that we reſerue a lodging for them, and expect their returne.

All *Iſrael* murmured when they wanted bread, meat, water; and yet all *Iſrael* departed from the wilderneſſe of *Sin* to *Rephidim*, at Gods command. The very worſt men will obey God in ſomething; none but the good, in all: Hee is rarely deſperate, that makes an vniuerſall oppoſition to God. It is an vnſound praiſe that is giuen a man, for one good action: It may bee ſafely ſaid of the very Deuils themſelues, that they doe ſomething well: They know and beleeue, and tremble. If we follow God, and murmur, it is all one, as if we had ſtayd behind.

Thoſe diſtruſt his prouidence in their neceſſity, that are ready to follow his guidance in their welfare. It is an harder matter to endure an extreame want, then to obey an hard commandement. Sufferings are greater tryals, then actions: How many haue we ſeene ieopard their liues, with cheerfull reſolution, which cannot endure in cold blood to loſe a limbe with patience! But God will haue his throughly tryed, he puts them to both: and if we cannot endure both to follow him from *Sin*, and to thirſt in *Rephidim*, we are not ſound *Iſraelites*.

God led them, on purpoſe to this drie *Rephidim*: He could as well haue conducted them to another *Elim*, to conuenient waterings: Or hee that giues the waters of all their channels, could as well haue deriued them to meet *Iſrael*: But God doth purpoſely cary them to thirſt. Is it not for neceſſity, that we fare ill, but out of choyce: It were all one with God to giue vs health, as ſickneſſe; abundance as pouerty. The treaſurie of his riches hath more ſtore then his creature can be capable of; we ſhould not complaine, if it were not good for vs to want.

This ſhould haue beene a contentment able to quench any thirſt: *God hath led vs hither*; If *Moſes* out of ignorance had miſguided vs, or we chanceably faine vpon theſe dry deſarts, though this were no remedy of our griefe, yet it might be ſome ground of our complaint. But now the counſell of ſo wiſe and mercifull a God, hath drawne vs into this want; and ſhall not he as eaſily find the way out? It is the Lord, let him doe what he will. There can be no more forceable motiue to patience, then the acknowledgment of a diuine hand that ſtrikes vs. It is fearefull to be in the hand of an aduerſarie; but who would not be confident of a Father? Yet in our fraile humanity, choler may tranſport a man from remembrance of nature; but when wee feele our ſelues vnder the diſcipline of a wiſe God, that can temper our afflictions to our ſtrength, to our benefit; who would not rather murmur at himſelfe, that hee ſhould ſwerue towards impatience? Yet theſe ſturdy *Iſraelites* wilfully murmur: and will not haue their thirſt quenched with faith, but with water. *Giue vs water.*

I looked to heare when they would haue entreated *Moſes* to pray for them: but in ſtead of entreating, they contend, and in ſtead of prayers, I find commands: *Giue vs water.* If they had gone to God without *Moſes*, I ſhould haue praiſed their faith: but

now

now they goe to *Moſes* without God, I hate their ſtubborne faithleſneſſe. To ſeeke to the ſecond meanes, vvith neglect of the firſt, is the fruit of a falſe faith.

The anſwer of *Moſes* is like himſelfe, milde and ſweet; Why contend ye with mee? Why tempt ye the Lord? In the firſt expoſtulation condemning them of iniuſtice; ſince not he, but the Lord had afflicted them. In the ſecond, of preſumption; that ſince it was God that tempted them by want, they ſhould tempt him by murmuring. In the one, hee would haue them ſee their wrong; in the other their danger. As the act came not from him, but from God; ſo he puts it off to God, from himſelfe: *Why tempt yee the Lord?* The oppoſition which is made to the inſtruments of God, redounds euer to his perſon. He holds himſelfe ſmitten through the ſides of his Miniſters: So hath God incorporated theſe reſpects, that our ſubtilty cannot diuide them.

But what temptation is this? *Is the Lord among vs or no?* Infidelitie is crafty, and yet fooliſh; Craftie in her inſinuations, fooliſh in her conceits. They imply, *If we were ſure the Lord were with vs, we would not diſtruſt*; They conceiue doubts of his preſence, after ſuch confirmations. What could God doe more, to make them know him preſent, vnleſſe euery moment ſhould haue renued miracles? The plagues of *Ægypt*, and the diuiſion of the Sea were ſo famous, that the very Innes of *Iericho* rang of them. Their waters were lately ſweetned; the Quailes were yet in their teeth; their Manna was yet in their eye; yea, they ſaw God in the Pillar of the Cloud, and yet they ſay, *Is the Lord amongſt vs?* No argument is enough to an incredulous heart; not ſenſe, not experience. How much better was that faith of *Thomas*, that would beleeue his eyes and hands, though his eare he would not? Oh the deepe infidelitie of theſe *Iſraelites*, that ſaw and beleeued not!

And how will they know if God be amongſt them? As if hee could not bee with them, and they be a thirſt: either God muſt humour carnall minds, or be diſtruſted: If they proſper (though it be with wickedneſſe) God is with them; If they be thwarted in their owne deſignes; ſtraight, *Is God with vs?* It was the way to put God from them, to diſtruſt and murmure. If he had not been with them, they had not liued; If he had been in them, they had not mutined. They can thinke him abſent in their want, and cannot ſee him abſent in their ſinne: and yet wickedneſſe, not affliction, argues him gone; Yea, then is he moſt preſent, when he moſt chaſtiſes.

Who would not haue looked, that this anſwer of *Moſes* ſhould haue appeaſed their fury? As vvhat can ſtill him that will not be quiet to thinke he hath God for his Aduerſarie? But, as if they would wilfully warre againſt Heauen, they proceed; yet with no leſſe craft, then violence; bending their exception to one part of the anſwer: and ſmoothly omitting, what they could not except againſt. They will not heare of tempting God: they maintaine their ſtrife with *Moſes*, both with words and ſtones. How malicious, how headdy is impatience! The act was Gods, they caſt it vpon *Moſes*, *Wherefore haſt thou brought vs?* The act of God was mercifull, they make it cruell, *To kill vs and our children*: As if God and *Moſes* meant nothing but their ruine; who intended nothing but their life and libertie. Fooliſh men! What needed this iourney to death? Were they not as obnoxious to God in Ægypt? Could not God by *Moſes* as eaſily haue killed them in Ægypt, or in the Sea, as their enemies? Impatience is full of miſconſtruction; If it be poſſible to find out any gloſſe to corrupt the Text of Gods actions, they ſhall be ſure not to ſcape vntainted.

It was no expoſtulating with an vnreaſonable multitude; *Moſes* runs ſtraight to him, that was able at once to quench their thirſt, and their fury: *What ſhall I do to this people?* It is the beſt way, to truſt God with his owne cauſes: when men will bee intermedling with his affaires, they vndoe themſelues in vaine. We ſhall finde difficulties in all great enterpriſes; if wee be ſure we haue begun them from God, wee may ſecurely caſt all euents vpon his prouidence, which knowes how to diſpoſe, and how to end them.

Moſes perceiued rage, not in the tongues only, but in the hands of the *Iſraelites*. *Yet a while longer and they will ſtone me.* Euen the Leader of Gods people, feared death; and ſinned not in fearing. Life is worthy to be deare to all: eſpecially to him, whom publike

charge hath made necessary: Meere feare is not sinfull; It is impotence and distrust that accompany it, which make it euill. How well is that feare bestowed, that sends vs the more importunately to God. Some man would haue thought of flight; *Moses* flyes to his Prayers; and that not for reuenge, but for helpe. Who but *Moses* would not haue said; This twice they haue mutined, and beene pardoned; and now againe thou seest, O Lord, how madly they rebell; and how bloodily they intend against me; preserue me I beseech thee, and plague them. I heare none of this: but imitating the long suffering of his God, he seekes to God for them, which sought to kill him, for the quarrell of God.

Neither is God sooner sought then found: All Israel might see *Moses* goe towards the Rocke: None but the Elders might see him strike it. Their vnbeleefe made them vnworthy of this priuiledge. It is no small fauor of God, to make vs witnesses of his great Workes; That he crucifies his Sonne before vs; that he fetches the water of Life, out of the true Rocke, in our sight, is an high prerogatiue; If his rigour would haue taken it, our infidelity had equally excluded vs, whom now his mercy hath receiued.

Moses must take his Rod; God could haue done it by his will, without a word, or by his word, without the Rod; but he will doe by meanes, that which he can as easily doe without. There was no vertue in the Rod, none in the stroke; but all in the command of God. Meanes must be vsed, and yet their efficacie must be expected out of themselues.

It doth not suffice God to name the Rod, without a description; (*Whereby thou smotest the Riuer:*) Wherefore? but to strengthen the faith of *Moses*, that he might well expect this wonder from that, which he had tried to be miraculous. How could he but firmely beleeue, that the same meanes which turned the waters into blood, and turned the sea into a wall, could as well turne the stone into water? Nothing more raises vp the hart in present affiance, then the recognition of fauors, or wonders passed. Behold the same Rod that brought plagues to the Ægyptians, brings deliuerances to Israel. By the same meanes can God saue and condemne: like as the same sword defends and kils.

That power, which turned the wings of the Quailes to the wildernesse, turned the course of the water through the Rocke: He might (if he had pleased) haue caused a Spring to well out of the plaine earth; but he will now fetch it out of the stone, to conuince and shame their infidelity.

What is more hard and dry then the Rocke? What more moist and supple then water? That they might be ashamed to thinke, they distrusted lest God could bring them water out of the Clouds or Springs, the very Rocke shall yeeld it.

And now, vnlesse their hearts had beene more rockie then this stone, they could not but haue resolued into teares, for this diffidence.

I wonder to see these Israelites fed with Sacraments: Their bread was sacramentall, whereof they communicated euery day: lest any man should complaine of frequence, the Israelites receiued daily; and now their drinke was sacramentall, that the ancient Church may giue no warrant of a dry Communion.

Twice therefore hath the Rocke yeelded them water of refreshing, to signifie that the true spirituall Rocke yeelds it alwayes. The Rocke that followed them was *Christ*: Out of thy side, O *Sauiour*, issued that bloody streame, whereby the thirst of all beleeuers is comfortably quenched: Let vs but thirst, not with repining, but with faith; this Rocke of thine shall abundantly flow forth to our soules, and follow vs, till this water be changed into that new wine, which we shall drinke with thee in thy Fathers Kingdome.

The

The Foyle of AMALEK: *or the hand of* MOSES *lift vp.*

NO sooner is Israels thirst slaked, then God hath an Amalekite ready to assault them. The Almighty hath choice of rods to whip vs with; and will not be content with one tryall. They would needs be quarrelling with *Moses*, without a cause; and now, God sends the Amalekites to quarrell with them. It is iust with God, that they which would be contending with their best friends, should haue worke enough, of contending with enemies.

In their passage out of Ægypt, God would not lead them the neerest way, by the Philistims Land, lest they should repent at the sight of warre; now they both see, and feele it. He knowes how to make the fittest choyce of the times of euill; and withholds that one while, which he sends another, not without a iust reason, why he sends, and with-holds it: And though to vs, they come euer (as wee thinke) vnseasonably, and at some times more vnfitly, then others; yet he that sends them knowes their opportunities.

Who would not haue thought, a worse time could neuer haue been pickt for Israels warre, then now? In the feebleness of their troopes, when they were wearied, thirsty, vnweaponed; Yet now must the Amalekites doe that, which before, the Philistims might not doe: We are not worthy, not able, to chuse for our selues.

To be sicke, and dye in the strength of youth, in the minority of children: To be pinched with pouerty, or miscariage of children in our age, how harshly vnseasonable it seemes! But the infinite wisdome, that orders our euents, knowes how to order our times. Vnlesse we will be shameless vnbeleeuers, O Lord, we must trust thee with our selues and our seasons, and know, that not that which we desire, but that, which thou hast appointed, is the fitted time for our sufferings.

Amalek was *Esaus* grand-child; and these Israelites, the Sons of *Iacob*. The abode of *Amalek* was not so farre from Ægypt, but they might well heare what became of their Cousins of Israel; and now, doubtlesse out of enuy watcht their opportunity of reuenge for their old grudge. Malice is commonly hereditarie, and runs in the blood, and (as we vse to say of Runnet) the older it is, the stronger.

Hence is that foolish hostilitie, which some men vniustly nourish vpon no other grounds, then the quarrels of their Fore-fathers. To wreake our malice vpon posteritie, is at the best, but the humour of an Amalekite.

How cowardly, and how craftie was this Skirmish of *Amalek*! They doe not bid them battell in termes of Warre, but without all noise of warning, come stealing vpon the hindmost, and fall vpon the weake, and scattred remnants of Israel.

There is no looking for fauour at the hands of malice: The worst that either force or fraud can doe, must be expected of an Aduersarie; but much more of our spirituall enemie, by how much his hatred is deeper. Behold, this *Amalek* lyes in ambush to hinder our passage vnto our Land of Promise; and subtilly takes all aduantages of our weaknesses. We cannot be wise, or safe, if we stay behind our colours; and strengthen not those parts, where is most perill of opposition.

I doe not heare *Moses* say to his *Ioshua*: *Amalek* is come vp against vs; it matters not whether thou goe against him, or not; or if thou goe, whether alone or with company; or if accompanied, whether with many or few, strong or weake; Or if strong men, whether they doe fight or no; I will pray on the Hill: but, *Choose vs out men and goe fight.*

Then onely can we pray with hope, when we haue done our best. And though the meanes cannot effect that, which wee desire; yet God will haue and vse the likelyest meanes on our part, to effect it. Where it comes immediately from the charge of God, any meanes are effectuall; One stick of wood shall fetch water out of the Rocke, another shall fetch bitternesse out of the water: But in those proiects, which we make for our owne purposes, we must choose those helpes, which promise most efficacie. In vaine shall *Moses* bee vpon the Hill, if *Ioshua* be not in the Valley. Prayer without meanes, is a mockery of God.

Here are two shadowes of one substance; The same Christ in *Ioshua* fights against our spirituall *Amalek*, and in *Moses* spreads out his Armes vpon the hill; and in both, conquers: And why doth he climb vp the hill rather, then pray in the valley? Perhaps that hee might haue the more freedome to his thoughts; which, following the sense, are so much more heauenly, as the eye sees more of heauen. Though vertue lies not in the place, yet choyce must be made of those places, which may be most helpe to our deuotion: Perhaps, that he might be in the eye of *Israel*.

The presence and sight of the Leader giues heart to the people: neither doth any thing more moue the multitude, then example. A publike person cannot hide himselfe in the Valley: but yet it becomes him best to shew himselfe vpon the Hill.

The hand of *Moses* must be raised, but not emptie; neither is it his owne Rod that he holds, but Gods. In the first meeting of God with *Moses*, the Rod was *Moseses*; it is like, for the vse of his trade: now the proprietie is altered; God hath so wrought by it, that now he challenges it; and *Moses* dare not call it his owne.

Those things which it pleases God to vse for his owne seruice, are now changed in their condition. The bread of the Sacrament was once the Bakers, now it is Gods: the water was once euery mans, now it is the Lauer of Regeneration. It is both vniust and vnsafe, to hold those things common wherein God hath a peculiaritie.

At other times, vpon occasion of the plagues, and of the Quailes, and of the Rocke, he was commanded to take the Rod in his hand; now he doth it vnbidden. He doth it not now for miraculous operation, but for incouragement.

For when the Israelites should cast vp their eyes to the Hill, and see *Moses*, and his Rod (the man and the meanes that had wrought so powerfully for them) they could not but take heart to themselues, and thinke, There is the man that deliuered vs from the *Ægyptian*, Why not now from the *Amalekite*? There is the Rod which turned waters to blood, and brought varieties of plagues on Ægypt, Why not now on *Amalek*?

Nothing can more hearten our faith, then the view of the monuments of Gods fauour: if euer we haue found any word, or act of God cordiall to vs, it is good to fetch it forth oft to the eye. The renewing of our sense, and remembrance, makes euery gift of God perpetually beneficiall.

If *Moses* had receiued a command, that Rod which fetcht water from the Rocke, could as well haue fetcht the blood of the *Amalekites* out of their bodies: God will not worke miracles alwayes; neither must we expect them vnbidden.

Not as a Standard-bearer so much as a suppliant, doth *Moses* lift vp his hand: The gesture of the body should both expresse and further the piety of the soule. This flesh of ours is not a good seruant, vnlesse it helpe vs in the best offices: The God of Spirits doth most respect the soule of our deuotion; yet, it is both vnmannerly and irreligious, to be misgestured in our Prayers. The careleſse and vncomely cariage of the body helpes both to signifie, and make a prophane soule.

The hand, and the Rod of *Moses* neuer moued in vaine; Though the Rod did not strike *Amalek*, as it had done the Rocke: yet it smote Heauen, and fetcht downe victorie. And that the Israelites might see, the hand of *Moses* had a greater stroke in the fight, then all theirs, The successe must rise and fall with it: *Amalek* rose, and *Israel* fell, with his hand falling: *Amalek* fell, and *Israel* rises, with his hand raised. Oh the wondrous power of the prayers of faith! All heauenly fauours are deriued to vs from this chan-

channell of grace: To these are wee beholden for our peace, preseruations, and all the rich mercies of God, which we enioy. We could not want, if we could aske.

Euery mans hand would not haue done this; but the hand of a *Moses*. A faithlesse man may as well hold his hand and tongue still; hee may babble, but prayes not; hee prayes ineffectually, and receiues not: Onely the prayer of the Righteous auayleth much; and onely the beleeuer is Righteous.

There can be no merit, no recompence answerable to a good mans prayer; for Heauen, and the eare of God is open to him: but the formall deuotions of an ignorant, and faithlesse man, are not worth that crust of bread which hee askes: Yea, it is presumption in himselfe; how should it be beneficiall to others? it prophanes the name of God, in stead of adoring it.

But how iustly is the feruencie of the prayer added to the righteousnesse of the person? When *Moses* hand slackned, *Amalek* preuailed. No *Moses* can haue his hand euer vp; It is a title proper to God, that his hands are stretched out still: whether to mercy, or vengeance. Our infirmitie will not suffer any long intention, either of bodie or minde. Long prayers can hardly maintaine their vigour; as in tall bodies the spirits are diffused. The strongest hand will languish, with long extending: And when our deuotion tyres, it is seene in the successe; then straight our *Amalek* preuailes. Spirituall wickednesses are mastered by vehement prayer and by heartlesnesse in prayer, ouercome vs.

Moses had two helpes, A stone to sit on, and an hand to raise his: And his sitting, and holpen hand is no whit lesse effectuall. Euen in our prayers will God allow vs to respect our owne infirmities. In cases of our necessity, hee regards not the posture of body, but the affections of the soule.

Doubtlesse *Aaron* and *Hur* did not onely raise their hands, but their minds with his: The more cords, the easier draught. *Aaron* was brother to *Moses*: There cannot be a more brotherly office, then to helpe one another in our prayers; and to excite our mutuall deuotions. No Christian may thinke it enough to pray alone; Hee is no true *Israelite*, that will not be ready to lift vp the weary hands of Gods Saints.

All *Israel* saw this: or if they were so intent vpon the slaughter, and spoyle, that they obserued it not, they might heare it after from *Aaron*, and *Hur*: yet this contents not God; *It must be written*. Many other miracles had God done before; not one, directly commanded to bee recorded: The other were onely for the wonder; this for the imitation of Gods people. In things that must liue by report, euerie tongue addes, or detracts something, The word once written is both inalterable and permanent.

As God is carefull to maintaine the glory of his miraculous victory: so is *Moses* desirous to second him; God by a booke, and *Moses* by an Altar, and a name. God commands to enroule it in parchment; *Moses* registers it in the stones of his Altar; which he raises not onely for future memory, but for present vse. That hand which was weary of lifting vp, straight offers a sacrifice of praise to God: How well it becomes the iust to be thankfull! Euen very nature teacheth vs men to abhorre ingratitude in small fauors, How much lesse can that Fountaine of goodnesse abide to be laded at with vnthankfull hands? O God, we cannot but confesse our deliuerances: where are our Altars? where are our Sacrifices? where is our *Iehouahs*? I doe not more wonder at thy power in preseruing vs, then at thy mercy, which is not weary of casting away fauours vpon the ingratefull.

Of

Of the Law.

IT is but about ſeuen weekes, ſince Iſrael came out of Ægypt: In which ſpace God had cheriſhed their faith by fiue ſeuerall wonders: yet now he thinks it time to giue them Statutes from heauen, as wel as bread. The Manna and water from the Rocke (which was Chriſt in the Goſpell) were giuen before the Law. The Sacraments of Grace, before the legall Couenant. The grace of God preuenteth our obedience; Therefore ſhould we keepe the Law of God, becauſe we haue a Sauiour. Oh the mercy of our God! which before we ſee what we are bound to doe, ſhewes vs our remedy, if we doe it not: How can our faith diſanull the Law, when it was before it? It may helpe to fulfill that, which ſhall be; it cannot fruſtrate that which was not. The Letters which God had written in our fleſhly tables, were now (as thoſe which were carued in ſome barkes) almoſt growne out; he ſaw it time to write them in dead tables, whoſe hardnes ſhould not bee capable of alteration: He knew, that the ſtone would be more faithfull then our hearts.

Oh maruellous accordance betwixt the two Teſtaments! In the very time of their deliuerie, there is the ſame agreement, which is in the ſubſtance. The ancient Iewes kept our Feaſts; and we ſtill keepe theirs. The Feaſt of the Paſſeouer is the time of Chriſts reſurrection, then did he paſſe from vnder the bondage of Death. Chriſt is our Paſſeouer, the ſpotleſſe Lambe, whereof not a bone muſt be broken. The very day, wherein God came down in fire and thunder, to deliuer the Law: Euen the ſame day came alſo the Holy Ghoſt downe vpon the Diſciples in fiery tongues, for the propagation of the Goſpell. That other was in fire and ſmoke, obſcuritie was mingled with terror; This was in fire without ſmoke, befitting the light and cleerneſſe of the Goſpell: Fire, not in flaſhes, but in tongues; not to terrifie, but to inſtruct. The promulgation of the Law, makes way for the Law of the Goſpell; No man receiues the Holy Ghoſt, but he which hath felt the terrours of Sinai.

God might haue impoſed vpon them a Law perforce; They were his creatures, and he could require nothing but iuſtice. It had beene but equall, that they ſhould bee compelled to obey their Maker; yet that God which loues to doe all things ſweetly, giues the law of iuſtice in mercy, and wil not imperiouſly command, but craues our aſſent for that, which it were rebellion not to doe.

How gentle ſhould be the proceeding of fellow creatures, who haue an equalitie of being, with an inequality of condition; when their infinite Maker requeſts, where hee might conſtraine! God wil make no couenant with the vnwilling; How much leſſe the couenant of Grace, which ſtands all vpon loue? If we ſtay till God offer violence to our wil, or to vs, againſt our will, we ſhal die ſtrangers from him. The Church is the Spouſe of Chriſt; he will enioy her loue by a willing contract, not by a rauiſhment. The obſtinate haue nothing to doe with God; The title of all Conuerts, is, A willing people.

Then Iſrael inclined to God, it was from God; he enquires after his owne gifts in vs, for our capacity of more. They had not receiued the Law, vnleſſe they had firſt receiued a diſpoſition fit to be commanded. As there was an inclination to heare, ſo there muſt be a preparation for hearing. Gods iuſtice had before prepared his Iſraelites, by hunger, thirſt, feare of enemies; his mercies had prepared them by deliuerances, by prouiſions of water, meat, bread: and yet beſides all the ſight of God in his miracles, they muſt be three dayes prepared to heare him. When our ſoules are at the beſt, our approch to God requires particular addreſſes: And if three dayes were little enough to prepare them to receiue the Law; how is all our life ſhort enough to prepare for the reckoning of our obſeruing it? And if the word of a command expected ſuch readineſſe; what ſhall the word of promiſe, the promiſe of Chriſt and ſaluation?

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The Moraine of Ægypt was not ſo infectious as their vices; the contagion of theſe ſtucke ſtill by Iſrael: All the water of the Red Sea, and of *Marah*, and that which guſhed out of the Rocke, had not waſhed it off. From theſe, they muſt now bee ſanctified. As ſinne is alwayes dangerous; ſo moſt, when we bring it into Gods ſight: It enuenometh both our perſons and ſeruices, and turnes our good into euill. As therefore wee muſt be alwayes holy: ſo moſt, when wee preſent our ſelues to the holy eyes of our Creator. We waſh our hands euery day; but when we are to ſit with ſome great perſon, we ſcowre them with balls. And if wee muſt be ſo ſanctified, onely to receiue the Law, how holy muſt we be to receiue the grace promiſed in the Goſpell?

Neither muſt themſelues onely he cleanſed, but their very cloathes: Their garments ſmelt of Ægypt, euen they muſt be waſhed: Neither can cloathes be capable of ſinne, nor can water cleanſe from ſinnes: The danger was neither in their garments, nor their skin; yet they muſt be waſhed, that they might learne by their cloathes, with what ſoules to appeare before their God. Thoſe garments muſt bee waſhed, which ſhould neuer waxe old, that now they might begin their age in purity; as thoſe vvhich were in more danger of being foule, then bare. It is fit that our reuerence to Gods preſence ſhould appeare in our very garments; that both without and vvithin we may be cleanly: but little would neatneſſe of veſtures auaile vs vvith a filthy ſoule. The God of ſpirits lookes to the inner man; and challenges the purity of that part which reſembles himſelfe: *Cleanſe your hands ye ſinners, and purge your hearts ye double-minded.*

Yet euen vvhen they vvere waſhed, and ſanctified, they may not touch the Mount; not onely vvith their feet; but, not with their eyes: The ſmoake keepes it from their eyes; the markes from their feet. Not only men that had ſome impurity at their beſt, are reſtrained, but euen beaſts, which are not capable of any vnholineſſe. Thoſe beaſts which muſt touch his Altars, yet might not touch his hill: And if a beaſt touch it, hee muſt die: yet ſo, as no hands may touch that, which hath touched the Hill. Vnreaſonableneſſe might ſeeme to be an excuſe in theſe creatures: that therefore which is death to a beaſt, muſt needs be capital to them, whoſe reaſon ſhould guide them to auoid preſumption. Thoſe Iſraelites which ſaw God euery day in the pillar of fire, & the cloud, muſt not come neere him in the Mount. God loues at once familiarity and feare; Familiarity in our conuerſation, and feare in his commands. Hee loues to be acquainted with men, in the walkes of their obedience: yet he takes ſtate vpon him in his ordinances; and will be trembled at, in his Word and Iudgements.

I ſee the difference of Gods cariage to men in the Law, and in the Goſpel: There the very Hill where he appeared, may not be touched of the pureſt Iſraelite; Here the hem of his garment is touched by the woman, that had the flux of blood; yea, his very face was touched with the lips of *Iudas*. There the very earth vvas prohibited them, on which he deſcended: Here, his very body and blood is profered to our touch and taſte. Oh the maruellous kindneſſe of our God! How vnthankfull are we, if we doe not acknowledge this mercy aboue his ancient people! They were his owne; yet ſtrangers, in compariſon of our libertie. It is our ſhame and ſinne, if in theſe meanes of intireneſſe, we be no better acquainted with God, then they, which in their greateſt familiaritie, were commanded aloofe.

God was euer wonderfull in his workes, and fearfull in his iudgements: but hee was neuer ſo terrible in the execution of his will, as now in the promulgation of it. Here was nothing, but a maieſticall terrour in the eyes, in the eares of the *Iſraelites*: as if God meant to ſhew them by this, how fearfull he could be. Here was the lightning darted in their eyes, the thunders roaring in their eares, the Trumpet of God drowning the thunderclaps, the voice of God out ſpeaking the Trumpet of the Angell: The Cloud enwrapping, the ſmoake aſcending, the fire flaming, the Mount trembling, *Moſes* climbing and quaking; paleneſſe and death in the face of *Iſrael*, vproare in the elements, and all the glory of heauen turned into terrour. In the deſtruction of the firſt World, there were clouds without fire: In the deſtruction of *Sodom*, there was fire raining without clouds; but here was fire, ſmoake, clouds, thunder, earthquakes, and whatſo-

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euer might worke more aſtoniſhment, then euer was in any vengeance inflicted.

And if the Law vvere thus giuen, how ſhall it be required? If ſuch were the Proclamation of Gods Statutes, what ſhall the Seſſions bee? I ſee and tremble at the reſemblance. The Trumpet of the Angell called vnto the one: The voice of an Archangell, the Trumpet of God, ſhall ſummon vs to the other. To the one, *Moſes* (that climbed vp that Hill, and alone ſaw it) ſayes, God came with ten thouſands of his Saints; In the other, thouſand thouſands ſhall miniſter to him, and ten thouſand thouſands ſhal ſtand before him. In the one, Mount *Sinai* onely was on a flame; all the World ſhall be ſo, in the other. In the one there was fire, ſmoake, thunder and lightning: In the other a fiery ſtreame ſhall iſſue from him, wherewith the heauens ſhall be diſſolued, and the Elements ſhall melt away vvith a noiſe. Oh God, how powerfull art thou to inflict vengeance vpon ſinners, who didſt thus forbid ſinne! and if thou vvert ſo terrible a Law-giuer, vvhat a Iudge ſhalt thou appeare? What ſhall become of the breakers of ſo fierie a Law? Oh vvhere ſhall thoſe appeare, that are guilty of the tranſgreſſing that law, vvhoſe very deliuery vvas little leſſe then death? If our God ſhould exact his Law, but in the ſame rigour wherein he gaue it, ſinne could not quite the coſt: But now the fire vvherein it was deliuered; was but terrifying; the fire wherein it ſhall bee required, is conſuming. Happy are thoſe that are from vnder the terrours of that Law, which was giuen in fire, and in fire ſhall be required.

God would haue *Iſrael* ſee, that they had not to do with ſome impotent Commander, that is faine to publiſh his Lawes without noyſe, in dead paper; which can more eaſily enioyne, then puniſh; or deſcry, then execute; and therefore, before hee giues them a Law, he ſhewes them that he can command Heauen, Earth, Fire, Ayre, in reuenge of the breach of the Law; That they could not but thinke it deadly to diſpleaſe ſuch a Law-giuer, or violate ſuch dreadfull ſtatutes; that they might ſee all the Elements, examples of that obedience, which they ſhould yeeld vnto their Maker.

This fire wherein the Law was giuen, is ſtill in it; and will neuer out: Hence are thoſe terrours which it flaſhes in euery conſcience, that hath felt remorſe of ſinne. Euery mans heart is a *Sinai*, and reſembles to him both heauen and hell. The ſting of death is ſinne; and the ſtrength of ſinne is the Law.

That they might ſee, he could finde out their cloſeſt ſinnes, hee deliuers his Law in the light of fire, from out of the ſmoake: That they might ſee, what is due to their ſinnes, they ſee fire aboue, to repreſent the fire that ſhould be below them: That they might know he could waken their ſecuritie, the Thunder, and louder voice of GOD ſpeakes to their hearts. That they might ſee what their hearts ſhould doe, the Earth quakes vnder them. That they might ſee they could not ſhift their appearance, the Angels call them together. Oh royall Law, and mighty Law-giuer! How could they think of hauing any other God, that had ſuch prooſes of this? How could they think of making any reſemblance of him, whom they ſaw could not be ſeene; and whom they ſaw in not being ſeene, infinite? How could they thinke of daring to profane his Name, vvhom they heard to name himſelfe, with that voice, *Iehoua*? How could they thinke of ſtanding vvith him for a day, whom they ſaw to command that heauen, vvhich makes and meaſures day? How could they thinke of diſobeying his Deputies, whom they ſaw ſo able to reuenge? How could they thinke of killing, when they were halfe dead with the feare of him, that could kill both body and ſoule? How could they think of the flames of luſt, that ſaw ſuch fires of vengeance? How could they thinke of ſtealing from others, that ſaw whoſe the heauen and the earth was to diſpoſe of at his pleaſure? How could they thinke of ſpeaking falſely, that heard God ſpeake in ſo fearfull a tone? How could they thinke of coueting others goods, that ſaw how vveake and vncertaine right they had to their owne? Yea to vs, vvas this Law ſo deliuered; to vs in them: neither had there beene ſuch ſtate in the promulgation of it, if God had not intended it for Eternity. We men, that ſo feare the breach of humane Lawes, for ſome ſmall mulcts of forfeiture; how ſhould vvee feare thee (O Lord) that canſt caſt body and ſoule into hell!

Of the Golden Calfe.

IT was not much aboue a moneth, since *Israel* made their couenant with God; since they trembled to heare him say, *Thou shalt haue no other Gods but me*; since they saw *Moses* part from them, and climbe vp the Hill to God: and now they say, *Make vs Gods, we know not what is become of this Moses.* Oh, ye mad *Israelites*, haue ye so soon forgotten that fire, and thunder, which you heard and saw? Is that smoake vanished out of your minde, as soone as out of your sight? Could your hearts cease to tremble with the earth? Can yee in the very sight of *Sinai*, call for other Gods? And for *Moses*; was it not for your sakes, that he thrust himselfe into the midst of that smoake and fire, which ye feared to see afar off? Was he not now gone after so many sudden embassages, to be your Lieger with God? If ye had seene him take his heeles, and runne away from you into the wildernesse, what could ye haue said, or done more? Behold, our better *Moses* was with vs a while vpon earth: he is now ascended into the Mount of Heauen, to mediate for vs; shall we now thinke of another Sauiour? Shall we not hold it our happinesse, that he is for our sakes aboue?

And what if your *Moses* had been gone for euer? Must yee therefore haue gods made? If ye had said, Choose vs another Gouernour, it had beene a wicked and vnthankfull motion; ye were too vnworthy of a *Moses*, that could so soone forget him: but to say, *Make vs Gods*, was absurdly impious. *Moses* was not your God, but your Gouernour: Neither was the presence of God tyed to *Moses*: You saw God still, when he was gone, in his pillar, and in his Manna; and yet ye say, *Make vs Gods*: Euery word is full of senselesse wickednesse. How many gods would you haue? Or what gods are those that can be made? Or (what euer the Idolatrous *Ægyptians* did) with what face can ye, after so many miraculous obligations, speake of another God? Had the voice of God scarce done thundring in your eares? Did you so lately heare and see him to be an infinite God? Did ye quake to heare him say out of the midst of the flames, *I am Iehouah thy God: Thou shalt haue no Gods but mee?* Did yee acknowledge God your Maker; and doe ye now speake of making of gods? If yee had said, Make vs another man to goe before vs, it had been an impossible suit. *Aaron* might helpe to marre you, and himselfe; He could not make one haire of a man: and doe ye say, *Make vs Gods?* And what should those gods doe? *Goe before you.* How could they go before you, that cannot stand alone? your helpe makes them to stand, and yet they must conduct you. Oh the impatient ingratitude of carnall minds! Oh the sottishnesse of Idolatry! Who would not haue said, *Moses* is not with vs; but he is with God for vs? He stayes long: He that called him, withholds him: His delay is for our sakes, as well as his ascent. Though we see him not, we will hope for him: his fauours to vs haue deserued, not to be reiected: Or, if God will keepe him from vs; hee that withholds him, can supply him: He that sent him, can lead vs without him; His fire and Cloud is all-sufficient; God hath said, and done enough for vs, to make vs trust him: We will, we can haue no other God; we care not for any other guide. But behold, here none of this: *Moses* stayes but some fiue and thirty dayes, and now hee is forgotten, and is become but *this Moses*: Yea, God is forgotten, with him; and, as if God and *Moses* had beene lost at once, they say, *Make vs Gods.* Naturall men must haue God at their bent: and if hee come not at a call, he is cast off, and they take themselues to their owne shifts: like as the Chinois whip their gods, when they answer them not; Whereas his holy ones wait long, and seeke him; and not onely in their sinking, but from the bottome of the deepes, call vpon him; and though he kill them, will trust in him.

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Superstition besots the minds of men, and blinds the eye of reason; and first makes them not men, ere it makes them idolaters. How else could hee, that is the Image of God, fall downe to the Images of creatures? How could our forefathers haue so doted vpon stockes and stones, if they had beene themselues? As the *Syrians* were first blinded, and then led into the midst of *Samaria*; so are the Idolaters first bereaued of their wits and common sense, and afterwards are caried brutishly into all palpable impiety.

Who would not haue been ashamed to heare this answer from the brother of *Moses*, *Plucke off your Earings?* He should haue said, *Plucke this Idolatrous thought out of your hearts:* and now in stead of chiding, he soothes them. And as if he had been no kin to *Moses*, he helpes to lead them backe againe from God, to Egypt! The people importuned him, perhaps with threats. Hee that had waded thorow all the menaces of *Pharaoh*; doth he now shrinke at the threats of his owne? *Moses* is not afraid of the terrors of God: His faith that caried him thorow the water, led him vp to the fire of Gods presence; whiles his brother *Aaron* feares the faces of those men, which he lately saw pale with the feare of their glorious Law-giuer. As if hee that forbade other gods, could not haue maintained his owne act, and agent, against men. Sudden feares, when they haue possessed weake minds, lead them to shamefull errours. Importunitie or violence may lessen, but they cannot excuse a fault. Wherefore was he a Gouernor, but to depresse their disordered motions? Facility of yeelding to a sinne, or wooing it with our voluntarie suit, is an higher staire of euill: but, euen at last to be won to sinne, is damnable. It is good to resist any onset of sinne; but one condescent loses all the thankes of our opposition. What will it auaile a man, that others are plagued for soliciting him, whiles he smarteth for yeelding? If both be in hell, what ease is it to him, that another is deeper in the pit?

What now did *Aaron?* Behold, he that alone was allowed to climbe vp the trembling and fiery Hill of *Sinai*, with *Moses*, and heard God say, *Thou shalt not make to thy selfe any grauen Image, for I am a iealous God:* (as if hee meant particularly to preuent this act) within one moneth, cals for their earings, makes the grauen Image of a Calfe, erects an Altar, consecrates a day to it, cals it their God, and weepes not, to see them dance before it. It is a miserable thing, when Gouernours humour the people in their sinnes; and in stead of making vp the breach, enlarge it. Sinne will take heart by the approbation of the meanest looker on; but if authoritie once second it, it growes impudent: As contrarily, where the publike gouernment opposes euill, (though it be vnder-hand practised, not without feare) there is life in that state.

Aaron might haue learned better counsell of his brothers example: When they came to him with stones in their hands, and said, *Giue vs water*, he ranne as roundly to God, with prayers in his mouth; So should *Aaron* haue done, when they said, *Giue vs gods:* but he weakely runnes to their earings, that which should be made their god: not to the True God, which they had, and forsooke. Who can promise to himselfe freedome from grosse infirmities, when he that went vp into the Mount, comes down, and doth that in the valley, which he heard forbidden in the Hill?

I see yet, and wonder at the mercy of that God, which had iustly called himselfe iealous. This very *Aaron*, whose infirmity had yeelded to so foule an idolatry, is after chosen by God, to be a Priest to himselfe: Hee that had set vp an Altar to the Calfe, must serue at the Altar of God: He that had melted, and carued out the Calfe for a god, must sacrifice Calues and Rams, and Bullocks vnto the True God: He that consecrated a day to the Idol, is himselfe consecrated to him, which was dishonored by the Idol. The grosest of all sinnes cannot preiudice the calling of God; Yea, as the light is best seene in darknesse, the mercy of God is most magnified in our vnworthinesse.

What a difference God puts betweene persons, and sinnes! While so many thousand Israelites were slaine, and that had stomackfully desired the Idol; *Aaron* that in weaknesse condescended, is both pardoned the fact, and afterwards laden with honour from God. Let no man take heart to sinne, from mercy: He that can purpose to sinne

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vpon the knowledge of Gods mercy, in the remiſſion of infirmities, preſumes, and makes himſelfe a wilfull offender. It is no comfort to the wilfull, that there is remiſſion to the weake and penitent.

The earings are pluckt off: Ægyptian iewels are fit for an idolatrous vſe. This very gold was contagious. It had been better the Iſraelites had neuer borrowed theſe ornaments, then that they ſhould pay them back to the Idolatry of their firſt owners. What coſt the ſuperſtitious Iſraelites are content to be at for this lewd deuotion! The riches, and pride of their outward habite, are they willing to part with, to their molten god; as glad to haue their eares bare that they might fill their eyes. No gold is too deare for their Idol; each man is content to ſpoyle their wiues and children, of that whereof they ſpoyled the Ægyptians.

Where are thoſe worldlings, that cannot abide to be at any coſt for their Religion; which could be content to doe God chargeleſſe ſeruice? Theſe very Iſraelites that were ready to giue Gold, not out of their purſes, but from their very eares, to miſ-deuotion, ſhall once condemne them. O Sacriledge ſucceeding to Superſtition! Of old they were ready to giue gold to the falſe ſeruice of God; we, to take away gold from the true: How doe we ſee men prodigall to their luſts and ambitions, and we hate not to be niggards to God!

This gold is now growne to a Calfe; Let no man thinke that forme came forth caſually, out of the melted earings. This ſhape was intended by the Iſraelites, and perfected by *Aaron*: they brought this god in their hearts with them out of Ægypt, and now they ſet it vp in their eyes. Still doth Ægypt hurt them: Seruitude was the leaſt euill, that *Iſrael* receiues from *Ægypt*; for that ſent them ſtill to the True God, but this Idolatrous example led them to a falſe. The very ſight of euill is dangerous: and it is hard for the heart not to runne into thoſe ſinnes, to which the eye and eare is inured: Not out of loue, but cuſtome, we fall into ſome offences.

The Iſraelites wrought ſo long in the furnaces of the Ægyptian bricke, that they haue brought forth a molten Calfe. The blacke Calfe with the white ſpots, which they ſaw worſhipped in Ægypt, hath ſtolne their hearts: And they, which before would haue beene at the Ægyptian fleſh-pots, would now be at their deuotions. How many haue falne into a faſhion of ſwearing, ſcoffing, drinking, out of the vſuall practice of others; as thoſe that liue in an ill ayre, are infected with diſeaſes! A man may paſſe thorow Æthiopia vnchanged: but he cannot dwell there, and not be diſcoloured.

Their ſin was bad enough, let not our vncharitableneſſe make it worſe: No man may thinke they haue ſo put off humanity, and ſenſe, with their Religion, as to thinke that Calfe a god; or that this Idoll, which they ſaw yeſterday made, did bring them out of Ægypt, three moneths agoe. This were to make them more beaſts then that Calfe, which this Image repreſented: Or if they ſhould haue been ſo inſenſate, can we thinke that *Aaron* could be thus deſperately mad? The Image and the Holy-day were both, to one Deity: *To morrow is the Holyday of the Lord your God.* It was the true God they meant to worſhip in the Calfe: and yet at beſt this Idolatry is ſhamefull. It is no maruell if this foule ſinne ſeeke pretences; yet no excuſe can hide the ſhame of ſuch a face. Gods iealouſie is not ſtirred onely by the riuality of a falſe God; but of a falſe worſhip: nothing is more dangerous, then to mint Gods ſeruices in our owne braine.

God ſends downe *Moſes* to remedy this ſinne. He could as eaſily haue preuented, as redreſſed it. He knew ere *Moſes* came vp, what *Iſrael* would doe, ere he came downe: like as he knew, the two Tables would be broken, ere he gaue them. God moſt wiſely permits, and ordaines ſinne to his owne ends, without our excuſe: And though he could eaſily by his owne hands remedy euils; yet he will doe it by meanes, both ordinary, and ſubordinate. It is not for vs to looke for an immediate redreſſe from God, when we haue a *Moſes*, by whom it may bee wrought: Since God himſelfe expects this from man, why ſhould man expect it from God?

Now might *Moſes* haue found a time to haue beene euen with *Iſrael* for all their

vnthankfulneſſe, and mutinous inſurrections; *Let mee alone: I will conſume them, and make thee a mighty Nation. Moſes* ſhould not neede to ſollicite God for reuenge; God ſollicits him, in a ſort, for leaue to reuenge. Who would look for ſuch a word from God to Man, *Let me alone?* As yet *Moſes* had ſaid nothing; Before hee opens his mouth, God preuents his importunitie: as fore-ſeeing that holy violence, which the requeſts of *Moſes* would offer to him. *Moſes* ſtood trembling before the Maieſtie of his Maker; and yet heares him ſay, *Let me alone.* The mercy of our God hath, as it were, obliged his power, to the faith of men: The feruent prayers of the faithfull, hold the hands of the Almighty. As I finde it ſaid afterwards of Chriſt, That *hee could doe no miracles there, becauſe of their vnbeliefe*: So now, I heare God (as if he could not do execution vpon *Iſrael*, becauſe of *Moſes's* faith) ſay, *Let me alone, that I may conſume them.*

We all naturally affect propriety, and like our owne ſo much better, as it is freer from partners. Euery one would be glad to ſay, with that proud one, *I am, and there is none beſide me*: ſo much the more ſweetly would this meſſage haue ſounded to nature, *I will conſume them, and make of thee a mighty Nation*: How many indeuour that (not without danger of curſes and vprore) which was voluntarily tendred vnto *Moſes*! Whence are our depopulations, and incloſures, but for that men cannot abide either fellowes, or neighbours? But how graciouſly doth *Moſes* ſtriue with God, againſt his owne preferment? If God had threatned, *I will conſume thee, and make of them a mighty Nation*: I doubt whether he could haue beene more moued. The more a man can leaue himſelfe behind him, and aſpire to a care of communitie, the more ſpirituall he is. Nothing makes a man ſo good a patriot, as Religion.

Oh the ſweet diſpoſition of *Moſes*; fit for him that ſhould bee familiar with God! He ſaw they could be content to be merry, and happy without him; he would not be happy without them. They had profeſſed to haue forgotten him: he ſlacks not to ſue for them. He that will euer hope for good himſelfe, muſt returne good for euill vnto others.

Yet was it not *Iſrael* ſo much that *Moſes* reſpected, as God in Iſrael. Hee was thrifty and iealous for his Maker; and would not haue him loſe the glory of his mighty deliuerances; nor would abide a pretence for any Egyptian dogge, to barke againſt the powerfull worke of God; *Wherefore ſhall the Egyptians ſay?* If *Iſrael* could haue periſhed without diſhonor to God, perhaps his hatred to their Idolatry, would haue ouercome his naturall loue, and he had *let God alone*. Now ſo tender is he ouer the name of God, that he would rather haue *Iſrael* ſcape with a ſin, then Gods glory ſhould be blemiſhed in the opinions of men, by a iuſt iudgement. He ſaw that the eyes and tongues of all the world were intent vpon *Iſrael*; a people ſo miraculouſly fetcht from Egypt, whom the Sea gaue way to; whom heauen fed; whom the Rocke watred; whom the fire and cloud guarded, which heard the audible voice of God: Hee knew withall, how readie the world would bee to miſconſtrue, and how the Heathens would bee ready to caſt imputations of leuity, or impotence vpon God; and therefore ſayes, *What will the Egyptians ſay?* Happy is that man, which can make Gods glory the ſcope of all his actions, and deſires; neither cares for his owne wel-fare, nor feares the miſeries of others, but with reſpect to God, in both. If God had not giuen *Moſes* this care of his glory, he could not haue had it: and now his goodneſſe takes it ſo kindly, as if himſelfe had receiued a fauour from his creature; and for a reward of the grace hee had wrought, promiſes not to doe that which hee threatned. But what needs God to care for the ſpeech of the Egyptians, men, Infidels? And if they had beene good, yet their cenſure ſhould haue bin vniuſt. Shall God care for the tongues of men; the holy God, for the tongues of Infidels? The very Iſraelites, now they were from vnder the hands of Egypt, cared not for their words; and ſhall the God of Heauen regard that which is not worth the regard of men? Their tongues could not walke againſt God, but from himſelfe; and if it could haue been the worſe for him; would hee haue permitted it? But, O God, how dainty art thou of thine honour, that thou canſt not endure the worſt of men ſhould haue any colour to taint it! What doe wee men ſtand

vpon

vpon our iuſtice, and innocence, with neglect of all vniuſt cenſures; when that infinite God, whom no cenſures can reach, will not abide, that the very Egyptians ſhould falſely taxe his power and mercy? Wiſe men muſt care, not onely to deſerue well, but to heare well, and to wipe off, not onely crimes, but cenſures.

There was neuer ſo precious a Monument, as the Tables written with Gods owne hand. If we ſee but the ſtone which *Iacobs* head reſted on; or, on which the foot of Chriſt did once tread; wee looke vpon it with more then ordinarie reſpect: With what eye ſhould wee haue beheld this ſtone, which was hewed, and written with the finger of God! Any manu-ſcript ſcroll written by the hand of a famous man, is laid vp amongſt our iewels; What place then ſhould wee haue giuen to the hand-writing of the Almighty!

That which hee hath dictated to his ſeruants the Prophets, challenges iuſt honour from vs; how doth that deſerue veneration, which his owne hand wrote immediately!

Prophecies and Euangelicall diſcourſes he hath written by others; neuer did hee write any thing himſelfe, but theſe Tables of the Law: neither did he euer ſpeake any thing audibly to whole mankinde, but it; The hand, the ſtone, the Law, were all his. By how much more precious this Record was, by ſo much was the fault greater, of defacing it. What King holds it leſſe then rebellion, to teare his writing, and blemiſh his Seale? At the firſt, he ingraued his Image in the table of mans heart; *Adam* blurred the Image, but (through Gods mercy) ſaued the Tablet. Now hee writes his will in the Tables of ſtone, *Moſes* breaks the Tables, and defaced the writing: if they had been giuen him for himſelfe, the Author, the matter had deſerued, that as they were written in ſtone, for permanency; So they ſhould be kept for euer: and as they were euerlaſting in vſe, ſo they ſhould bee in preſeruation. Had they been written in clay, they could but haue been broken: But now they were giuen for all *Iſrael*, for all mankinde. He was but the meſſenger, not the owner. Howſoeuer therefore, *Iſrael* had deſerued, by breaking this Couenant with God, to haue this Monument of Gods Couenant with them, broken by the ſame hand that wrote it: yet how durſt *Moſes* thus careleſly caſt away the Treaſure of all the world; and by his hands vndoe that, which was with ſuch coſt and care done by his Creator? How durſt hee faile the truſt of that God, whoſe pledge he receiued with awe, and reuerence? He that expoſtulated with God, to haue *Iſrael* liue and proſper, why would he deface the rule of their life, in the keeping whereof they ſhould proſper? I ſee, that forty dayes talke with God cannot bereaue a man of paſſionate infirmitie: He that was the meekeſt vpon earth, in a ſudden indignation abandons that, which in cold blood hee would haue held faſter then his life: He forgets the Law written, when hee ſaw it broken; His zeale for God hath tranſported him from himſelfe, and his duty to the charge of God: Hee more hates the Golden Calfe, wherein hee ſaw ingrauen the Idolatry of *Iſrael*, then hee honoured the Tables of ſtone, wherein God had ingrauen his Commandements; and more longed to deface the Idol, then he cared to preſerue the Tables. Yet that God, which ſo ſharply reuenged the breach of one Law, vpon the Iſraelites, checks not *Moſes* for breaking both the Tables of the Law. The Law of God is ſpirituall; the internall breach of one Law, is ſo hainous, that in compariſon of it, God ſcarce counts the breaking of the outward Tables, a breach of the Law. The goodneſſe of God winks at the errours of honeſt zeale, and ſo loues the ſtrength of good affections, that it paſſeth ouer their infirmities: How highly God doth eſteeme a well gouerned zeale; vvhen his mercy crownes it with all the faults!

The Tables had not offended: the Calfe had, and *Iſrael* in it. *Moſes* takes reuenge on both: He burnes and ſtamps the Calfe to powder, and giues it *Iſrael* to drinke; that they might haue it in their guts, in ſtead of their eyes: How he haſteth to deſtroy the Idol, wherein they ſinned! that, as an Idoll is nothing, ſo it might be brought to nothing; and Atomes and duſt is neereſt to nothing: that in ſtead of going before *Iſrael*, it might paſſe thorow them; ſo as the next day they might finde their god in their excrements; To the iuſt ſhame of *Iſrael*, when they ſhould ſee

their new god cannot defend himſelfe, from being either nothing, or worſe.

Who can but wonder, to ſee a multitude of ſo many hundred thouſands (when *Moſes* came running downe the Hill) to turne their eyes from their god, to him; And on a ſudden, inſtead of worſhipping their Idoll, to batter it in pieces, in the very height of the noueltie? In ſtead of building Altars, and kindling fires to it, to kindle an hotter fire, then that, wherewith it was melted, to conſume it? In ſtead of dancing before it, to abhorre and deface it; in ſtead of ſinging, to weepe before it? There was neuer a more ſtiffe-necked people: Yet I doe not heare any one man of them ſay, He is but one man; We are many; how eaſily may we deſtroy him, rather then hee our god? If his brother durſt not reſiſt our motion in making it: Why will we ſuffer him to dare reſiſt the keeping of it? It is our act; and wee will maintaine it. Here was none of this; but an humble obeyſance to the baſeſt and bloodieſt reuenge that *Moſes* ſhall impoſe. God hath ſet ſuch an impreſſion of Maieſtie in the face of lawfull authoritie, that wickedneſſe is confounded in it ſelfe, to behold it. If from hence viſible powers were not more feared, then the inuiſible God, the world would be ouer-runne with out-rage. Sinne hath a guiltineſſe in it ſelfe, that when it is ſeaſonably checked, it puls in his head, and ſeekes rather an hiding place, then a fort.

The Idoll is not capable of a further reuenge: It is not enough, vnleſſe the Idolaters ſmart: The gold was good, if the Iſraelites had not beene euill: So great a ſinne cannot be expiated without blood. Behold, that meeke ſpirit, which in his plea with God, would rather periſh himſelfe, then Iſrael ſhould periſh, armes the Leuites againſt their brethren, and reioyces to ſee thouſands of the Iſraelites bleed, and bleſſes their executioners.

It was the mercy of *Moſes* that made him cruell: He had been cruell to all, if ſome had not found him cruell. They are mercileſſe hands, which are not ſometimes imbrued in blood: There is no leſſe charitie, then iuſtice, in puniſhing ſinners with death; God delights no leſſe in a killing mercy, then in a pitifull iuſtice: Some tender hearts would be ready to cenſure the rigour of *Moſes*. Might not Iſrael haue repented and liued? Or if they muſt dye, muſt their brethrens hand be vpon them? Or, if their throats muſt be cut by their brethren, ſhall it be done in the very heat of their ſinne? But they muſt learne a difference betwixt pity, and fondneſſe; mercy, and vniuſtice. *Moſes* had an heart as ſoft as theirs, but more hot; as pitifull, but wiſer. He was a good Phyſician, and ſaw that Iſrael could not liue, vnleſſe he bled: hee therefore lets out this corrupt blood, to ſaue the whole body. There cannot bee a better ſacrifice to God, then the blood of Malefactors: and this firſt ſacrifice ſo pleaſed God in the hands of the Leuites, that he would haue none but them ſacrifice to him for euer. The blood of the Idolatrous Iſraelites cleared that Tribe from the blood of the innocent Sichemites.

Contemplations.

THE SIXTH BOOKE.

The Vayle of Moses.
Nadab *and* Abihu.
Aaron *and* Miriam.
The Searchers of Canaan.
Corah's *Conspiracie.*

By Ios. Hall, D. of Diuinitie, and Deane *of* Worcester.

TO

THE RIGHT HONOVRABLE,

THOMAS,

LORD VISCOVNT FENTON, CAPTAINE OF THE *ROYALL GVARD; ONE OF HIS* MAIESTIES MOST HONOVRABLE PRIVY COVNSELLORS,

ONE OF THE HAPPY RESCVERS OF THE DEARE LIFE OF OVR GRACIOVS SOVERAIGNE LORD; A WORTHY PATTERNE OF ALL TRVE HONOR; *I.H.* DEDICATES THIS PART OF HIS MEDITATIONS; AND WISHETH ALL INCREASE OF GRACE AND HAPPINESSE.

Contemplations.

THE SIXTH BOOKE.

Of the Vaile of MOSES.

IT is a wonder, that neither *Moſes* nor any Iſraelite gathered vp the ſhiuers of the former Tables: Euery ſheard of that ſtone, and euery letter of that writing had beene a Relike worth laying vp: but he well ſaw how headlong the people were to Superſtition; and how vnſafe it were, to feed that diſpoſition in them.

The ſame zeale that burnt the Calfe to aſhes, concealed the ruines of this Monument. Holy things, beſides their vſe, challenge no further reſpect. The breaking of the Tables did as good as blot out all the Writings defaced, left no vertue in the ſtone, no reuerence to it.

If God had not beene friends with Iſrael, he had not renewed his Law. As the Iſraelites were wilfully blind, if they did not ſee Gods anger in the Tables broken: ſo could they not but hold it a good ſigne of grace, that God gaue them his Teſtimonies.

There was nothing wherein Iſrael out-ſtripped all the reſt of the world more, then in this priuiledge; the pledge of his Couenant, the Law written with Gods owne hand. Oh what a fauour then is it, where God beſtowes his Goſpell vpon any Nation? That was but a killing letter: this is the power of God to ſaluation.

Neuer is God throughly diſpleaſed with any people, where that continues. For, like as thoſe which purpoſed loue, when they fall off, call for their tokens back againe; So when God begins once perfectly to miſlike, the firſt thing he with-drawes, is his Goſpell.

Iſrael recouers this fauour, but with an abatement; *Hew thee two Tables.* God made the firſt Tables: The matter, the forme, was his; now *Moſes* muſt hew the next: As God created the firſt man after his owne Image; but, that once defaced, *Adam* begat *Cain* after his owne; Or as the firſt Temple razed, a ſecond was built; yet ſo far ſhort, that the Iſraelites wept at the ſight of it. The firſt workes of God are ſtill the pureſt: thoſe that he ſecondarily works by vs, decline in their perfection. It was reaſon, that though God had forgotten Iſrael, they ſhould ſtill find they had ſinned. They might ſee the footſteps of diſpleaſure, in the differences of the Agent.

When God had told *Moſes* before, *I will not goe before Iſrael, but my Angell ſhall*

lead

lead them; *Moſes* ſo noted the difference, that he reſted not till God himſelfe vndertooke their conduct: So might the Iſraelites haue noted ſome remainders of offence, whiles in ſtead of that which his owne hand did formerly make, hee ſaith now, *How thee*; And yet theſe ſecond Tables are kept reuerently in the Arke, when the other lay mouldred in ſhiuers vpon Sinai; like as the repaired repaired Image of God in our Regeneration is preſerued, perfited, and layd vp at laſt, ſafe in Heauen; whereas the firſt Image of our created innocence is quite defaced, ſo the ſecond Temple had the glory of Chriſts exhibition, though meaner in frame. The mercifull reſpects of God are not tyed to glorious out-ſides; or the inward worthineſſe of things or perſons: He hath choſen the weake and ſimple, to confound the wiſe and mighty.

Yet God did this worke by *Moſes*, *Moſes* hewed, and God wrote: Our true *Moſes* repaires that Law of God which we in our nature had broken; He reuiues it for vs, and it is accepted of God, no leſſe then if the firſt Characters of his Law had been ſtill entyre. We can giue nothing but the Table: it is God that muſt write in it. Our hearts are but a bare boord, till God by his finger ingraue his Law in them; Yea, Lord, we are a rough Quarry; hew thou vs out, and ſquare vs fit for thee to write vpon.

Well may wee maruell, to ſee *Moſes*, after this ouerſight, admitted to this charge againe: Who of vs would not haue ſaid, Your care indeed deſerues truſt; you did ſo carefully keepe the firſt Tables, that it would doe well to truſt you with ſuch another burden.

—It was good for *Moſes*, that hee had to doe with God, not with men: The God of mercy will not impute the ſlips of our infirmitie, to the preiudice of our faithfulneſſe. He that after the miſſe-anſwer of the one Talent, would not truſt the euill ſeruant with a ſecond, becauſe he ſaw a wilfull neglect; will truſt *Moſes* with his ſecond Law, becauſe he ſaw fidelitie in the worſt error of his zeale. Our charity muſt learne, as to forgiue, ſo to beleeue where we haue beene deceiued: Not that wee ſhould wilfully beguile our ſelues in an vniuſt credulitie, but that we ſhould ſearch diligently into the diſpoſition of perſons, and grounds of their actions; perhaps none may bee ſo ſure as they that haue once diſappointed vs. Yea *Moſes* brake the firſt; therefore hee muſt hew the ſecond: If God had broken them, he would haue repayred them; The amends muſt be where the fault was. Both God, and his Church, looke for a ſatisfaction, in that wherein we haue offended.

I was not long ſince *Moſes* his former faſt of forty dayes: When hee then came downe from the hill, his firſt queſtion was not for meat: and now going vp againe to Sinai, he takes not any repaſt with him: That God which ſent the Quailes to the Hoſt of Iſrael, and Manna from Heauen, could haue fed him with dainties: He goes vp confidently in a ſecure truſt of Gods prouiſion. There is no life to that of faith; *Man liues not by bread onely*: The Viſion of God did not onely ſatiate, but feaſt him. What a bleſſed ſatiety ſhall there be, when we ſhall ſee him as he is; and he ſhall be all in all to vs; ſince this very fraile mortality of *Moſes* was ſuſtained, and comforted, but with repreſentations of his preſence!

I ſee *Moſes* the Receiuer of the Law, *Elias* the Reſtorer of the Law, Chriſt the fulfiller of the old Law, and Author of the new, all faſting forty daies: and theſe three great faſters I find together glorious in mount Tabor. Abſtinence merits not; For Religion conſiſts not in the belly, either full or empty: What are meates, or drinkes, to the Kingdome of God, which is like himſelfe, ſpirituall? But it prepares beſt for good duties. Full bellies are fitter for reſt: not the body, ſo much as the ſoule, is more actiue with emptineſſe; Hence, ſolemne prayer takes euer faſting to attend it, and ſo much the rather ſpeeds in Heauen, when it is ſo accompanied. It is good ſo to dyet the body, that the ſoule may be fatned.

When *Moſes* came downe before, his eyes ſparkled with anger; and his face was both interchangeably pale, and red with indignation: now it is bright with glory. Before there were the flames of fury in it; now the beames of Maieſty. *Moſes* had before ſpoken with God; why did not his face ſhine before? I cannot lay the cauſe vpon the

inward

inward trouble of his passions, for this brightnesse was externall. Whither shall wee impute it, but to his more intyreneſſe with God.

The more familiar acquaintance wee haue with God, the more doe wee partake of him. He that passes by the fire, may haue some gleames of heat: but he that stands by it; hath his colour changed. It is not possible a man should haue any long conference with God, and be no whit affected. Wee are strangers from God, it is no wonder if our faces be earthly; but he that sets himselfe apart to God, shall finde a kind of Maiestie, and awfull respect put vpon him, in the mindes of others.

How did the heart of *Moses* shine with illumination, when his face was thus lightsome! And if the flesh of *Moses* in this base composition, so shined by conuersing with God forty dayes in Sinai; What shall our glory bee, when clothed with incorruptible bodies, we shall conuerse with him in the highest Heauens?

Now his face onely shone: afterwards the three Disciples saw all his body shining. The nature of a glorified body, the clearer Vision, the immediate presence of that fountaine of glory, challenge a far greater resplendence to our faces, then his. O God, we are content that our faces bee blemished a while with contempt, and blubred with teares; how can wee but shine with *Moses*, when wee shall see thee more then *Moses*!

The brightnesse of *Moseses* face reflected not vpon his owne eyes; He shone bright, and knew not of it: He saw Gods face glorious, he did not thinke others had so seene his. How many haue excellent graces, and perceiue them not! Our owne sense is an ill iudge of Gods fauours to vs; Those that stand by, can conuince vs in that which we deny to our selues. Here below, it is enough if we can shine in the eies of others; aboue, we shall shine and know it. At this instant *Moses* sees himselfe shine: then he needed not. God meant not that hee should more esteeme himselfe, but that he should bee more honoured of the Israelites: That other glory shall bee for our owne happinesse, and therefore requires our knowledge.

They that did but stand still, to see anger in his face; ranne away to see glory in it: Before, they had desired that God would not speake to them any more but by *Moses*; and now, that God doth but looke vpon them in *Moses*, they are afraid; and yet there was not more difference betwixt the voyces; then the faces of God and *Moses*. This should haue drawne Israel to *Moses* so much the more, to haue seene this impression of Diuinity in his face.

That which should haue comforted, affrights them: Yea, *Aaron* himselfe, that before went vp into the Mount to see and speake with God, now is afraid to see him that had seene God: Such a feare there is in guiltinesse, such confidence in innocencie. When the soule is once cleared from sin, it shall run to that glory with ioy, the least glimpse whereof now appales it, and sends it away in terror. How could the Israelites now chuse but thinke; How shall wee abide to looke God in the face, since our eyes are dazeled with the face of *Moses*! And well may we still argue, If the Image of God, which he hath set in the fleshly forehead of authority, dant vs; how shall we stand before the dreadfull Tribunall of Heauen!

Moses maruels to see Israel run away from their Guide, as from their Enemie; and lookes backe to see if hee could discerne any new cause of feare; and not conceiuing how his myld face could affray them, cals them to stay and retyre.

Oh my people, whom doe ye flee? It is for your sakes, that I ascended, stayd, came downe: Behold here are no armed Leuites to strike you, no Amalekites, no Ægyptians to pursue you, no fires and thunders to dismay you. I haue not that rod of God in my hand, which you haue seene to command the Elements: or if I had; so farre am I from purposing any rigor against you, that I now lately haue appeased God towards you; and lo here the pledges of his reconciliation. God sends me to you for good; and do you run from your best friend? Whither will ye go from me; or without me? Stay, and heare the charge of that God, from whom yee cannot flee.

They perceiue his voyce the same, though his face were changed, and are perswaded

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to ſtay, and returne and heare him, whom they dare not ſee; and now after many doubtfull paces, approching neerer, dare tell him he was growne too glorious.

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pretences, no priuiledges can beare off a sinne with God: Men thinke either to patronize, or mitigate euils, by their fained reasons. That no man may hope the plea either of birth, or of youth, or of the first commission of euill may challenge pardon; I see heere yong men, sonnes of the Ruler of *Israel*, for the first offence strooke dead.

Yea, this made God the more to stomack, and the rather to reuenge this impiety, because the Sonnes of *Aaron* did it. God had both pardoned and graced their Father, he had honoured them; of the thousands of *Israel*, culling them out for his Altar: and now, as their Father set vp a false god, so they bring false fire vnto the True God.

If the sonnes of Infidels liue godlesly, they doe their kinde; their punishment shall be, (though iust) yet lesse: but if the children of religious Parents, after all Christian nurture, shall shame their Education; God takes it more hainously, and reuenges is more sharply. The more bonds of duty, the more plagues of neglect.

If from the Agents, wee looke to the act it selfe; set aside the originall descent, and what difference was there betwixt these fires? Both lookt alike, heated alike, ascended alike, consumed alike: both were fed with the same materiall wood, both vanished into smoke; There was no difference, but the Commandement of God.

If God had inioyned ordinarie fire, they had sinned to looke for celestiall: now he commanded onely the fire which he sent; they sinned in sending vp Incense, in that fire, which he commanded not. It is a dangerous thing in the seruice of God to decline from his owne institutions; we haue to doe with a power which is wise to prescribe his owne worship, iust to require what he hath prescribed, powerful to reuenge that which he hath not required.

If God had strooke them with some Leprosie in their forehead, as he did their Aunt *Miriam*, soon after; or with some palsie, or lingering consumption, the punishment had beene grieuous: but he, whose iudgements are euer iust, sometimes secret, saw fire the fittest reuenge, for a sinne of fire; his owne fire fittest to punish strange fire; A sudden iudgement, fit for a present and exemplarie sinne; He saw, that if he had winkt at this, his seruice had been exposed to prophanation.

It is wisedome in gouernours to take sinne at the first bound; and so to reuenge it, that their punishments may bee preuentions. Speed of death is not alwayes a iudgement: suddennesse, as it is euer iustly suspicable; so then certainly argues anger, when it finds vs in an act of sinne. Leasure of repentance is an argument of fauour: vvhen God giues a man Law, it implyes that he would not haue iudgement surprize him.

Doubtlesse, *Aaron* lookt somewhat heauily on this sad spectacle; It could not but appall him, to see his two sonnes dead before him, dead in displeasure, dead suddenly, dead by the immediate hand of God. And now hee could repent him of his new honour, to see it succeed so ill, with the sonnes of his loynes: neither could hee chuse but see himselfe stricken in them. But his Brother *Moses*, that had learned not to know either Nephewes, or Brother, when they stood in his way to God, wisely turned his eyes from the dead carkasses of his Sonnes, to his respect of the liuing God; My Brother, this euent is fearfull; but iust; These were thy sonnes, but they sinned; it was not for God, it is not for thee, to looke so much who they were, as what they did. It was their honour and thine, that they were chosen to minister before the Lord: Hee that called them, iustly required their Sanctification & obedience. If they haue prophaned God, and themselues; can thy naturall affection so miscary thee, that thou couldest wish their impunity, with the blemish of thy Maker? Our sonnes are not ours, if they disobey our Father: to pitie their misery, is to partake of their sinnes; If thou grudge at their iudgement, take heed lest the same fire of God come forth vpon this strange fire of nature. Shew now whether thou more louest God, or thy sonnes; Shew whether thou be a better Father, or a Sonne.

Aaron, weighing these things, holds his peace, not out of an amazement, or sullennesse, but out of patient and humble submission; and seeing Gods pleasure, and their desert,

deſert, is content to forget that hee had ſonnes. He might haue had a ſilent tongue, and a clamorous heart. There is no voice louder in the eares of God, then a ſpeechleſſe repining of the ſoule. Heat is more intended with keeping in; but *Aarons* ſilence was no leſſe inward: He knew how little he ſhould get by brawling with God. If he breathed our diſcontentment, he ſaw God could ſpeake fire to him againe; And therefore he quietly ſubmits to the will of God; and held his peace, becauſe the Lord had done it. There is no greater proofe of grace, then to ſmart patiently; and humbly and contentedly to reſt the heart in the iuſtice, and wiſedome of Gods proceeding; and to bee ſo farre from chiding, that we diſpute not. Nature is froward; and though ſhee well knowes we meddle not with our match, when we ſtriue with our Maker, yet ſhe pricks vs forward to this idle quarrell; and bids vs with *Iobs* wife, *Curſe and dye*. If God either chide or ſmite (as ſeruants are charged to their Maſters) wee may not anſwer againe; when Gods hand is on our backe, our hand muſt be our mouth: elſe, as mothers doe their children, God ſhall whip vs ſo much the more for crying.

It is hard for a ſtander by, in this caſe to diſtinguiſh betwixt hard-heartedneſſe, and piety. There *Aaron* ſees his ſonnes lye; he may neither put his hand to them, to bury them, nor ſhead a teare for their death. Neuer parent can haue iuſter cauſe of mourning, then to ſee his ſonnes dead in their ſinne; if prepared, and penitent, yet who can but ſorrow for their end? but to part with children, to the danger of a ſecond death, is worthy of more then teares. Yet *Aaron* muſt learne ſo farre to deny nature, that he muſt more magnifie the iuſtice of God, then lament the iudgement. Thoſe whom God hath called to his immediate ſeruice, muſt know that hee will not allow them the common paſſions, and cares of others. Nothing is more naturall then ſorrow for the death of our owne: if euer griefe be ſeaſonable, it becomes a funerall. And if *Nadab* and *Abihu* had dyed in their beds, this fauour had been allowed them, the ſorrow of their Father and Brethren: for when God forbids ſolemne mourning to his Prieſts, ouer the dead, hee excepts the caſes of this neerneſſe of blood. Now all *Iſrael* may mourne for theſe two; only the Father and Brethren may not. God is iealous leſt their ſorrow ſhould ſeeme to countenance the ſinne, which he had puniſhed: euen the fearfulleſt acts of God muſt be applauded by the heavieſt hearts of the faithfull.

That which the Father and Brother may not doe, the Couſins are commanded: dead carkaſſes are not for the preſence of God; His iuſtice was ſhewne ſufficiently in killing them: They are now fit for the graue, not the Sanctuary: Neither are they caried out naked, but in their coats. It was an vnuſuall ſight for *Iſrael* to ſee a linnen Ephod vpon the Beere; The iudgement was ſo much more remarkable, becauſe they had the badge of their calling vpon their backs.

Nothing is either more pleaſing vnto God, or more commodious to men, then that when he hath executed iudgement, it ſhould bee ſeene and wondred at; for therefore he ſtrikes ſome, that he may warne all.

Of AARON *and* MIRIAM.

THe Iſraelites are ſtayed ſeuen dayes in the ſtation of Hazzeroth, for the puniſhment of *Miriam*. The ſinnes of the gouernors are a iuſt ſtop to the people; all of them ſmart in one; all muſt ſtay the leaſure of *Miriams* recouerie. Whoſoeuer ſeekes the Land of Promiſe, ſhall finde many lets; *Amalek*, *Og*, *Sehon*, and the Kings of Canaan meet with *Iſrael*: theſe reſiſted, but hindred not their paſſage; their ſinnes onely ſtay them from remouing. Afflictions are not croſſes to vs, in the way to heauen, in compariſon to our ſinnes.

What is this I ſee? Is not this *Aaron*, that was brother in nature; and by office ioynt-

Commiſſioner with *Moſes*? Is not this *Aaron*, that made his Brother an Interceſſor for him, to God, in the caſe of his Idolatry? Is not this *Aaron*, that climbed vp the Hill of Sinai, with *Moſes*? Is not this *Aaron*, whom the mouth and hand of *Moſes* conſecrated an high Prieſt vnto God? Is not this *Miriam*, the elder Siſter of *Moſes*? Is not this *Miriam*, that led the Triumph of the Women, and ſung glorioufly to the Lord? It not this *Miriam*, which layd her Brother *Moſes* in the Reeds, and fetcht her Mother to be his Nurſe? Both, Prophets of God; both, the fleſh and blood of *Moſes*: And doth this *Aaron* repine at the honor of him, which gaue himſelfe that honour, and ſaued his life? Doth this *Miriam* repine at the proſperity of him whoſe life ſhe ſaued? Who would not haue thought, this ſhould haue beene their glory, to haue ſeene the glory of their owne Brother? What could haue beene a greater comfort to *Miriam*, then to thinke; How happily doth he now ſit at the Sterne of Iſrael, whom I ſaued from periſhing in a Boat of Bul-ruſhes! It is to mee, that Iſrael owes this Commander; But now enuy hath ſo blinded their eyes, that they can neither ſee this priuiledge of nature, nor the honour of Gods choyce. *Miriam* and *Aaron* are in mutiny againſt *Moſes*. Who is ſo holy that ſinnes not? What ſinne is ſo vnnaturall, that the beſt can auoyde without God? But what weakneſſe ſoeuer may plead for *Miriam*, who can but grieue to ſee *Aaron* at the end of ſo many ſinnes? Of late, I ſaw him caruing the molten Image, and conſecrating an Altar to a falſe god: now I ſee him ſeconding an vnkind mutiny againſt his Brother: Both ſinnes find him acceſſary; neither principall. It was not in the power of the legall Prieſthood to performe, or promiſe innocency to her Miniſters: It was neceſſary wee ſhould haue another high Prieſt, which could not bee tainted. That King of righteouſneſſe was of another order; He being without ſinne, hath fully ſatisfied for the ſinnes of men. Whom can it now offend, to ſee the blemiſhes of the Euangelicall Prieſthood, when Gods firſt high Prieſt is thus miſcaried?

Who can looke for loue and proſperity at once, when holy and meeke *Moſes* finds enmity in his owne fleſh and blood? Rather then we ſhall want, *A mans enemies ſhall be thoſe of his owne houſe.* Authority cannot fayle of oppoſition, if it be neuer ſo mildly ſwayed: that common make-bate will rather raiſe it out of our owne boſome. To doe well, and heare ill, is Princely.

The Midianitiſh wife of *Moſes* coſt him deare. Before, ſhe hazarded his life: now, the fauour of his people: Vnequall matches are ſeldome proſperous. Although now this ſcandall was onely taken: Enuy was not wiſe enough to chooſe a ground of the quarrell. Whether ſome ſecret and emulatory brawles paſſed between *Zipporah* and *Miriam*, (as many times theſe ſparkes of priuate brawles grow into a perillous and common flame) or whether now that *Iethro* and his Family was ioyned with Iſrael, there were ſurmiſes of tranſporting the Gouernment to ſtrangers; or whether this vnfit choice of *Moſes* is now raiſed vp to diſparage Gods gifts in him; Euen in ſight, the exceptions were friuolous: Emulation is curious; and out of the beſt perſon, or act, will raiſe ſomething to cauill at.

Seditions doe not euer looke the ſame way they moue; Wiſe men can eaſily diſtinguiſh betwixt the viſor of actions, and the face. The wife of *Moſes* is mentioned, his ſuperiority is ſhot at. Pride is lightly the ground of all ſedition. Which of their faces ſhined like *Moſes*? Yea, let him but haue drawne his vaile, which of them durſt looke on his face? Which of them had faſted twice forty dayes? Which of them aſcended vp to the top of Sinai, and was hid with ſmoke, and fire? Which of them receiued the Law twice in two ſeuerall Tables, from Gods owne hand? And yet they dare ſay, *Hath God ſpoken only by Moſes?* They do not deny *Moſes* his honour, but they challenge a part with him: and as they were the elder in nature, ſo they would bee equall in dignitie, equall in adminiſtration. According to her name, *Miriam* would bee exalted. And yet how vnfit were they? One, a woman, whom her ſex debarred from rule; the other a Prieſt, whom his office ſequeſtred from earthly gouernment. Selfe-loue makes men vnreaſonable, and teaches them to turne the glaſſe, to ſee themſelues bigger, others

others leſſe then they are. It is an hard thing for a man, willingly and gladly to ſee his equals lifted ouer his head, in worth and opinion. Nothing will more try a mans grace, then queſtions of emulation. That man hath true light, which can bee content to be a candle before the Sunne of others.

As no wrong can eſcape God; ſo leaſt of all thoſe which are offered to Princes: Hee that made the eare, needs no intelligence of our tongues. We haue to doe with a God, that is light of hearing, we cannot whiſper any euill ſo ſecretly, that hee ſhould not cry out of noiſe: and what need we any further euidence, when our Iudge is our witneſſe?

Without any delation of *Moſes*, God heares and challenges them. Becauſe hee was meeke, therefore he complained not: Becauſe hee was meeke and complained not, therefore the Lord ſtruck in for him, the more. The leſſe a man ſtriues for himſelfe, the more is God his Champion. It is the honour of great perſons, to vndertake the patronage of their Clients: How much more will God reuenge his Elect, which cry to him, day and night! He that ſaid, *I ſeeke not mine owne glory*, addes, *But there is one that ſeekes it, and iudges*. God takes his part euer, that fights not for himſelfe.

No man could haue giuen more proofes of his courage, then *Moſes*. Hee ſlue the Egyptian; He confronted *Pharaoh* in his owne Court; Hee beat the Midianite ſhepheards; He feared not the troopes of Egypt! He durſt looke God in the face, amidſt all the terrors of Sinai: and yet that ſpirit, which made, and knew his heart, ſayes, *Hee was the mildeſt man vpon earth*. Mildneſſe and Fortitude may well lodge together in one breſt; to correct the miſconceits of thoſe men, that thinke none valiant, but thoſe that are fierce, and cruell.

No ſooner is the word out of *Miriams* mouth, then the Word of Gods reproofe meets it; How he beſtirs him, and will be at once ſeene and heard, when the name of *Moſes* is in queſtion! *Moſes* was zealouſly carefull for Gods glory, and now God is zealous for his. The remunerations of the Almightie, are infinitely gracious. He cannot want honour and patronage, that ſeekes the honour of his Maker. The ready way to true glory, is goodneſſe.

God might haue ſpoken ſo lowd, that Heauen and Earth ſhould haue heard it; ſo as they ſhould not haue needed to come forth for audience: but now, hee cals them out to the barre, that they may be ſeene to heare. It did not content him, to chide them within doores; the ſhame of their fault had beene leſſe in a priuate rebuke: but the ſcandall of their repining was publike. Where the ſinne is not afraid of the light, God loues not the reproofe ſhould be ſmothered.

They had depreſſed *Moſes*, God aduances him: They had equalled them to *Moſes*, God prefers him to them. Their plea was, that God had ſpoken by them, aswell as *Moſes*: Gods reply is, That hee hath in a more entire faſhion ſpoken to *Moſes*, then them. God ſpake to the beſt of them, but either in their dreame, ſleeping; or in viſion, waking. But to *Moſes* he ſpake with more inward illumination, with more liuely repreſentation: To others, as a ſtranger; to *Moſes* as a friend. God had neuer ſo much magnified *Moſes* to them, but for their enuy. We cannot deuiſe to pleaſure Gods ſeruants, ſo much as by deſpighting them.

God was angry when he chode them, but more angry when he departed. The withdrawing of his preſence, is the preſence of his wrath. Whiles hee ſtayes to reproue, there is fauour in his diſpleaſure: but when he leaues either man, or Church, there is no hope but of vengeance. The finall abſence of God, is hell it ſelfe. When he forſakes vs (though for a time) it is an introduction to his vtmoſt iudgement. It was time to looke for a iudgement, when God departed: ſo ſoone as he is gone from the eyes of *Miriam*, the leproſie appeares in her face: her foule tongue is puniſhed with a foule face. Since ſhe would acknowledge no difference betwixt her ſelfe, and her brother *Moſes*, euery Iſraelite now ſees his face glorious, here leprous. Deformitie is a fit cure of Pride. Becauſe the venome of her tongue would haue eaten into the reputation of her brother, therefore a poiſonous infection eates into her fleſh. Now both *Moſes* & *Miriam*, need to weare a vayle; the one to hide his glory; the other her deformitie. That

Midianite Zipporah, whom ſhe ſcorned, was beautifull in reſpect of her.

Miriam was ſtriken, *Aaron* eſcaped: both ſinned; his Prieſthood could not reſcue him; the greatneſſe of his dignity did but adde to the haynouſneſſe of his ſinne: his repentance freed him; Alaſſe, my Lord, I beſeech thee lay not this ſinne vpon vs, which we haue fooliſhly committed. I wonder not to ſee *Aaron* free, while I ſee him penitent; This very confeſſion ſaued him before, from bleeding for Idolatry, which now preſerues him from Leproſie, for his enuious repining. The vniuerſall Antidote, for all the iudgements of God, is our humble repentance.

Yea, his ſad deprecation preuailed, both to cleare himſelfe, and recouer *Miriam*; The brother ſues for himſelfe and his ſiſter, to that brother whom they both emulated, for pardon from himſelfe, and that God which was offended in him. Where now is that equality which was pretended? Behold, hee that ſo lately made his brother his fellow, now makes him his God: *Lay not this ſinne vpon vs*; *Let her not bee as one dead*: As if *Moſes* had impoſed this plague, and could remoue it. Neuer any oppoſed the ſeruants of God, but one time or other they haue beene conſtrained to confeſſe a ſuperiority.

Miriam would haue wounded *Moſes* with her tongue; *Moſes* would heale her, with his, *O Lord, heale her now*: The wrong is the greater, becauſe his ſiſter did it. He doth not ſay, I ſought not her ſhame, ſhee ſought mine; if God haue reuenged it, I haue no reaſon to looke on her, as a ſiſter, who lookt at mee, as an aduerſary: But, as if her leproſie were his, he cryes out for her cure. O admirable meekeneſſe of *Moſes*! His people the Iewes rebelled againſt him; God profers reuenge; He would rather dye, then they ſhould periſh: His ſiſter rebelled againſt him; God workes his reuenge: Hee will not giue God peace, till ſhee bee recured. Behold a worthy and noble patterne for vs to follow. How farre are they from this diſpoſition, who are not onely content God ſhould reuenge; but are ready to preuent Gods reuenge with their owne?

Gods Loue to *Moſes* ſuffers him not to obtaine preſently his ſute for *Miriam*; his good nature to his ſiſter, made him pray againſt himſelfe. If the iudgement had been at once inflicted, and remoued, there had been no example of terrour for others: God either denyes, or defers the grant of our requeſts, for our good; It were wide for vs, if our ſuites ſhould be euer heard. It was fit for all parts, *Miriam* ſhould continue ſomewhile leprous. There is no policy in a ſudden remouall of iuſt puniſhment: vnleſſe the raine ſo fall that it lye, and ſoke into the earth, it profits nothing. If the Iudgements of God ſhould be onely as paſſengers, and not ſoiourners at leaſt, they would be no whit regarded.

Of the Searchers of Canaan.

I Can but wonder at the counſell of God. If the Iſraelites had gone on to Canaan, without inquiry; their confidence had poſſeſſed it: now they ſend to eſpy the Land, ſixe hundred thouſand of them neuer liued to ſee it: And yet I ſee God enioyning them to ſend; but enioyning it, vpon their inſtance. Some things God allowes in iudgement; their importunity, and diſtruſt, extorted from God this occaſion of their ouerthrow. That which the Lord moues vnto, proſpers; but that which we moue him to firſt, ſeldome ſucceedeth. What needed they doubt of the goodneſſe of that Land, which God told them did flow with milke and honey? What needed they doubt of obtaining that, which God promiſed to giue? When wee will ſend forth our ſenſes, to bee our ſcouts in the mattes of faith, and rather dare truſt men, then God, wee are worthy to be deceiued.

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The baſeſt ſort of men are commonly held fit enough for intelligencers; but *Moſes*, to make ſure worke, chooſeth forth the beſt of Iſrael, ſuch as were like to be moſt iudicious in their inquiry, and moſt credible in their report. Thoſe that ruled Iſrael at home, could beſt deſcry for them abroad; What ſhould direct the body, but the head? Men can iudge but by appearance; It is for him onely that ſees the euent, ere hee appoint the meanes, not to bee deceiued. It had beene better for Iſrael to haue ſent the offall of the multitude: By how leſſe the credit of their perſons is, by ſo much leſſe is the danger of ſeducement. The error of the mighty is armed with authority, and in a ſort commands aſſent; whether in good or euill, Greatneſſe hath euer a traine to follow it at the heeles.

Forty dayes they ſpent in this ſearch; and this cowardly vnbeliefe in the ſearch ſhall coſt them forty yeares delay of the fruition. Who can abide to ſee the Rulers of Iſrael ſo baſely timorous? They commend the Land, the fruit commends it ſelfe, and yet they plead difficulty: *We be not able to goe vp.* Their ſhoulders are laden with the grapes; and yet their hearts are ouerlaid with vnbeliefe: It is an vnworthy thing to plead hardneſſe of atchieuing, where the benefit will more then requite the indeauor. Our Land of Promiſe is aboue; we know, the fruit thereof is ſweet and glorious, the paſſage difficult. The gyantly ſons of *Anak* (the powers of darkneſſe) ſtand in our way: If we ſit downe and complaine, we ſhall once know, that *without ſhall be the fearfull.*

See the idle pleas of diſtruſt; *We are not able: They are ſtronger.* Could not God inable them? Was he not ſtronger then their Giants? Had he not promiſed to diſplace the Canaanites, to ſettle them in their ſtead? How much more eaſie is it for vs to ſpy their weaknes, then for them to eſpy the ſtrength of their aduerſaries? When we meaſure our ſpirituall ſucceſſe by our owne power, we are vanquiſhed, before we fight: He that would ouercome, muſt neither looke vpon his owne arme, nor the arme of his enemy, but the mouth and hand of him that hath promiſed, and can performe. Who are we fleſh and blood, with our breath in our noſtrils, that we ſhould fight with Principalities, powers, ſpirituall wickedneſſes in heauenly places? The match is too vnequall; we are but like Graſhoppers, to theſe Giants; when we compare our ſelues with them, how can we but deſpaire? when we compare them with God, how can we be diſcouraged? He that hath brought vs into this field, hath promiſed vs victory. God knew their ſtrength, ere he offered to commit vs.

Well might they haue thought, Were not the Amalekites ſtronger then we? Were not they armed, wee naked? Did not the onely hand of *Moſes*, by lifting vp, beat them downe? Were not the Ægyptians no leſſe our maſters? Did not Death come running after vs in their Chariots? Did wee not leaue theſe buried in the Sea, the other vnburied in the Wilderneſſe? Whence had the Anakims their ſtrength, but from him, that bids vs goe vp againſt them? Why haue the bodies of our forefathers taken poſſeſſion of their Hebron, but for vs? But now, their feare hath not left them ſo much reaſon, as to compare their aduerſaries with others, but onely with themſelues: Doubtleſſe, theſe Gyants were mighty, but their feare hath ſtretched them out ſome Cubits, beyond their ſtature. Diſtruſt makes our dangers greater, and our helpes leſſe then they are, and forecaſts euer worſe, then ſhall bee; and if euils be poſſible, it makes them certaine.

Amongſt thoſe twelue Meſſengers, whom our ſecond *Moſes* ſent thorow the Land of Promiſe, there was but one *Iudas*; But amongſt thoſe twelue, which the former *Moſes* addreſſed thorow the ſame Land, there is but one *Caleb*: and yet thoſe were choſen out of the meaneſt; theſe, out of the heads of Iſrael. As there is no ſociety free from ſome corruption: ſo is it hard, if in a community of men, there bee not ſome faithfulneſſe.

Wee ſhall wrong God, if we feare leſt good cauſes ſhall bee quite forſaken; Hee knowes how to ſerue himſelfe of the beſt, if the feweſt; And could as eaſily bee attended with a multitude, if hee did not ſeeke his owne glory, in vnlikelihoods.

Ioshua was silent, and wisely spared his tongue for a further aduantage; Only *Caleb* spake: I doe not heare him say, Who am I to striue with a multitude? What can *Ioshua* and I doe against ten Rulers? It is better to sit still, then to rise and fall: But he resolues to swimme against this streame, and will either draw friends to the truth, or enemies vpon himselfe.

True Christian fortitude teaches vs not to regard the number, or quality of the opponents, but the equity of the cause; and cares not to stand alone, and challenge all commers: and if it could be opposed by as many worlds, as men, it may be ouerborn, but it cannot be daunted: Whereas popularity caries weake minds, and teaches them the safety of erring with a multitude.

Caleb saw the giantly Anakims, and the walled Cities, as well as the rest; and yet he sayes, *Let vs go vp and possesse it:* As if it were no more, but to go, and see, and conquer. Faith is couragious, & makes nothing of those dangers, wherwith others are quailed.

It is very materiall with what eyes we looke vpon all obiects. Feare doth not more multiply euils, then faith diminisheth them; which is therefore bold, because either it sees not, or contemnes that terror, which feare represents to the weake. There is none so valiant as the beleeuer.

It had beene happy for Israel, if *Calebs* counsell had beene as effectuall as good: But how easily haue these Rulers discouraged a faint-hearted people! In stead of lifting vp their ensignes, and marching towards Canaan; they sit them downe, and lift vp their voice and c . The rods of their Ægyptian Task-masters had neuer beene so fit for them, as now, for crying. They had cause indeed to weepe for the sinne of their infidelity: but now they weepe for feare of those enemies they saw not. I feare if there had beene ten *Calebs* to perswade, and but two faint spies to discourage them, those two cowards would haue preuailed against those tenne sollicitors: How much more, now ten oppose, and but two incourage! An easie Rhetoricke drawes vs to the worse part; yea, it is hard not to run downe the hill. The faction of Euill is so much stronger in our nature, then that of Good, that euery least motion preuailes for the one: scarce any sute for the other.

Now is *Moses* in danger of losing all the cost and care, that euer he bestowed vpon Israel: His people are already gone backe to Ægypt, in their hearts; and their bodies are returning. Oh ye rebellious Hebrewes, where shall God haue you at last? Did euer *Moses* promise to bring you to a fruitfull Land, without Inhabitants? To giue you a rich Country, without resistance? Are not the graues of Canaan as good, as those of Ægypt? What can ye but dye at the hands of the Anakims? Can ye hope for lesse from the Ægyptians? What madnesse is this to wish to dye, for feare of death? Is there lesse hope from your enemies, that shall be, when ye goe vnder strong and expert Leaders, then from the enemies that were when yee shall returne masterlesse? Can those cruell Egyptians so soone haue forgotten the blood of their fathers, children, brothers, husbands, which perished in pursuing you? Had yee rather trust the mercy of knowne enemies, then the promise of a faithfull God? Which way will ye returne? Who shall diuide the Sea for you? Who shall fetch you water out of the Rocke? Or can ye hope that the Manna of God will follow you, while yee runne from him? Feeble minds, when they meet with crosses they lookt not for, repent of their good beginnings, and wish any difficulty rather, then that they finde. How many haue pulled backe their foot from the narrow way, for the troubles of a good profession!

It had been time for the Israelites to haue falne downe on their faces before *Moses* and *Aaron*, and to haue said, Ye led vs thorow the Sea, make way for vs into Canaan. Those Giants are strong, but not so strong as the Rocke of Rephidim; ye stroke that and it yeelded; If they be tall, the Pillar of God is higher then they: when we looke on our selues, we see cause of fear; but when we consider the miraculous power of you our leaders, we cannot but contemne those men of measures. Leaue vs not therfore, but go before vs in your directiõs, go to God for vs in your praiers. But now contrarily, *Moses*

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and *Aaron* fall on their faces to them, and ſue to them, that they would be content to be conducted. Had they beene ſuffered to depart, they had periſhed; *Moſes* and his few had beene victorious: And yet, as if he could not be happy without them, he falls on his face to them, that they would ſtay. We haue neuer ſo much need to bee importuned, as in thoſe things, whoſe benefit ſhould make vs moſt importunate. The ſweetneſſe of Gods Law, and our promiſed glory is ſuch, as ſhould draw all hearts after it; And yet if we did not ſue to men (as for life) that they would bee reconciled to God, and be ſaued, I doubt whether they would obtaine, yea, it were well, if our ſute were ſufficient to preuaile.

Though *Moſes* and *Aaron* intreat vpon their faces, and *Ioſhua* and *Caleb* perſwade and rend their garments, yet they moue nothing. The obſtinate multitude, growne more violent with oppoſing, is ready to returne them ſtones, for their prayers. Such hath been euer the thankes of fidelity, and truth; Croſſed wickednesſe proues deſperate; and in ſtead of yeelding, ſeekes for reuenge. Nothing is ſo hatefull to a reſolute ſinner, as good counſell: We are become enemies to the world, becauſe we tell them truth.

That God which was inuiſibly preſent, whiles they ſinned, when they haue ſinned, ſhewes himſelfe glorious. They might haue ſeene him before, that they ſhould not ſinne; Now they cannot choose but ſee him in the height of their ſinne. They ſaw before, the Pillar of his ordinary preſence: now they ſee him vnuſually terrible; that they may with ſhame and horror, confeſſe him able to defend, able to reuenge. The helpe of God vſes to ſhew it ſelfe in extremitie. He that can preuent euils, conceales his aide, till danger be ripe; And then, he is fearfull as before he ſeemed conniuent.

Of CORAH'S *Conſpiracie.*

THe teares of Iſrael were ſcarce drie, ſince the ſmart of their laſt mutiny, and now they begin another. The multitude is like a raging Sea; full of vnquiet billowes of diſcontentment; whereof one riſes, in the fall of another. They ſaw, God did but threaten, and therefore are they bold to ſinne: It was now high time, they ſhould know what it is for God to bee angry. There was neuer ſuch a reuenge taken of Iſrael; neuer any better deſerued. When leſſer warnings will not ſerue, God lookes into his Quiuer for deadly arrowes. In the meane time what a weary life did *Moſes* lead, in theſe continuall ſucceſſions of conſpiracies? What did hee gaine by his troubleſome gouernment, but danger and deſpight? Who but he would not haue wiſht himſelfe rather with the ſheepe of *Iethro*, then with theſe wolues of Iſrael? But, as he durſt not quit his hooke, without the calling of God, ſo now he dare not his Scepter, except he be diſmiſſed by him that called him; no troubles, no oppoſitions can driue him from his place: we are too weake, if we ſuffer men to chaſe vs from that ſtation, where God hath ſet vs.

I ſee the Leuites, not long ſince, drawing their ſwords for God and *Moſes*, againſt the reſt of Iſrael; and that fact wins them both praiſe and bleſſing: Now they are the forwardeſt in the rebellion againſt *Moſes* and *Aaron*, men of their owne Tribe. There is no aſſurance of a man, for one act: whom one ſinne cannot faſten vpon, another may. Yea the ſame ſinne may finde a repulſe one while, from the ſame hand, which another time giues it entertainment: and that yeeldance loſes the thanke of all the former reſiſtance. It is no praiſe to haue done once well, vnleſſe we continue.

Outward priuiledges of blood can auaile nothing, againſt a particular calling of God. Theſe Reubenites had the right of the natural primogeniture; yet do they vainly challenge

challenge preeminence, where God hath subiected them. If all ciuill honour flow from the King, how much more from the God of Kings? His hand exalts the poore, and casts downe the mighty from their throne. The man that will be lifting vp himselfe, in the pride of his heart, from vnder the foot of God, is iustly troden in the dust.

Moses is the Prince of Israel; *Aaron* the Priest: *Moses* was milde; *Aaron* popular; yet both are conspired against: Their places are no lesse brothers, then their persons. Both are opposed at once; He that is a traytor to the Church, is a traytor to the King. Any superioritie is a marke of Enuy. Had *Moses* and *Aaron* beene but fellowes with the Israelites, none had beene better beloued; their dispositions were such, as must needs haue forced fauour from the indifferent: now they were aduanced, their malice is not inferiour to their honour. High towers must looke for lightnings; we offer not to vndermine but those wals, which we cannot scale. Nature in euery man is both enuious, and disdainfull; and neuer loues to honour another, but where it may be an honour to it selfe.

There cannot be conceiued an honour lesse worth emulation, then this principality of Israel; a people that could giue nothing; a people that had nothing, but in hope; a people, whom their leader was faine to feed with bread, and water; which paid him no tribute, but ofill words; whose command was nothing but a burden: and yet this dignitie was an eye-sore to these Leuites and these Reubenites, *Ye take too much vpon you, ye sonnes of Leui.*

And this challenge (though thus vnseasonable) hath drawne in two hundred and fifty Captaines of Israel. What wonder is it, that the ten Rulers preuailed so much with the multitude to dissuade them from Canaan; when three traitors preuailed thus with 250 Rulers, famous in the Congregation, and men of renowne? One man may kindle such a fire, as all the world cannot quench. One plague-sore may infect a whole Kingdome: The infection of euill is much worse then the act.

It is not like, these Leaders of Israel could erre without followers: Hee is a meane man that drawes not some Clients after him. It hath been euer a dangerous policy of Satan, to assault the best: he knowes, that the multitude (as wee say of Bees) will follow their master.

Nothing can be more pleasing to the vulgar sort, then to heare their Gouernours taxed, and themselues flattered. *All the Congregation is holy; Euery one of them; Wherefore lift ye vp your selues?* Euery word is a falshood. For *Moses* dejected himselfe (*Who am I?*) God lifted him vp, ouer Israel: And so was Israel holy, as *Moses* was ambitious. What holinesse was there in so much infidelitie, feare, Idolatry, mutiny, disobedience? What could make them vncleane, if this were holinesse? They had scarce wip't their mouths, or washt their hands, since their last obstinacie: and yet these pick-thankes say, *All Israel is holy.*

I would neuer desire a better proofe of a false teacher, then flatterie: True meaning need not vphold it selfe by soothing. There is nothing easier, then to perswade men well of themselues; when a mans selfe-loue meetes with anothers flattery, it is an high praise that will not be beleeued. It was more out of opposition, then beliefe, that these men plead the holinesse of Israel. Violent aduersaries, to vphold a side, will maintaine those things they beleeue not.

Moses argues not for himselfe, but appeales to God; neither speakes for his owne right, but his brother *Aarons*: He knew, that Gods immediate seruice was worthy to be more precious, then his gouernment: That, his Princedome serued but to the glory of his Master. Good Magistrates are more tender ouer Gods honour then their owne; and more sensible of the wrongs offred to Religion, then to themselues.

It is safest to trust God with his owne causes. If *Aaron* had been chosen by Israel, *Moses* would haue sheltred him vnder their authority: Now that God did immediately appoint him, his patronage is sought, whose the election was. Wee may easily fault in the managing of diuine affaires; and so our want of successe cannot want sinne; He knowes how to vse, how to blesse his owne meanes.

As there was a difference betwixt the people, and Leuites; ſo betwixt the Leuites, and Prieſts. The God of order loues to haue our degrees kept. Whiles the Leuites would be looking vp to the Prieſts, *Moſes* ſends downe their eyes to the people. The way not to repine at thoſe aboue vs, is to looke at thoſe below vs. There is no better remedy for ambition, then to caſt vp our former receits, and to compare them with our deſeruings, and to conferre our owne eſtate with inferiours: So ſhall wee finde cauſe to be thankfull, that wee are aboue any, rather then of enuy, that any is aboue vs.

Moſes hath chid the ſonnes of *Leui*, for mutining againſt *Aaron*; and ſo much the more, becauſe they were of his owne Tribe: now hee ſends for the Reubenites, which roſe againſt himſelfe. They come not, and their meſſage is worſe then their abſence. *Moſes* is accuſed of iniuſtice, cruelty, falſhood, treacherie, vſurpation; and Egypt it ſelf muſt be commended, rather then *Moſes* ſhall want reproch. Innocency is no ſhelter from ill tongues; Malice neuer regards how true any accuſation is, but how ſpightfull.

Now it was time for *Moſes* to be angry. They durſt not haue been thus bold, if they had not ſeene his mildneſſe. Lenity is ill beſtowed vpon ſtubborne natures: It is an iniurious ſenſleſneſſe, not to feele the wounds of our reputation. It well appeares hee is angry, when he prayes againſt them. He was diſpleaſed before; but when he was moſt bitter againſt them, he ſtill prayed for them: but now, hee bends his very prayers againſt them. *Looke not to their offering.* There can be no greater reuenge, then the imprecation of the righteous; There can be no greater iudgement, then Gods reiection of our ſeruices. With vs men, what more argues diſlike of the perſon, then the turning backe of his preſent? What will God accept from vs, if not prayers?

The innocence of *Moſes* cals for reuenge on his Aduerſaries. If hee had wronged them in his gouernment, in vaine ſhould he haue looked to Gods hand for right. Our ſinnes exclude vs from Gods protection; whereas vprightneſſe challenges, and findes his patronage. An Aſſe taken had made him vncapable of fauour. Corrupt Gouernors loſe the comfort of their owne breſt, and the tuition of God.

The ſame tongue that prayed againſt the Conſpirators, prayes for the people. As lewd men thinke to carie it with number; *Corah* had ſo farre preuailed, that hee had drawne the multitude to his ſide. God, the auenger of treaſons, would haue conſumed them all at once: *Moſes* and *Aaron* pray for their Rebels. Although they were worthy of death, and nothing but death could ſtop their mouths; yet their mercifull Leaders will not buy their owne peace, with the loſſe of ſuch enemies. Oh rare and imitable mercy! The people riſe vp againſt their Gouernors; Their Gouernors fall on their faces to God, for the people: ſo farre are they from plotting reuenge, that they will not endure God ſhould reuenge for them.

Moſes knew well enough, that all thoſe Iſraelites muſt periſh in the Wilderneſſe; God had vowed it, for their former inſurrection: yet how earneſtly doth hee ſue to God, not to conſume them at once! The very reſpit of euils, is a fauour next to the remouall.

Corah kindled the fire; the two hundred and fifty Captaines brought ſticks to it; All Iſrael warmed themſelues by it; onely the incendiaries periſh. Now doe the Iſraelites owe their life to them, whoſe death they intended. God and *Moſes* knew to diſtinguiſh betwixt the heads of a faction, and the traine; though neither be faultleſſe, yet the one is plagued, the other forgiuen. Gods vengeance, when it is at the hoteſt, makes differences of men: *Get you away from about the Tabernacles of Corah.* Euer before common iudgements, there is a ſeparation. In the vniuerſall iudgement of all the earth, the Iudge himſelfe will ſeparate: in theſe particular executions, we muſt ſeparate our ſelues. The ſocietie of wicked men, eſpecially in their ſinnes, is mortally dangerous: whiles we will not be parted, how can wee complaine, if we be enwrapped in their condemnation? Our very company ſinnes with them; why ſhould wee not ſmart with them alſo?

Moſes had well hoped, that when theſe Rebels ſhould ſee all the Iſraelites run from them, as from monſters, and looking affrightedly vpon their Tents, and ſhould heare

that

that fearfull Proclamation of vengeance, against them, (howsoeuer they did before set a face on their conspiracie; yet now their hearts would haue misgiuen. But lo, these bold Traitors stand impudently staring in the doore of their Tents, as if they would outface the reuenge of God; As if *Moses* had neuer wrought miracle before them; As if no one Israelite had euer bled for rebelling. Those that shall perish, are blinded. Pride and infidelitie obdures the heart, and makes euen cowards fearlesse.

So soone as the innocent are seuered, the guilty perish: the earth cleaues, and swallowes vp the Rebels. This element was not vsed to such morsels. It deuoures the carkasses of men; but bodies informed with liuing soules, neuer before. To haue seene them struck dead vpon the earth, had been fearfull: but to see the earth at once their executioner and graue, was more horrible. Neither the Sea, nor the Earth are fit to giue passage; The Sea is moist and flowing, and will not be diuided, for the continuitie of it; The earth is dry and massie, and will neither yeeld naturally, nor meet againe, when it hath yeelded; yet the waters did cleaue to giue way vnto Israel, for their preseruation; the earth did cleaue, to giue way to the Conspirators, in iudgement: Both Sea and Earth did shut their iawes againe vpon the aduersaries of God.

There was more wonder in this latter. It was a maruell that the waters opened: it was no wonder that they shut againe; for, the retiring and flowing, was naturall. It was no lesse maruell, that the earth opened; but more maruell that it did shut againe, because it had no naturall disposition to meet, when it was diuided. Now might Israel see, they had to doe with a God, that could reuenge with ease.

There were two sorts of Traitors: the Earth swallowed vp the one; the Fire, the other. All the elements agree to serue the vengeance of their Maker. *Nadab* and *Abihu* brought fit persons, but vnfit fire to God; these Leuites bring the right fire, but vnwarranted persons, before him: Fire from God consumes both. It is a dangerous thing to vsurpe sacred functions. The ministerie will not grace the man; The man may disgrace the ministerie.

The common people were not so fast gathered to *Corahs* flattering perswasion before, as now they ranne from the sight, and feare of his iudgement.

I maruell not if they could not trust that earth whereon they stood, whiles they knew their hearts had been false. It is a madnesse to run away from punishment, and not from sinne.

Contemplations.

THE SEVENTH BOOKE.

Aarons *Censer, and Rod.*

The Brazen Serpent.

Balaam.

Phinehas.

The death of Moses.

By Ios. Hall, D. of Diuinitie, and Deane *of* Worcester.

TO

MY RIGHT HONOVRABLE, RELIGIOVS AND BOVNTIFVLL PATRONE,

EDWARD, LORD DENNY, BARON OF WALTHAM, THE CHIEFE COMFORT OF MY LABOVRS:

J. H. WISHETH ALL TRVE HAPPINESSE, AND DEDICATES THIS PART OF HIS MEDITATIONS.

Contemplations.

THE SEVENTH BOOKE.

AARONS *Censer and Rod.*

WHen shall wee see an end of these murmurings, and these iudgements? Because these men rose vp against *Moses* and *Aaron*, therefore God consumed them; and because God consumed them, therefore the people rise vp against *Moses* and *Aaron*: and now because the people thus murmure, God hath againe begun to consume them. What a circle is here of sinnes, and iudgements? Wrath is gone out from God: *Moses* is quick-sighted, and spies it at the setting out. By how much more faithfull, and familiar wee are with God, so much earlier doe we discerne his iudgements; as those which are well acquainted with men, know by their lookes and gestures that, which strangers vnderstand but by their actions; As finer tempers are more sensible of the changes of weather. Hence the *Seers* of God haue euer from their Watch-tower descried the iudgements of God afarre off. If another man had seene from Carmel a cloud of a hand-breadth, he could not haue told *Ahab*, he should be wet. It is enough for Gods Messengers, out of their acquaintance with their Masters proceedings, to fore-see punishment: No maruell, if those see it not, which are wilfully sinfull: we men reueale not our secret purposes, either to enemies or strangers: all their fauour is to feele the plague ere they can espy it.

Moses, though he were great with God, yet hee takes not vpon him this reconciliation; he may aduise *Aaron* what to do, himselfe vndertakes not to act it: It is the worke of the Priesthood, to make an atonement for the people: *Aaron* was first his brothers tongue to *Pharaoh*; now he is the peoples tongue to God: he onely must offer vp the incense of the publike prayers to God. Who would not thinke it a small thing to hold a Censer in his hand? yet if any other had done it, he had falne with the dead, and not stood betwixt the liuing and dead; in stead of the smoke ascending, the fire had descended vpon him: And shall there be lesse vse, or lesse regard of the Euangelicall ministerie, then the Legall? When the world hath powred out all his contempt, wee are they, that must reconcile men to God; and without vs, they perish.

I know not whether more to maruell at the courage, or mercy of *Aaron*:

His mercy, that hee would yet ſaue ſo rebellious a people; his courage, that hee would ſaue them, with ſo great a danger of himſelfe. For, as one that would part a fray, he thruſts himſelfe vnder the ſtrokes of God; and puts it to the choice of the reuenger, whether hee will ſmite him, or forbeare the reſt; Hee ſtands boldly betwixt the liuing and the dead, as one that will either dye with them, or haue them liue with him; the ſight of fourteene hundred carcaſſes diſmayed him not: he that before feared the threats of the people, now feares not the ſtrokes of God. It is not for Gods Miniſters, to ſtand vpon their owne perils in the common cauſes of the Church: Their prayers muſt oppoſe the iudgements of the Almighty; When the fire of Gods anger is kindled, their Cenſers muſt ſmoke with fire from the Altar. Euery Chriſtian muſt pray for the remouall of vengeance: how much more they, whom God hath appointed to mediate for his people? Euery mans mouth is his owne: but they are the mouths of all.

Had *Aaron* thruſt in himſelfe with empty hands, I doubt whether he had preuailed; now this Cenſer was his protection; When we come with ſupplications in our hands, we need not feare the ſtrokes of God. Wee haue leaue to reſiſt the diuine iudgements by our prayers, with fauour and ſucceſſe. So ſoone as the incenſe of *Aaron* aſcended vp vnto God, he ſmelt a ſauour of reſt; he will rather ſpare the offenders, then ſtrike their interceſſor. How hardly can any people miſcary, that haue faithfull Miniſters to ſue for their ſafety? Nothing but the ſmoke of hearty prayers can cleanſe the ayre from the plagues of God.

If *Aarons* ſacrifice were thus accepted; how much more ſhall the High-Prieſt of the New Teſtament, by interpoſing himſelfe to the wrath of his Father, deliuer the offenders from death? The plague was entred vpon all the ſonnes of men: O Sauiour, thou ſtood'ſt betwixt the liuing, and the dead, that all which beleeue in thee, ſhould not periſh. *Aaron* offered and was not ſtricken; but thou, O Redeemer, wouldeſt offer and be ſtrooke, that by thy ſtripes we might be healed: So ſtood'ſt thou betwixt the dead and liuing, that thou wert both aliue and dead; and all this, that we, when we were dead, might liue for euer.

Nothing more troubled Iſrael, then a feare leſt the two brethren ſhould cunningly ingroſſe the gouernment to themſelues. If they had done ſo, what wiſe men would haue enuied them an office ſo little worth, ſo dearly purchaſed? But becauſe this conceit was euer apt to ſtir them to rebellion, and to hinder the benefit of this holy ſouerainty; therefore God hath endeuoured nothing more, then to let them ſee that theſe officers, whom they ſo much enuied, were of his owne proper inſtitution: They had ſcarce ſhut their eyes, ſince they ſaw the confuſion of thoſe two hundred and fifty vſurping ſacrificers; and *Aarons* effectuall interceſſion for ſtaying the plague of Iſrael. In the one, the execution of Gods vengeance vpon the competitors of *Aaron* for his ſake; In the other, the forbearance of vengeance vpon the people for *Aarons* mediation, might haue challenged their voluntary acknowledgement of his iuſt calling from God. If there had beene in them either awe, or thankfulneſſe, they could not haue doubted of his lawfull ſupremacie. How could they chooſe but argue thus; Why would God ſo fearfully haue deſtroyed the riuals that durſt conteſt with *Aaron*, if he would haue allowed him any equall? Wherefore ſerue thoſe plates of the Altar, which we ſee made of thoſe vſurped Cenſers, but to warne all poſteritie of ſuch preſumption? Why ſhould God ceaſe ſtriking, whiles *Aaron* interpoſed betwixt the liuing and the dead, if he were but as one of vs? Which of vs, if wee had ſtood in the plague, had not added to the heape? Incredulous minds will not be perſwaded with any euidence. Theſe two brothers had liued aſunder forty yeeres, God makes thē both meet in one office of deliuering Iſrael. One halfe of the miracles were wrought by *Aaron*; he ſtrooke with the rod, whiles it brought thoſe plagues on Egypt. The Iſraelites heard God call him vp by name to mount Sinai; They ſaw him anointed from God: and (leſt they ſhould thinke this a ſet match betwixt the brethren) they ſaw the earth opening, the fire iſſuing from God vpon their emulous oppoſites: they ſaw his

ſmoke

ſmoke a ſufficient antidote for the plague of God; and yet ſtill *Aarons* calling is queſtioned. Nothing is more naturall to euery man, then vnbeliefe: but the earth neuer yeelded a people ſo ſtrongly incredulous, as theſe; and after ſo many thouſand generations, their children doe inherite their obſtinacie; ſtill doe they oppoſe the true High-Prieſt, the Anointed of God: ſixteene hundred yeares deſolation hath not drawne from them to confeſſe him whom God hath choſen.

How deſirous was God to giue ſatisfaction euen to the obſtinate! There is nothing more materiall, then that men ſhould bee aſſured their ſpirituall guides haue their Comiſſion and Calling from God: The want whereof is a preiudice to our ſucceſſe. It ſhould not be ſo: but the corruption of men will not receiue good, but from due meſſengers.

Before, God wrought miracles in the Rod of *Moſes*; now, in the rod of *Aaron*. As *Pharaoh* might ſee himſelfe in *Moſeſes* rod; who, of a rod of defence and protection, was turned into a venemous Serpent: So Iſrael might ſee themſelues in the rod of *Aaron*. Euery Tribe and euery Iſraelite was, of himſelfe, as a ſere-ſticke, without life, without ſap; and if any one of them had power to liue, and flouriſh, hee muſt acknowledge it from the immediate power, and gift of God.

Before Gods calling, all men are alike: Euery name is alike written in their Rod; there is no difference in the letters, in the wood; neither the characters of *Aaron* are fayrer, nor the ſtaffe more precious; It is the choiſe of God that makes the diſtinction: So it is in our calling of Chriſtianitie; All are equally deuoid of poſſibility of grace: all equally liueleſſe; by nature we are all ſonnes of wrath: If we be now better then others, who ſeparated vs? We are all Crabſtocks in this Orchard of God, he may graffe what fruit he pleaſes, vpon vs; onely the grace and effectuall calling of God makes the difference.

Theſe twelue Heads of Iſrael would neuer haue written their names in their rods, but in hope they might be choſen to this dignitie. What an honour was this Prieſthood, whereof all the Princes of Iſrael are ambitious? If they had not thought it an high preferment, they had neuer ſo much enuied the office of *Aaron*. What ſhall wee thinke of this change? Is the Euangelicall miniſtration of leſſe worth then the Leuiticall? Whiles the Teſtament is better, is the ſeruice worſe? How is it, that the great thinke themſelues too good for this imployment? How is it, that vnder the Goſpell, men are diſparaged with that, which honoured them vnder the Law; that their ambition and ſcorne, meet in one ſubiect?

Theſe twelue rods are not laid vp in ſeuerall cabinets of their owners; but are brought forth, and laid before the Lord. It is fit God ſhould make choice of his owne attendants. Euen wee men hold it iniurious to haue ſeruants obtruded vpon vs, by others: neuer ſhall that man haue comfort in his Miniſterie, whom God hath not choſen. The great Commander of the world hath ſet euery man in his ſtation; To one he hath ſaid, Stand thou in this Tower and watch; To another, Make thou good theſe Trenches; To a third, Digge thou in this Mine. Hee that giues, and knowes our abilities, can beſt ſet vs on worke.

This rod was the paſtorall ſtaffe of *Aaron*, the great Shepheard of Iſrael. God teſtifies his approbation of his charge, by the fruit. That a rod cut off from the tree, ſhould bloſſome, it was ſtrange; but that in one night it ſhould beare buds, bloſſomes, fruit, and that both ripe and hard, it was highly miraculous. The ſame power that reuiues the dead plants of winter, in the Spring, doth it here without earth, without time, without ſunne; that Iſrael might ſee and grant, It was no reaſon his choice ſhould be limited, whoſe power is vnlimited.

Fruitfulneſſe is the beſt argument of the calling of God: Not only all the plants of his ſetting, but the very boughs cut off from the body of them, will flouriſh. And that there may not want a ſucceſſion of increaſe, here are fruit, bloſſomes, buds; both proofe and hope, inſeparably mixed.

It could not but bee a great comfort vnto *Aaron*, to ſee his rod thus miraculouſly

flouriſhing; to ſee this wonderfull Teſtimonie of Gods fauour, and Election: Sure, he could not but thinke; Who am I, O God, that thou ſhouldeſt thus chooſe me out of all the Tribes of Iſrael? My weakneſſe hath beene more worthy of thy rod of correction, then my rod hath been worthy of theſe bloſſomes. How haſt thou magnified me, in the ſight of all thy people? How able art thou to vphold my imbecilitie with the rod of thy ſupport? how able to defend me with the rod of thy power, who haſt thus brought fruit out of the ſapleſſe rod of my profeſſion? That ſeruant of God is vvorthy to faint, that holds it not a ſufficient encouragement, to ſee the euident proofes of his Maſters fauour.

Commonly, thoſe fruits which are ſoone ripe, ſoone wither; but theſe Almonds of *Aarons* rod, are not more early, then laſting: the ſame hand which brought them out before their time, preſerued them beyond their time; and for perpetuall memorie, both rod and fruit muſt bee kept in the Arke of God. The Tables of *Moſes*, the rod of *Aaron*, the Manna of God, are monuments fit for ſo holy a ſhrine. The Doctrine, Sacraments and gouernment of Gods people, are precious to him, and muſt be ſo to men. All times ſhall ſee and wonder, how his ancient Church was fed, taught, ruled. *Moſes* his rod did great miracles, yet I finde it not in the Arke. The rod of *Aaron* hath this priuiledge, becauſe it caried the miracle ſtill in it ſelfe; whereas the wonders of that other rod were paſſed. Thoſe monuments would God haue continued in his Church, which carie in them the moſt manifeſt euidences of that which they import.

The ſame God, which by many tranſient demonſtrations had approued the calling of *Aaron* to Iſrael, will now haue a permanent memoriall of their coniunction; that whenſoeuer they ſhould ſee this relike, they ſhould be aſhamed of their preſumption, and infidelitie. The name of *Aaron* was more plainely written in that rod, then the ſin of Iſrael was in the fruit of it; and how much Iſrael finds their rebellion beaten with this rod, appeares in their preſent relenting, and complaint; *Behold we are dead, we periſh*. God knowes how to pull downe the biggeſt ſtomack, and can extort glory to his owne Name, from the moſt obſtinate gainſayers.

Of the Brazen Serpent.

SEuen times already hath Iſrael mutined againſt *Moſes*, and ſeuen times hath either been threatned, or puniſhed; yet now they fall to it afreſh. As a teaſtie man finds occaſion to chafe at euery trifle: ſo this diſcontented people either finde or make all things troubleſome. One while they haue no water; then bitter; One while no God; then one too many; One while no bread; then bread enough, but too light; One while they will not abide their Gouernours: then they cannot abide their loſſe. *Aaron* and *Miriam* were neuer ſo grudged aliue, as they are bewailed dead. Before, they wanted Onions, Garlicke, Fleſh-pots; now they want Figs, Vines, Pomegranats, Corne. And as crabid children, that cry for euery thing they can thinke of, are whipped by their wiſe mother: So God iuſtly ſerues theſe fond Iſraelites.

It was firſt their way that makes them repine: They were faine to goe round about Idumea; the iourney was long and troubleſome. They had ſent intreaties to *Edom* for licence of paſſage the next way, reaſonably, ſubmiſſely: It was churliſhly denied them. *Eſau* liues ſtill in his poſteritie; *Iacob* in Iſrael: The combate which they began in *Rebeccaes* belly, is not yet ended. *Amalec*, which was one limme of *Eſau*, followes them at the heeles; The Edomite, which was another, meets them in the face: So

long

long as there is a world, there will bee oppoſition to the choſen of God. They may come at their perill; the way had beene neerer, but bloody; they dare not goe it, and yet complaine of length.

If they were afraid to purchaſe their reſting place with warre, how much leſſe would they their paſſage? What ſhould God doe with impatient men? They will not goe the neereſt way, and yet complaine to goe about. Hee that will paſſe to the promiſed Land, muſt neither ſtand vpon length of way, nor difficulty. Euery way hath his inconueniencies: the neereſt hath more danger, the fartheſt hath more paine; Either, or both muſt be ouercome, if euer we will enter the reſt of God.

Aaron and *Miriam* were now paſt the danger of their mutinies; for want of another match, they ioyne God with *Moſes*, in their murmurings: Though they had not mentioned him, they could not ſeuer him in their inſurrection; For, in the cauſes of his owne ſeruants, he challenges euen when he is not challenged. What will become of thee, O Iſrael, when thou makeſt thy Maker thine enemy? Impatience is the couſin to Frenſie: this cauſes men not to care vpon whom they run, ſo they may breathe out ſome reuenge. How oft haue we heard men that haue beene diſpleaſed by others, teare the name of their Maker in pieces? Hee that will iudge, and can confound, is fetcht into the quarrell without cauſe. But if to ſtriue with a mighty man bee vnwiſe, and vnſafe, what ſhall it be to ſtriue with the mighty God?

As an angry child caſts away that which is giuen him, becauſe he hath not that hee would: ſo doe theſe fooliſh Iſraelites; their bread is light, and their water vnſatisfying, becauſe their way diſpleaſed them. Was euer people fed with ſuch bread, or water? Twice hath the very Rocke yeelded them water, and euery day the heauen affords them bread. Did any one ſoule amongſt them miſcarie, either for hunger, or thirſt? But no bread will downe with them, ſaue that which the earth yeelds; no water but from the naturall Wels, or Riuers. Vnleſſe nature may be allowed to bee her owne caruer, ſhe is neuer contented.

Manna had no fault, but that it was too good, and too frequent: the pulſe of Egypt had been fitter for theſe courſe mouths: This heauenly bread was vnſpeakably delicious; it taſted like wafers of hony, and yet euen this Angels food is contemned. He that is full deſpiſeth an hony-combe. How ſweet and delicate is the Goſpel! Not onely the Fathers of the Old Teſtament, but the Angels deſired to looke into the glorious myſteries of it, and yet we are cloyed. This ſupernaturall food is too light: the bread-corne of our humane reaſon, and profound diſcourſe, would better content vs.

Moſes will not reuenge this wrong, God will; yet will he not deale with them himſelfe, but he ſends the fiery Serpents to anſwer for him: How fitly! They had caried themſelues like ſerpents to their gouernors: how oft had they ſtung *Moſes* and *Aaron*, neere to death? If the Serpent bite when he is not charmed, no better is a ſlanderer. Now theſe venemous Adders reuenge it; which are therefore called fiery, becauſe their poiſon ſcalded to death; God hath an hand in the annoyance and hurt of the baſeſt creature; how much leſſe can the ſting of an ill tongue, or the malice of an ill ſpirit, ſtrike vs without him? Whiles they were in Goſhen, the Frogs, Lice, Caterpillers ſpared them, and plagued the Egyptians; now they are rebellious in the Deſart, the ſerpents finde them out, and ſting them to death. Hee that brought the Quailes thither to feed them, fetches theſe Serpents thither to puniſh them. While we are at warres with God, we can looke for no peace with his creatures: Euery thing reioyces to execute the vengeance of his Maker. The ſtones of the field will not bee in league with vs, while we are not in league with God.

Theſe men, when the Spies had told them newes of the Gyants of Canaan, a little before had wiſht, *Would God wee were dead in this Wilderneſſe*: Now God hath heard their prayers, what with the Plague, what with the Serpents, many thouſands of them dyed. The ill wiſhes of our impatience are many times heard. As thoſe good things are not granted vs, which we pray for, without care; ſo thoſe euils which wee pray for, and would not haue, are oft granted. The eares of God are not oſly open to the

prayers of faith, but to the imprecations of infidelitie. It is dangerous wishing euill to our selues, or ours; It is iust with God to take vs at our word, and to effect that, which our lips speake against our heart.

Before, God hath euer consulted with *Moses*; and threatned, ere he punisht: now he strikes, and sayes nothing. The anger is so much more, by how much lesse notified. When God is not heard before he is felt, (as in the hewing of wood, the blow is not heard, till the axe be seene to haue strooke) it is a fearfull signe of displeasure: It is with God, as with vs men, that still reuenges are euer most dangerous. Till now, all vvas well enough with Israel, and yet they grudged; Those that will complaine without a cause, shall haue cause to complaine for something. Discontented humours seldome scape vnpunished; but receiue that most iustly whereat they repined vniustly.

Now the people are glad to seeke to *Moses* vnbidden. Euer heretofore, they haue been wont to be sued to, and intreated for without their owne intreaty; now their miserie makes them importunate; There need no sollicitor, where there is sense of smart. It were pity, men should want affliction; since it sends them to their prayers, and confessions. All the perswasions of *Moses* could not doe that which the Serpents haue done for him. O God, thou seest how necessary it is wee should be stung sometimes: else we should runne wilde, and neuer come to a sound humiliation; wee should neuer seeke thee, if thy hand did not finde vs out.

They had spoken against God, and *Moses*; and now they humbly speake to *Moses* that he would pray to God for them. He that so oft prayed for them vnbidden, cannot but much more doe it requested; and now obtaines the meanes of their cure. It was equally in the power of God, to remoue the Serpents; and to heale their stinging; to haue cured the Israelites by his word, and by his signe: But he finds it best for his people (to exercise their faith) that the Serpents may bite, and their bitings may inuenome, and that this venome may indanger the Israelites; and that they, thus affected, may seeke to him for remedy; and seeking, may finde it, from such meanes, as should haue no power, but in signification; that while their bodies were cured by the signe, their soules might be confirmed, by the matter signified. A Serpent of brasse could no more heale, then sting them. What remedy could their eyes giue to their legges? Or what could a Serpent of cold brasse preuaile against a liuing and fierie Serpent? In this troublesome Desart, wee are all stung by that fiery and old Serpent; O Sauiour, it is to thee we must looke, and be cured; It is thou that wert their Paschal Lambe, their Manna, their Rock, their Serpent. To all purposes dost thou vary thy selfe to thy Church, that we may finde thee euery-where: Thou art for our nourishment, refreshing, cure; as hereafter, so euen now, all in all.

This Serpent which was appointed for cure to Israel, at last stings them to death, by Idolatrous abuse. What poyson there is in Idolatry, that makes euen Antidotes deadly! As *Moses* therefore raised this Serpent, so *Ezekias* pulled it downe: God commanded the raising of it, God approued the demolishing of it. Superstitious vse can marre the very institutions of God: how much more the most wise and well-grounded deuices of men?

Of BALAAM.

MOab and *Midian* had beene all this while ſtanders by, and lookers on; If they had not ſeen the patterne of their own ruine, in theſe neighbors; it had neuer troubled them, to ſee the Kings of the Amorites, and Baſhan to fall before Iſrael. Had not the Iſraelites camped in the Plaines of *Moab*, their victories had beene no eye-ſore to *Balac*. Wicked men neuer care to obſerue Gods iudgments, till themſelues be touched; The fire of a neighbors houſe would not ſo affect vs, if it were not with the danger of our owne: Secure mindes neuer ſtartle, till God come home to their very ſenſes.

Balac and his *Moabites* had wit enough to feare, not wit enough to preuent iudgement: They ſee an enemy in their borders, & yet take no right courſe for their ſafety. Who would not haue looked, that they ſhould haue come to Iſrael, with conditions of peace? Or, why did they not thinke; Either Iſraels God is ſtronger then ours, or he is not? If he be not, Why are we afraid of him? If he be, Why do we not ſerue him? The ſame hand which giues them victory, can giue vs protection. Carnall men that are ſecure of the vengeance of God, ere it doe come, are maſtered with it, when it doth come; and not knowing which way to turne them, run forth at the wrong doore.

The Midianites ioyne with the Moabites, in conſultation, in action againſt Iſrael. One would haue thought, they ſhould haue looked for fauour from *Moſes*, for *Iethroes* ſake; which was both a Prince of their Country, and father in law to *Moſes*; and either now, or not long before, was with Iſrael in the Wilderneſſe. Neither is it like, but that *Moſes* hauing found forty yeeres harbour amongſt them, would haue been (what he might) inclinable to fauourable treaties with them: but now, they are ſo faſt linked to *Moab*, that they will either ſinke or ſwim together. Intireneſſe with wicked conſorts is one of the ſtrongeſt chaines of Hell, and bindes vs to a participation both of ſin, and puniſhment: An eaſie occaſion will knit wicked hearts together, in conſpiracy againſt the Church of God.

Their errand is deuilliſh (*Come curſe Iſrael:*) That which Satan could not do by the ſwords of *Og* and *Sehon*, he will now try to effect, by the tongue of *Balaam*. If either ſtrength, or policie would preuaile againſt Gods Church, it could not ſtand. And why ſhould not wee bee as induſtrious to promote the glory of God, and bend both our hands and heads to the cauſes of the Almighty? When all helpes faile *Moab*, the Magician is ſought to. It is a ſigne of a deſperate cauſe, to make Satan either our Counſellor, or our refuge.

Why did they not ſend to *Balaam* to bleſſe themſelues, rather then to curſe Iſrael? It had beene more eaſie to be defended from the hurt of their enemies, then to haue their enemies laid open to be hurt by them. Pride and malice did not care ſo much for ſafety, as for conqueſt: It would not content them to eſcape Iſrael, if Iſrael may eſcape them; It was not thank-worthy, to ſaue their own blood, if they did not ſpill the blood of others; As if their owne proſperity had beene nothing, if Iſrael alſo proſpered. If there bee one proiect worſe then another, a wicked heart will find it out. Nothing but deſtruction will content the malicious.

I know not whether *Balaam* were more famous, or *Balac* more confident. If the King had not beene perſwaded of the ſtrength of his charm, he had not ſent ſo far, & payd ſo deare for it; now he truſts more to his inchantment, then to the forces of *Moab*, and *Midian*: and (as heauen and earth were in the power of the charmers tongue) he ſaith, *He that thou bleſſeſt, is bleſſed; and he whom thou curſeſt, is curſed.* Magicke, through the permiſſion of God, is powerfull; for whatſoeuer the Deuill can doe, the Magician

Magician may doe; but it is madneſſe to thinke either of them omnipotent. If either the curſes of men, or the indeauors of the powers of darkneſſe, ſhould be effectuall, all would be Hell. No, *Balac*: So ſhort is the power of thy *Balaam*, that neither thou, nor thy prophet himſelfe, can auoid that curſe, which thou wouldeſt haue brought vpon Iſrael. Had *Balaam* been a true Prophet of God, this bold aſſurance had been but iuſt. Both thoſe ancient Seers, and the Prophets of the Goſpel haue the ratification of God in heauen, to their ſentences on earth. Why haue wee leſſe care of the bleſſings, and leſſe feare of the curſes and cenſures of Gods Miniſters? Who would not rather haue *Eliſhaes* guard, then both the Kings of Iſrael, and Aſſyria? He himſelfe as hee had the Angelical chariots and horſmen about him, ſo was he the chariots and horſmen of Iſrael: Why ſhould our faith be leſſe ſtrong, then ſuperſtition? Or why ſhould Gods agents haue leſſe vertue then Satans?

I ſhould wonder to heare God ſpeake with a falſe prophet, if I did not know, it hath beene no rare thing with him (as with men) to beſtow words, euen where he will not beſtow fauour. *Pharaoh*, *Abimelec*, *Nebuchadnezzar*, receiue viſions from God: neither can I thinke this ſtrange, when I heare God ſpeaking to Satan, in a queſtion no leſſe familiar then this of *Balaam*; *Whence com'ſt thou, Satan.* Not the ſound of the voice of God, but the matter which he ſpeakes, argues loue: He may ſpeake to an enemy; he ſpeakes peace to none, but his owne. It is a vaine bragge, God hath ſpoken to me. So may he doe to reprobates, or Deuils. But what ſaid he? Did he ſay to my ſoule, I am thy ſaluation? Hath he indented with me that he will be my God, and I ſhall bee his? I cannot heare this voice and not liue.

God heard all the conſultation, and meſſage of theſe Moabites; theſe meſſengers could not haue moued their foote, or their tongue, but in him: and yet hee which asked *Adam*, where he was, askes *Balaam*, *What men are theſe?* I haue euer ſeene, that God loues to take occaſion of proceeding with vs, from our ſelues, rather then from his owne immediate preſcience. Hence it is, that we lay open our wants, and confeſſe our ſinnes, to him that knowes both, better then our own hearts, becauſe he wil deale with vs from our owne mouthes.

The preuention of God, forbids both his iourney, and his curſe. And what if he had beene ſuffered to goe and curſe? What corne had this wind ſhaken, when God meant to bleſſe them? How many Buls haue bellowed out execrations againſt this Church of God? What are we the worſe? Yea I doubt, if we had bin ſo much bleſſed, had not thoſe *Balaamitiſh* curſes beene ſpent vpon vs. He that knowes what waſte winde the cauſeleſſe curſes of wicked men are, yet will not haue *Balaam* curſe Iſrael; becauſe he wil not allow *Balac* ſo much incouragement, in his oppoſition, as the conceit of this helpe. Or perhaps, if *Balac* thought this Sorcerer a true Prophet, God would not haue his Name, ſo much, as in the opinion of the heathen, ſcandalized, in vſurping it to a purpoſe, which he meant not ſhould ſucceed.

The hand of God is in the reſtraint of many euils, which wee neuer knew to be towards vs. The Iſraelites ſate ſtill in their Tents, they little thought what miſchiefe was brewing againſt them: without euer making them of counſell, God croſſes the deſignes of their enemies. Hee that keepeth Iſrael, is both a ſure and a ſecret friend. The reward of the diuination had eaſily commanded the iourney, and curſe of the couetous prophet, if God had not ſtayed him. How oft are wicked men curſed by a diuine hand, euen in thoſe ſins, which their heart ſtands to? It is no thank to lewd men that their wickedneſſe is not proſperous. Whence is it that the world is not ouer-run with euill, but from this; that men cannot be ſo ill as they would?

The firſt entertainment of this meſſage, would make a ſtranger thinke *Balaam* wiſe, and honeſt: Hee will not giue a ſudden anſwer, but craues leaſure to conſult with God, and promiſes to returne the anſwer he ſhall receiue. Who would not ſay; This man is free from raſhneſſe, from partiality? Diſſimulation is crafty, & able to deceiue thouſands: The words are good: when he comes to action, the fraud bewaries it ſelfe: For, both he inſinuates his own forwardneſſe, and caſts the blame of the prohibition,

vpon

vpon God, and (which is worse) deliuers but halfe his answer: he sayes indeed, *God refuses to giue them leaue to goe*: He sayes not, as it was, *He charges me not to curse them, for they are blessed.* So did *Balaam* deny, as one that wisht to be sent for againe. Perhaps a peremptory refusall had hindered his further sollicitation. Concealement of some truths, is sometimes as faulty, as a deniall. True fidelity is not niggardly in her relations.

Where wickednesse meets with power, it thinkes to command all the world, and takes great scorne of any repulse. So little is *Balac* discouraged with one refusall, that he sends so much the stronger message; *Mo Princes*, and *more honorable.* Oh that wee could be so importunate for our good, as wicked men are for the compassing of their owne designes! A deniall doth but whet the desires of vehement suitors. Why are we faint in spirituall things, when we are not denied, but delayed?

Those which are themselues transported with vanity, and ambition, thinke that no heart hath power to resist these offers. *Balacs* Princes thought they had strooke it dead, when they had once mentioned promotion to great honour. Selfe-loue makes them thinke they cannot be slaues, whiles others may be free; and that all the world would be glad to runne on madding after their bait. Nature thinks it impossible to contemn honor and wealth; and becausse too many soules are thus taken, cannot beleeue that any would escape. But let carnall hearts know, there are those can spit the world in the face, and say, *Thy gold and siluer perish with thee:* and that in comparison of a good conscience, can tread vnder foot his best proffers, like shadowes, as they are; and that can doe as *Balaam* said.

How neere, truth, and falshood can lodge together! Here was piety in the lips, and couetousnesse in the heart. Who can any more regard good words, that heares *Balaam* speake so like a Saint? An housefull of gold & siluer may not peruert his tongue his heart is won with lesse: for if he had not already swallowed the reward, and found it sweet, why did he againe sollicit God, in that which was peremptorily denyed him? If his mind had not beene bribed already, why did he stay the messenger? why did he expect a change in God? why was he willing to feed them with hope of successe, which had fed him with hope of recompence? One prohibition is enough for a good man. Whiles the delay of God doth but hold vs in suspence, importunity is holy and seasonable: but when once he giues a resolute deniall, it is prophane saucinesse to sollicit him. When we aske what we are bidden, our suites are not more vehement then welcome: but when we begge prohibited fauours, our presumption is troublesome, and abhominable: No good heart will endure to be twice forbidden.

Yet this opportunity had obtained a permission; but, a permission, worse then a deniall. I heard God say, before; *Go not, nor curse them*; Now he sayes, *Goe, but curse not.* Anon, he is angry that he did not goe. Why did he permit that which he forbade, if he be angry for doing that which he permitted? Some things God permits with an indignation; not for that he giues leaue to the act, but that he giues a man ouer to his sinne in the act; this sufferance implies not fauour, but iudgement: so did God bid *Balaam* to goe, as *Salomon* bids the yong man follow the wayes of his owne heart. It is one thing to like, another thing to suffer; *Moses* neuer approued those legall diuorces, yet he tolerated them: God neuer liked *Balaams* iourney, yet he displeasedly giues way to it: as if he said; Well, since thou art so hot, set on this iourney, be gone. And thus *Balaam* tooke it: else, when God after professed his displeasure for the iourney, it had beene a ready answer, *Thou commandedst me:* but herein his confession argues his guilt. *Balaams* suite, and Israels Quailes had both one fashion of grant; in anger. How much better is it, to haue gracious denials, then angry yeeldings?

A small perswasion hartens the willing: It booted not to bid the couetous prophet hasten to his way. Now he makes himselfe sure of successe: His corrupt hart tels him, that as God had relented in his licence to goe, so he might perhaps, in his licence to curse; and he saw how this curse might blesse him with abundance of wealth: hee rose vp earely therefore and saddled his Asse. The night seemed long to his forwardnesse.

Couetous

Couetous men need neither clocke nor bell to awaken them: their desires make them restlesse. O that we could, with as much eagernesse seeke the true riches, which onely can make vs happy!

We that see onely the out-side of *Balaam*, may maruell, why he that permitted him to goe, afterward opposes his going: but God that saw his heart, perceiued what corrupt affections caried him: hee saw, that his couetous desires and wicked hopes, grew the stronger, the neerer he came to his end: An Angell is therefore sent to with-hold the hasty Sorcerer. Our inward disposition, is the life of our actions; according to that doth the God of spirits iudge vs, whiles men censure according to our externall motions. To goe at all, when God had commanded to stay, was presumptuous: but to goe with desire to curse, made the act doubly sinfull, and fetcht an Angell to resist it. It is one of the worthy imployments of good Angels, to make secret opposition to euill designes: Many a wicked act haue they hindered, without the knowledge of the agent. It is all one with the Almighty, to worke by Spirits, and men; It is therefore our glory to be thus set on worke: To stop the course of euill, either by dissuasion, or violence, is an Angelicall seruice.

In what danger are wicked men, that haue Gods Angels their opposites? The Deuill moued him to goe; a good Angell resists him. If an heauenly Spirit stand in the way of a Sorcerers sinne, how much more ready are all those spirituall powers, to stop the miscariages of Gods deare children? How oft had we falne yet more, if these Guardians had not vpheld vs, whether by remouing occasions, or by casting in good instincts? As our good indeuours are oft hindered by Satan; so are our euill, by good Angels: else were not our protection equall to our danger; and wee could neither stand nor rise.

It had beene as easie for the Angell to strike *Balaam*, as to stand in his way; and to haue followed him in his starting aside, as to stop him in a narrow path: But euen the good Angels haue their stints, in their executions. God had somewhat more to doe with the tongue of *Balaam*, and therefore he will not haue him slaine, but withstood: and so withstood, that hee shall passe. It is not so much glory to God, to take away wicked men, as to vse their euill to his owne holy purposes. How soone could the Commander of heauen and earth rid the world of bad members? But so should hee lose the praise of working good by euill instruments. It sufficeth that the Angels of God resist their actions, while their persons continue.

That no man may maruell to see *Balaam* haue visions from God, and vtter prophecies from him; his very Asse hath his eyes opened, to see the Angell, which his Master could not; and his mouth opened to speak more reasonably then his Master. There is no beast deserues so much wonder, as this of *Balaam*, whose common sense is aduanced aboue the reason of his rider; so as for the time the prophet is brutish, and the beast prophetical. Who can but stand amazed at the eye, at the tongue of this silly creature? For so dull a sight, it was much to see a bodily obiect, that were not too apparent: but to see that spirit, which his rider discerned not, was farre beyond nature. To heare a voice come from that mouth, which was vsed onely to bray, it was strange, and vncouth: but to heare a beast, whose nature is noted for incapacity, to out-reason his Master, a professed Prophet, is in the very height of miracles: Yet can no heart sticke at these, that considers the dispensation of the Almighty, in both. Our eye could no more see a beast, then a beast can see an Angell, if he had not giuen this power to it. How easie is it for him that made the eye of man and beast, to dimme, or inlighten it at his pleasure! And if his power can make the very stones to speake, how much more a creature of sense? That euill spirit spake in the Serpent to our first Parents; Why is it more that a spirit should speake in the mouth of a beast? How ordinarily did the heathen receiue their Oracles out of stones, & trees? Do not we our selues teach birds to speak those sentences they vnderstand not? We may wonder, we cannot distrust, when we compare the act with the Author; which can as easily create a voice, without a body, as a body without a voice. Who now can hereafte

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plead his ſimplicity, and dulneſſe of apprehending ſpirituall things, when he ſees how God exalts the eies of a beaſt, to ſee a ſpirit? Who can be proud of ſeeing viſions, ſince an Angell appeared to a beaſt? neither was his skinne better after it, then others of his kind. Who can complaine of his owne rudeneſſe, and inability to reply in a good cauſe, when the very beaſt is inabled by God, to conuince his Maſter? There is no mouth, into which God cannot put words: and how oft doth hee chooſe the weake, and vnwiſe, to confound the learned, and mighty!

What had it beene better for the Aſſe to ſee the Angell, if he had ruſhed ſtill vpon his ſword? Euils were as good not ſeen, as not auoyded; But now he declines the way, and ſaues his burthen. It were happy for peruerſe ſinners, if they could learne of this beaſt, to run away from fore-ſeene iudgements. The reuenging Angell ſtands before vs; and though we know we ſhall as ſure die, as ſin, yet we haue not the wit or grace to giue backe; though it be with the hurt of a foot, to ſaue the body; with the paine of the body, to ſaue the ſoule.

I ſee, what fury and ſtripes the impotent prophet beſtowes vpon this poore beaſt, becauſe he will not goe on; yet if he had gone on, himſelfe had periſhed. How oft do we wiſh thoſe things, the not obtaining whereof is mercy? We grudge to be ſtaid in the way to death, and fly vpon thoſe which oppoſe our perdition.

I doe not (as who would not expect) ſee *Balaams* haire ſtand vpright, nor himſelfe alighting, and appaled at this monſter of miracles: But, as if no new thing had happened, he returnes words to the beaſt, full of anger, voyd of admiration; Whether his trade of ſorcering had ſo inured him to receiue voices from his Familiars, in ſhape of beaſts, that this euent ſeemed not ſtrange to him; Or, whether his rage, and couetouſneſſe had ſo tranſported him, that he had no leaſure to obſerue the vnnaturall vnuſualneſſe of the euent. Some men make nothing of thoſe things, which ouercome others with honor, and aſtoniſhment.

I heare the Angell of God taking notice of the cruelty of *Balaam* to his beaſt: His firſt words to the vnmercifull prophet, are in expoſtulating of this wrong. We little thinke it; but God ſhall call vs to an account for the vnkind and cruell vſages of his poore mute creatures: He hath made vs Lords, not tyrants; owners, not tormenters: hee that hath giuen vs leaue to kill them, for our vſe, hath not giuen vs leaue to abuſe them, at our pleaſure; they are ſo our drudges, that they are our fellowes by creation. It was a ſigne, the Magician would eaſily wiſh to ſtrike Iſrael with a curſe, when hee wiſhed a ſword to ſtrike his harmeleſſe beaſt. It is ill falling into thoſe hands, whom beaſts find vnmercifull.

Notwithſtanding theſe rubs, *Balaam* goes on, and is not afraid to ride on that beaſt, whoſe voice he had heard: And now, Poſts are ſped to *Balac*, with the newes of ſo welcome a gheſt: Hee that ſent Princes to fetch him, comes himſelfe on the way to meet him; Although he can ſay (*Am not I able to promote thee?*) yet hee giues this high reſpect to him as his better, from whom hee expected the promotion of himſelfe, and his people. Oh the honour that hath beene formerly done by Heathens, to them that haue borne but the face of Prophets! I ſhame, and grieue to compare the times and men: Onely, O God, bee thou mercifull to the contempt of thy ſeruants.

As if nothing needed but the preſence of *Balaam*, the ſuperſtitious King (out of the ioy of his hope) feaſts his gods, his prophet, his Princes; and on the morrow, caries him vp to the high-places of his Idol. Who can doubt whether *Balaam* were a falſe prophet, that ſees him ſacrificing in the mount of *Baal?* Had he beene from the true God, he would rather haue ſaid, *Pull me downe theſe altars of Baal*, then *Build mee here ſeuen others*. The very place conuinces him of faſhood, and Idolatry; And why ſeuen Altars? What needs all this pompe? When the true God neuer required but one at once, as himſelfe is one; why doth the falſe prophet call for no leſſe then ſeuen? As if God ſtood vpon nũbers? As if the Almighty would haue his power either diuided, or limited? Here is nothing but a glorious and magnificent pretence of deuotion. It hath beene

been euer ſeen, that the falſe worſhippers of God haue made more pompous ſhowes, and fairer flouriſhes of their piety, and religion, then the true.

Now when *Balaam* ſees his ſeuen bullockes and ſeuen rams ſmoking vpon his ſeuen Altars, hee goes vp higher into the mount (as ſome counterfeit *Moſes*) to receiue the anſwer of God. But will God meet with a Socerer? Will hee make a Prophet of a Magician? O man, who ſhall preſcribe God what inſtruments to vſe? Hee knowes how to imploy, not only Saints, & Angels, but wicked men, Beaſts, Diuels, to his owne glory: He that put words into the mouth of the Aſſe, puts words into the mouth of *Balaam*: The words doe but paſſe from him; They are not polluted, becauſe they are not his; as the Trunke, thorow which a man ſpeakes, is not more eloquent for the ſpeech that is vttered thorow it. What a notable proclamation had the Infidels wanted of Gods fauour to his people, if *Balaams* tongue had not beene vſed? How many ſhall once ſay, *Lord, we haue prophecied in thy name*, that ſhall heare, *Verily I know you not.*

What madneſſe is this in *Balaam*? Hee that found himſelfe conſtant in ſolliciting, thinkes to find God not conſtant in denying; and, as if that infinite Deity were not the ſame euery where, hopes to change ſucceſſe, with places. Neither is that bold forehead aſhamed to importune God againe in that, wherein his owne mouth had teſtified an aſſurance of deniall. The reward was in one of his eyes; the reuenging Angell in the other: I know not whether (for the time) hee more loued the bribe, or feared the Angell. And whiles hee is in this diſtraction, his tongue bleſſes againſt his heart; and his heart curſes againſt his tongue. It angers him that hee dare not ſpeake what he would; and now at laſt, rather then loſe his hopes, he reſolues to ſpeake worſe then curſes. The feare of Gods iudgement in a worldly heart, is at length ouercome with the loue of gaine.

Of Phineas.

Balaam pretended an haſte homeward: but he lingred ſo long, that he left his bones in *Midian*. How iuſtly did he periſh with the ſword of Iſrael, whoſe tongue had inſenſibly ſlaine ſo many thouſands of them? As it is vſually ſaid of the Deuill, that he goes away in a ſtench; ſo may it truely be ſaid of this Prophet of his: According to the faſhion of all hypocrites, his words were good, his actions abhominable; Hee would not curſe, but hee would aduiſe; and his counſell is worſe then a curſe: For his curſe had hurt none but himſelfe; his counſell coſt the blood of 24000 Iſraelites. Hee that had heard God ſpeake by *Balaam*, would not looke for the Deuill, in the ſame mouth. And if God himſelfe had not witneſſed againſt him, who could beleeue that the ſame tongue which vttered ſo diuine prophecies, ſhould vtter ſo villanous and curſed aduice? Hypocriſie gaines this of men, that it may doe euill, vnſuſpected: But now, hee that heard what hee ſpake in *Balacs* eare, hath bewrayed, and condemned his counſell, and himſelfe.

This policie was fetcht from the bottome of hell. It is not for lacke of deſire, that I curſe not Iſrael; thou doeſt not more wiſh their deſtruction, then I doe thy wealth, and honor: But ſo long as they hold firme with God, there is no ſorcery againſt *Iacob*; withdraw God from them, and they ſhall fall alone, and curſe themſelues; Draw them into ſinne, and thou ſhalt with-draw God from them. There is no ſinne more plauſible then wantonneſſe; One fornication ſhall draw in another, and both ſhall fetch the anger of God after them; ſend your faireſt women into their tents, their ſight

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ſhall draw them to luſt; their luſt to folly; their folly to Idolatry; and now God ſhall curſe them for thee vnasked. Where *Balaam* did ſpeake well, there was neuer any Prophet ſpake more diuinely; where he ſpake ill, there was neuer any Deuill ſpake more deſperately: Ill conſell ſeldome ſucceedeth not; Good ſeed fals often out of the way, and rootes not; but the tares neuer light amiſſe. This proiect of the wicked Magician was too proſperous. The daughters of *Moab* come into the tents of Iſrael, and haue captiued thoſe, whom the Amorites and Amalekites could not reſiſt. Our firſt mother *Eue* bequeathed this dowry to her daughters, that they ſhould bee our helpers to ſinne; the weaker ſexe is the ſtronger, in this conqueſt: had the *Moabites* ſent their ſubtilleſt Councellors, to perſwade the Iſraelites to their Idol-ſacrifices; they had beene repelled with ſcorne: but now the beautie of their women is ouer-eloquent, and ſucceſſefull. That which in the firſt world betrayed the ſonnes of God, hath now enſnared Gods people; It had beene happy for Iſrael, if *Balaam* had vſed any charmes, but theſe. As it is the vſe of God to fetch glory to himſelfe out of the worſt actions of Satan; ſo it is the guiſe of that euill one (through the iuſt permiſſion of the Almighty) to raiſe aduantage to himſelfe, from the faireſt pieces of the workmanſhip of God: No one meanes hath ſo much enriched hell, as beautifull faces.

All Idols are abominable: but this of *Baal-Peor*, was beſides the ſuperſtition of it, beaſtly; Neither did *Baal* euer put on a forme of ſo much ſhame, as this; yet very Iſraelites are drawne to adore it. When luſt hath blinded the eyes, it caries a man whither it liſts; euen beyond all differences of ſinne. A man beſotted with filthy deſires, is fit for any villany.

Sinne is no leſſe crafty, then Satan himſelfe; giue him but roome in the eye, and he will ſoone be poſſeſſed of body and ſoule. Theſe Iſraelites firſt ſaw the faces of theſe *Moabites* and *Midianites*; then they grew to like their preſence; from thence to take pleaſure in their feaſts: From their boords, they are drawne to their beds; from their beds, to their Idols; and now they are ioyned to *Baal-Peor*, and ſeparated from God. Bodily fornication is the way to ſpirituall: If we haue made Idols of fleſh, it is iuſt to be giuen vp to Idols of wood, and ſtones. If we haue not grace to reſiſt the beginnings of ſinne, where ſhall we ſtay? If our foot ſlip into the mouth of hell, it is a miracle to ſtop ere we come to the bottome.

Well might God be angry, to ſee his people goe a whoring in this double fornication; neither doth he ſmoother his wrath, but himſelfe ſtrikes with his plague, and bids *Moſes* ſtrike with the ſword. He ſtrikes the body, and bids *Moſes* ſtrike the head. It had beene as eaſie for him to plague the Rulers, as the vulgar: and one would thinke, theſe ſhould bee more properly reſerued for his immediate hand; but theſe hee leaues to the ſword of humane authority, that hee might winne awe to his owne ordinances. As the ſinnes of great men are exemplary, ſo are their puniſhments. Nothing procures ſo much credit to gouernment, as ſtrict and impartiall executions of great and noble offenders. Thoſe whom their ſinnes haue embaſed, deſerue no fauour in the puniſhment. As God knowes no honour, no royalty in matter of ſinne, no more may his Deputies. Contratily, conniuence at the outrages of the mighty, cuts the ſinewes of any State; neither doth any thing make good lawes more contemptible, then the making difference of offenders; that ſmall ſacriledges ſhould bee puniſhed, when great ones ride in triumph. If good ordinations turne once to Spiders webs, which are broken thorow by the bigger Flyes, no hand will feare to ſweepe them downe.

God was angry; *Moſes* and all good Iſraelites grieued; the heads hanged vp; the people plagued: yet behold, one of the Princes of Iſrael feares not to braue God and his Miniſters, in that ſinne which he ſees ſo grieuouſly reuenged in others. I can neuer wonder enough at the impudence of this Iſraelite. Here is fornication, an odious crime and that of an Iſraelite, whoſe name challenges holineſſe; yea, of a Prince of Iſrael, whoſe practice is a rule to inferiours; and that, with a woman of Midian, with

whom euen a chaſte contract had beene vnlawfull; and that with contempt of all gouernment; and that in the face of *Moſes*, and all Iſrael; and that in a time of mourning, and iudgement, for that ſame offence. Thoſe that haue once paſſed the bounds of modeſty, ſoone grow ſhameleſſe in their ſinnes. Whiles ſinne hides it ſelfe in corners, there is yet hope; for, where there is ſhame, there is a poſſibility of grace: but when once it dare looke vpon the Sunne, and ſends challenges to authority, the caſe is deſperate, and ripe for iudgement. This great Simeonite thought he might ſinne by priuiledge; He goes, as if he ſaid, Who dares controll me? His nobility hath raiſed him aboue the reach of correction. Commonly, the ſinnes of the mighty are not without preſumption: and therefore their vengeance is no leſſe then their ſecurity; and their puniſhment is ſo much greater, as their conceit of impunity is greater. All Iſrael ſaw this bold lewdneſſe of Zimri, but their hearts and eyes were ſo full of griefe, that they had not roome enough for indignation. *Phineas* lookt on with the reſt, but with other affections. When he ſaw this defiance bidden to God; and this inſultation vpon the ſorrow of his people, that whiles they were wringing their hands, a proud miſcreant durſt out-face their humiliation, with his wicked dalliance; his hart boiles with a deſire of an holy reuenge: and now that hand, which was vſed to a Cenſer, and ſacrificing knife, takes vp his Iauelin, and with one ſtroke ioynes theſe two bodies in their death, which were ioyned in their ſin; and in the very flagrance of their luſt, makes a new way for their ſoules, to their owne place. O noble and heroicall courage of *Phineas!* which as it was rewarded of God, ſo is worthy to be admired of men. He doth not ſtand caſting of ſcruple: Who am I to doe this? The ſon of the high Prieſt; My place is all for peace and mercy; It is for mee to ſacrifice, and pray for the ſinne of the people, not to ſacrifice any of the people, for their ſinne. My duty cals me to appeaſe the anger of God, what I may, not to reuenge the ſins of men; to pray for their conuerſion, not to worke the confuſion of any ſinner: and who are theſe? Is not the one a great Prince in Iſrael, the other a Princeſſe of Midian? Can the death of two ſo famous perſons go vnreuenged? Or if it be ſafe, and fit, why doth my vncle *Moſes* rather ſhead his owne teares, then their blood? I will mourne with the reſt: let them reuenge whom it concerneth. But the zeale of God hath barred out all weake deliberations; and he holds it now both his duty, and his glory, to be an executioner of ſo ſhameleſſe a paire of offenders.

God loues this heat of zeale, in all the cariages of his ſeruants: And if it tranſport vs too far, hee pardoneth the errors of our feruency, rather then the indifferences of lukewarmneſſe. As theſe two were more beaſts, then any that euer he ſacrificed; ſo the ſhedding of their blood, was the acceptableſt ſacrifice, that euer hee offered vnto God: for both all Iſrael is freed from the plague, and all his poſteritie haue the Prieſthood entayled to them, ſo long as the Iewes were a people. Next to our prayes, there is no better ſacrifice, then the blood of malefactors; not as it is theirs, but as it is ſhed by authority. Gouernors are faulty of thoſe ſinns they puniſh not. There can be no better ſight in any State, then to ſee a malefactor at the Gallowes. It is not enough for vs, to ſtand gazing vpon the wickedneſſe of the times (yea although with teares) vnleſſe we endeuor to redreſſe it: eſpecially publike perſons cary not their Iauelin in their hand for nought.

Euery one is ready to aske *Phineas* for his commiſſion: and thoſe that are willing to ſalue vp the act, plead extraordinary inſtinct from God; who (no doubt) would not haue accepted that, which himſelfe wrought not. But what need I run ſo far for this warrant? when I heare God ſay to *Moſes*, *Hang vp all the heads of* Iſrael; and *Moſes* ſay to the Vnder-Rulers, *Euery one ſlay his men, that are ioyned to Baal-Peor*. Euery Iſraelite is now made a Magiſtrate for this execution; and why not *Phineas*, amongſt the reſt? Doth his Prieſthood exempt him from the blood of ſinners? How then doth *Samuel* hew *Agag* in pieces? Euen thoſe may make a carkaſſe, which may not touch it. And if *Leui* got the Prieſthood, by ſhedding the blood of Idolaters; why may it not ſtand with that Prieſthood, to ſpill the blood of a fornicator, and Idolater? Ordinary

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iuſtice will beare out *Phineas* in this act; It is not for euery man to challenge this office, this which double proclamation allowed to *Phineas*. All that priuate perſons can doe, is either to lift vp their hands to heauen for redreſſe of ſinne; or to lift vp their hands againſt the ſinne, not againſt the perſon. *Who made thee a Iudge,* is a lawfull queſtion, if it meet with a perſon vnwarranted.

Now the ſinne is puniſhed, the plague ceaſeth. The reuenge of God ſets out euer after the ſinne; but if the reuenge of men (which commonly comes later) can ouertake it, God giues ouer the chaſe. How oft hath the infliction of a leſſe puniſhment, auoided a greater. There are none ſo good friends to the State, as couragious and impartiall miniſters of iuſtice. Theſe are the reconcilers of God and the people, more then the prayers of them that ſit ſtill, and doe nothing.

Of the death of MOSES.

AFter many painfull and perillous enterpriſes, now is *Moſes* drawing to his reſt. He hath brought his Iſraelites frō Egypt, thorow the Sea and wilderneſſe, within the ſight of their promiſed Land; and now himſelfe muſt take poſſeſſion of that Land, whereof Canaan was but a type. When we haue done that we came for, it is time for vs to be gone; This earth is made only for action, not for fruition; the ſeruices of Gods children ſhould be ill rewarded, if they muſt ſtay here alwaies. Let no man thinke much, that thoſe are fetcht away which are faithful to God; They ſhould not change, if it were not to their preferment. It is our folly that wee would haue good men liue for euer, and account it an hard meaſure that they were. Hee that lends them to the world, owes them a better turne then this earth can pay them. It were iniurious to wiſh, that goodneſſe ſhould hinder any man from glory. So is the death of Gods Saints precious, that it is certaine.

Moſes muſt goe vp to mount Nebo, and die. The time, the place, and euery circumſtance of his diſſolution, is determined. That one dyes in the field, another in his bed, another in the water: one in a forraine Nation, another in his owne, is foredecreed in heauen. And, though we heare it not vocally, yet God hath called euery man by his name, and ſaith, Die thou there. One man ſeemes to dye caſually; another by an inexpected violence: both fall by a deſtiny; and all is ſet downe to vs by an eternall decree. He that brought vs into the world, will cary vs out, according to his owne purpoſes.

Moſes muſt aſcend vp to the hill to dye. He receiued his charge for Iſrael, vpon the hill of Sinai; And now hee deliuers vp his charge, on the hill of Nebo: His brother *Aaron* dyed on one hill; hee on another. As Chriſt was transfigured on an hill: ſo was this excellent type of his; neither doubt I, but that theſe hills were types to them, of that heauen whither they were aſpiring. It is the goodneſſe of our God, that hee will not haue his children dye any where, but where they may ſee the Land of Promiſe before them; neither can they depart without much comfort, to haue ſeene it: Contrarily, a wicked man that lookes downe, and ſees hell before him, how can hee chooſe but find more horrour in the end of death, then in the way?

How familiarly doth *Moſes* heare of his end! It is no more betwixt God and *Moſes*, but goe vp and dye. If he had inuited him to a meale, it could not haue beene in a more ſociable compellation: No otherwiſe then he ſaid to his other Prophet, Vp and eate. It is neither harſh, nor newes to Gods children, to heare or thinke of their departure;

parture; To them, death hath loſt his horror, through acquaintance: Thoſe faces which at firſt ſight ſeemed ill-fauoured, by oft viewing, grow out of diſlike: They haue ſo oft thought and reſolued of the neceſſity, and of the iſſue of their diſſolution, that they cannot hold it either ſtrange, or vnwelcome: He that hath had ſuch entire conuerſation with God, cannot feare to goe to him. Thoſe that know him not, or know that he will not know them, no maruell if they tremble.

This is no ſmall fauour; that God warnes *Moſes* of his end: he that had ſo oft made *Moſes* of his counſel, what he meant to do with Iſrael, would not now do ought with himſelfe, without his knowledge. Expectation of any maine euent, is a great aduantage to a wiſe heart; If the fiery chariot had fetcht away *Elias*, vnlookt for, wee ſhould haue doubted of the fauour of his tranſportation: It is a token of iudgement, to come as a theefe in the night. God forewarnes one by ſickneſſe, another by age, another by his ſecret inſtincts, to prepare for their end: If our hearts bee not now in readineſſe, we are worthy to be ſurprized.

But what is this I heare? Diſpleaſure mixed with loue? and that to ſo faithfull a ſeruant as *Moſes*? He muſt but ſee the Land of Promiſe, he ſhall not tread vpon it; becauſe he once, long agoe, ſinned in diſtruſting. Death, though it were to him an entrance into glory, yet ſhall be alſo a chaſtiſement of his infidelity. How many noble proofes had *Moſes* giuen of his courage and ſtrength of faith? How many gracious ſeruices had he done to his Maſter? Yet for one act of diſtruſt, he muſt bee gathered to his Fathers. All our obediences cannot beare out one ſinne againſt God; How vainly ſhall we hope to make amends to God for our former treſpaſſes, by our better behauiour, when *Moſes* hath this one ſinne laid in his diſh, after ſo many and worthy teſtimonies of his fidelitie? When we haue forgotten our ſinnes, yet God remembers them, and (although not in anger, yet) he cals for our arrerages. Alas, what ſhall become of them, with whom God hath ten thouſand greater quarrels; that amongſt many millions of ſinnes, haue ſcattered ſome few acts of formall ſeruices? If *Moſes* muſt die the firſt death, for one fault; how ſhall they eſcape the ſecond for ſinning alwayes? Euen where God loues, he will not winke at ſinne; and if he doe not puniſh, yet he will chaſtiſe: How much leſſe can it ſtand with that eternall Iuſtice, to let wilfull ſinners eſcape iudgement?

It might haue beene iuſt with God, to haue reſerued the cauſe to himſelfe; and in a generalitie, to haue told *Moſes*, that his ſinne muſt ſhorten his iourney: but it is more of mercy, then iuſtice, that his children ſhall know why they ſmart; That God may at once both iuſtifie himſelfe, and humble them for their particular offences: Thoſe to whom he meanes vengeance, haue not the ſight of their ſinnes, till they be paſt repentance. Complaine not that God vpbraides thee with thy old ſinnes, whoſoeuer thou art: but know, it is an argument of loue; whereas concealement is a fearefull ſigne of a ſecret diſlike from God.

But what was that noted ſinne which deſerues this late exprobation, and ſhall cary ſo ſharpe a chaſtiſement? Iſrael murmured for water; God bids *Moſes* take the rod in his hand, and ſpeak to the rock to giue water; *Moſes*, in ſtead of ſpeaking, and ſtriking the rocke with his voice, ſtrikes it with the rod: Here was his ſinne; An ouer-reaching of his commiſſion; a fearefulneſſe and diſtruſt of the effect. The rod, he knew, was approued for miracles; he knew not how powerfull his voyce might be; therefore hee did not ſpeake, but ſtrike, and he ſtrooke twice for failing; And now, after theſe many yeares, hee is ſtriken for it of God. It is a dangerous thing in diuine matters, to goe beyond our warrant: Thoſe ſinnes which ſeeme triuiall to men, are haynous in the account of God; Any thing that ſauours of infidelity, diſpleaſes him more, then ſome other crimes of morality. Yet the mouing of the Rod, was but a diuerſe thing from the mouing of the tongue, it was not contrary, He did not forbid the one, but he commanded the other: This was but acroſſe the ſtreame, not againſt it; where ſhall they appeare, whoſe whole courſes are quite contrary to the Commandements of God?

Vpon the act done, God passed the sentence of restraining *Moses* with the rest, from the promised Land: Now he performes it: Since that time, *Moses* had many fauors from God. All which could not reuerse this decreed castigation; That euerlasting rule is grounded vpon the very essence of God; I am *Iehouah*, I change not. Our purposes are as our selues, fickle and incertaine; His are certaine, and immutable: some things which he reueales, he alters; nothing that he hath decreed. Besides the soule of *Moses* (to the glory whereof God principally intended this change) I finde him carefull of two things: His Successor, and his Body: *Moses* moues for the one: the other God doth vnasked: He that was so tender ouer the welfare of Israel, in his life, would not slaken his care in death: He takes no thought for himselfe (for hee knew how gainfull an exchange he must make.) All his care is for his charge. Some enuious natures desire to be missed, when they must goe; and wish that the weakenesse, or want of a successor, may be the foyle of their memory, and honour: *Moses* is in a contrary disposition; It sufficeth him not, to find contentment in his owne happinesse, vnlesse hee may haue an assurance, that Israel shall prosper after him. Carnall minds are all for themselues, and make vse of gouernment, onely for their owne aduantages; But good hearts looke euer to the future good of the Church, aboue their owne, against their owne. *Moses* did well, to shew his good affection to his people; but in his silence God would haue prouided for his owne: He that called him from the sheepe of *Iethro*, will not want a gouernour for his chosen, to succeed him; God hath fitted him, whom he will choose. Who can be more meet, then he whose name, whose experience, whose graces might supply, yea reuiue *Moses* to the people? He that searched the Land before, was fittest to guide Israel into it; Hee that was indued with the Spirit of God, was the fittest deputy for God: He that abode still in the Tabernacle of Ohel-moed, as Gods attendant, was fittest to bee sent forth from him, as his Lieutenant: But, oh the vnsearchable counsell of the Almighty! Aged *Caleb*, and all the Princes of Israel are past ouer; and *Ioshua* the seruant of *Moses*, is chosen to succeed his master; The eye of God is not blinded either with gifts, or with blood, or with beauty, or with strength: but as in his eternall elections, so in his temporary, hee will haue mercy on whom he will.

And well doth *Ioshua* succeed *Moses*; The very acts of God of old were allegories: where the Law ends, there the Sauiour begins; we may see the Land of Promise in the Law; Onely Iesus the Mediator of the New Testament can bring vs into it. So was he a seruant of the Law, that hee supplies all the defects of the Law to vs: Hee hath taken possession of the promised Land for vs; he shall cary vs from this Wildernesse, to our rest.

It is no small happinesse to any state, when their gouernours are chosen by worthinesse; and such elections are euer from God; whereas the intrusions of bribery, and iniust fauour, or violence, as they make the Common-wealth miserable, so they come from him, which is the author of confusion: Woe be to that state that suffers it; woe be to that person that workes it; for both of them haue sold themselues; the one to seruitude, the other to sinne.

I doe not heare *Moses* repine at Gods choyce, and grudge that this Scepter of his is not hereditarie; but he willingly layes hands vpon his seruant, to consecrate him for his successor. *Ioshua* was a good man, yet he had some sparkes of Enuy; for when *Eldad* and *Medad* prophesied, he stomakt it; (*My Lord* Moses, *forbid them.*) Hee that would not abide two of the Elders of Israel to prophecie; how would hee haue allowed his seruant to sit in his throne? What an example of meekenesse (besides all the rest) doth he here see in this last act of his master, who without all murmuring resignes his chaire of State to his Page? It is all one to a gracious heart, whom God will please to aduance: Emulation and discontentment are the affections of carnall mindes. Humility goes euer with regeneration; which teaches a man to thinke (what euer honor be put vpon others) I haue more then I am worthy of.

The same God that by the hands of his Angels caried vp the soule of *Moses* to his

glory, doth also by the hand of his Angels cary his body down into the velley of *Moab*, to his sepulture. Those hands which had taken the Law from him, those eyes that had seene his presence, those lips that had conferred so oft with him, that face that did so shine with the beames of his glory, may not be neglected, when the soule is gone: He that tooke charge of his birth, and preseruation in the Reedes, takes charge of his cariage out of the world: The care of God ceaseth not ouer his owne, either in death or after it. How iustly do we take care of the comely burials of our friends, when God himselfe giues vs this example!

If the ministery of man had beene vsed in this graue of *Moses*, the place might haue been knowne to the Israelites; but God purposely conceales this treasure, both from Men and Deuils; that so he might both crosse their curiosity, and preuent their superstition. If God had loued the adoration of his seruant relikes; he could neuer haue had a fitter opportunity for this deuotion, then in the body of *Moses*. It is folly to place Religion in those things, which God hides on purpose from vs; It is not the property of the Almighty, to restraine vs from good.

Yet, that diuine hand which lockt vp this treasure, and kept the key of it, brought it forth afterwards, glorious. In the transfiguration, this body which was hid in the valley of *Moab*, appeared in the hill of Tabor; that wee may know, these bodies of ours are not lost, but layd vp; and shall as sure bee raised in glory, as they are layd downe in corruption. We know that when he shall appeare, wee shall also appeare with him in Glory.

Contemplations.

THE EIGHTH BOOKE.

Rahab.

Iordan diuided.

The siege of Iericho.

Achan.

The Gibeonites.

By Ios. Hall, D. of Diuinitie, and Deane of Worcester.

TO

THE TRVLY NOBLE AND WORTHILY HONOVRED GENTLEMAN,

MASTER ROBERT HAY, *ONE OF* THE ATTENDANTS OF HIS MAIESTIES BED-CHAMBER.

A SINCERE FRIEND OF VERTVE, AND LOVER OF LEARNING.

I. H. WITH APPRECATION OF ALL HAPPINESSE, DEDICATES THIS PART OF HIS MEDITATIONS.

Contemplations.

THE EIGHTH BOOKE.

Of RAHAB.

Ioshua was one of those twelue searchers which were sent to view the Land of Canaan; yet now he addresses two Spyes, for a more particular Suruey: Those twelue were onely to enquire of the generall condition of the people, and Land; these two finde out the best entrance into the next part of the Countrey, and into their greatest Citie. *Ioshua* himselfe was full of Gods Spirit, and had the Oracle of God ready for his direction: yet now he goes not to the Propitiatorie for consultation, but to the Spyes. Except where ordinary means faile vs, it is no appealing the immediate helpe of GOD; we may not seeke to the posterne, but where the common gate is shut. It was promised *Ioshua*, that he should leade Israel into the promised Land; yet he knew it was vnsafe to presume. The condition of his prouident care was included in that assurance of successe. Heauen is promised to vs, but not to our carelesnesse, infidelitie, disobedience. He that hath set this blessed Inheritance before vs, presupposes our wisdome, faith, holinesse.

Either force or policy, are fit to be vsed vnto Canaanites. He that would be happy in this spirituall warfare, must know where the strength of his enemy lyeth; and must frame his guard, according to the others assault. It is a great aduantage to a Christian, to know the fashion of Satans onsets, that he may the more easily compose himselfe to resist. Many a soule hath miscaried, through the ignorance of his enemy, which had not perished, if it had well knowne that the weaknesse of Satan stands in our faith.

The Spyes can finde no other lodging, but *Rahabs* house. Shee was a victualler by profession, and (as those persons and trades, by reason of the commonnesse of entertainment, were amongst the Iewes infamous by name, and note) shee was *Rahab* the Harlot, I will not thinke she professed filthinesse: onely her publike trade (through the corruption of those times) hath cast vpon her this name of reproach; yea, rather will I admire her faith, then make excuses for her calling. How many women in Israel (now *Miriam* was dead) haue giuen such proofes of their knowledge, and faith? How noble

noble is that confeſſion, which ſhe makes of the power and truth of God? Yea I ſee here, not onely a Diſciple of God, but a Propheteſſe. Or if ſhe had once been publike, as her houſe was; now ſhe is a chaſte and worthy Conuert; and ſo approued her ſelfe for honeſt and wiſe behauiour, that ſhe is thought worthy to bee the great Grandmother of *Dauids* Father: and the holy Line of the Meſſias, is not aſhamed to admit her into that happy Pedegree. The mercy of our God doth not meaſure vs, by what wee were; It would be wide with the beſt of vs, if the eye of God ſhould looke backward to our former eſtate: there he ſhould ſee *Abraham* an Idolater; *Paul* a Perſecutor; *Manaſſes* a Necromancer; *Mary Magdalen* a Curtizan; and the beſt, vile enough to be aſhamed of himſelfe. Who can deſpaire of mercy, that ſees euen *Rahab* fetcht into the blood of Iſrael, and line of Chriſt?

If *Rahab* had not receiued theſe Spies, but as vnknowne paſſengers, with reſpect to their money, and not to their errand, it had been no praiſe: for in ſuch caſes, the thanke is rather to the gheſt, then to the Oaſt: but now, ſhe knew their purpoſe; ſhe knew that the harbor of them, was the danger of her owne life: and yet, ſhee hazards this entertainment. Either faith or friendſhip are neuer tried, but in extremities. To ſhew countenance to the meſſengers of God, whiles the publike face of the State ſmiles vpon them, is but a courteſie of courſe; but to hide our owne liues in theirs, when they are perſecuted, is an act that lookes for a reward. Theſe times need not fauour; wee know not what may come: Alas! how likely is it they would ſhelter them in danger, which reſpect them not in proſperity?

All intelligences of State come firſt to the Court; It moſt concernes Princes to harken after the affaires of each other. If this poore Inholder knew of the Sea dried vp before Iſrael, and of the diſcomfiture of *Og* and *Sehon*; Surely this rumour was ſtale with the King of Iericho; he had heard it, and feared: and yet in ſtead of ſending Ambaſſadors for peace, hee ſends Purſuiuants for the Spyes. The ſpirit of *Rahab* melted with that ſame report, wherewith the King of Iericho was hardned: all make not one vſe of the meſſages of the proceedings of God.

The King ſends to tell her, what ſhe knew; ſhee had not hid them, if ſhee had not knowne their errand. I know not whether firſt to wonder at the gracious prouiſion of God for the Spies; or at the ſtrong faith which hee hath wrought in the heart of a weake woman: two ſtrangers, Iſraelites, Spies (and noted for all theſe) in a foraine, in an hoſtile Land, haue a ſafe harbour prouided them, euen amongſt their enemies; In Iericho, at the very Court gate, againſt the Proclamation of a King, againſt the indeuours of the people. Where cannot the God of heauen either find, or raiſe vp friends to his owne cauſe and ſeruants?

Who could haue hoped for ſuch faith in *Rahab*? which contemned her life for the preſent, that ſhe might ſaue it for the future; neglected her owne King and Country, for ſtrangers, which ſhe neuer ſaw; and more feared the deſtruction of that Citie, before it knew that it had an aduerſarie, then the diſpleaſure of her King, in the mortall reuenge of that, which he would haue accounted treacherie. She brings them vp to the roofe of her houſe, and hides them with ſtalkes of Flax: That plant which was made to hide the body from nakedneſſe and ſhame, now is vſed to hide the Spies from death. Neuer could theſe ſtalkes haue been improued ſo well with all her houſwifery, after they were bruiſed, as now before they were fitted to her wheele: Of theſe ſhee hath wouen an euerlaſting web, both of life and propagation. And now her tongue hides them no leſſe then her hand: her charitie was good, her excuſe was not good. *Euill may not be done, that good may come of it*; we may doe any thing but ſinne, for promoting a good cauſe: And if not in ſo maine occaſions; how ſhall God take it, that we are not dainty of falſhoods in trifles?

No man will looke that theſe Spies could take any ſound ſleepe, in theſe beds of ſtalkes; It is enough for them that they liue, though they reſt not. And now, when they heard *Rahab* comming vp the ſtaires, doubtleſſe they looked for an executioner: but behold, ſhe comes vp with a meſſage better then their ſleepe, adding to their protecti-

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on, aduice for their future safety; whereto she makes way by a faithfull report of Gods former wonders, and the present disposition of her people; and by wise capitulations for the life and security of her Family. The newes of Gods miraculous proceedings for Israel, haue made her resolue of their successe, and the ruines of Iericho. Then only doe we make a right vse of the workes of God, when by his iudgements vpon others, we are warned to auoid our owne. He intends his acts for presidents of iustice.

The parents and brethren of *Rahab* take their rest; They are not troubled with the feare and care of the successe of Israel, but securely goe with the current of the present condition. She watches for them all; and breakes her mid-night sleepe, to preuent their last. One wise and faithfull person does well in an house; where all are careless, there is no comfort, but in perishing together. It had been an ill nature in *Rahab*, if she had been content to be saued alone: that her loue might be a match to her faith, shee couenants for all her Family; and so returnes life to those, of whom shee receiued it. But the bond of nature, and of grace, will draw al ours, to the participation of the same good, with our selues.

It had been neuer the better for the Spies, if after this nights lodging, they had been turned out of doores to the hazard of the way; For so the pursuers had light vpon them, and preuented their returne with their death. *Rahabs* counsell therefore was better then her harbour; which sent them (no doubt, with victuals in their hands) to seek safety in the mountaines, till the heat of that search were past. He that hath giuen vs charge of our liues, will not suffer vs to cast them vpon wilfull aduentures: Had not these Spyes hid themselues in those Desart hils, Israel had wanted directors for their enterprises. There is nothing more expedient for the Church, then that some of Gods faithfull messengers should withdraw themselues, and giue way to persecutions. Courage in those that must die, is not a greater aduantage to the Gospell, then a prudent retiring of those, which may suruiue, to maintaine and propagate it.

It was a iust and reasonable transaction betwixt them, that her life should bee saued by them, which had saued theirs; They owe no lesse to her, to whom they were not so much ghests, as prisoners: And now they passe not their promise onely, but their oath. They were strangers to *Rahab*, and for ought she knew, might haue been godlesse: yet she dares trust her life vpon their oath. So sacred and inuiolable hath this bond euer beene, that an heathen woman thought her selfe secure, vpon the oath of an Israelite.

Neither is she more confident of their oath taken, then they are carefull both of taking, and performing it. So farre are they from desiring to salue vp any breach of promise, by equiuocation, that they explaine all conditions; and would preuent all possibilities of violation. All *Rahabs* Family must be gathered into her house; and that red cord, which was an instrument of their deliuerie, must be a signe of hers. Behold, this is the sauing colour: The destroying Angell sees the doore-cheekes of the Israelites sprinkled with red, and passes them ouer. The Warriours of Israel see the window of *Rahab* dyed with red, and saue her Family from the common destruction. If our soules haue this tincture of the precious blood of our Sauiour, vpon our doores, or windows, we are safe.

But if any one of the brethren of *Rahab* shall fly from this red flag, and roue about the City, and not containe himselfe vnder that roofe, which hid the Spyes, it is vaine for him to tell the auengers, that he is *Rahabs* brother: That title will not saue him in the street, within doores it will. If we will wander out of the limits that God hath set vs, we cast our selues out of his protection; we cannot challenge the benefit of his gracious Preseruation, and our most precious Redemption, when we fly out, into the by-wayes of our owne hearts; Not for innocence, but for safety and harbour: the Church is that house of *Rahab*, which is saued, when all Iericho shall perish. Whiles we keepe vs in the lists thereof, we cannot miscary, through mis-opinion; but when once we runne out of it, let vs looke for iudgement from God, and errour in our owne iudgement.

of

Of Iordan diuided.

THe two Spies returned with newes of the victory that ſhould be. I doe not heare them ſay, The Land is vnpeopled; or the people are vnfurniſhed with armes; vnskilfull of the diſcipline of warre; but (*They faint becauſe of vs: therefore their Land is ours.*) Either ſucceſſe, or diſcomfiture, begins euer at the heart. A mans inward diſpoſition doth more then preſage the euent. As a man raiſes vp his owne heart, before his fall; and depreſſes it, before his glory: ſo God raiſes it vp, before his exaltation; and caſts it downe, before his ruine. It is no otherwiſe in our ſpirituall conflicts: If Satan ſee vs once faint, hee giues himſelfe the day. There is no way to ſafety, but that our hearts bee the laſt that ſhall yeeld. That which the heathens attributed to Fortune, we may iuſtly to the hand of God; That he ſpeedeth thoſe that are forward. All the ground that we loſe, is giuen to our aduerſaries.

This newes is brought but ouer-night; *Ioſhua* is on his way by morning, and preuents the Sunne for haſte. Delayes, whether in the buſineſſe of God or our owne, are hatefull and preiudiciall. Many a one loſes the Land of Promiſe, by lingring: if we neglect Gods time, it is iuſt with him, to croſſe vs in ours.

Ioſhua haſtens till he haue brought Iſrael to the verge of the promiſed Land: Nothing parts them now, but the riuer of Iordan. There he ſtayes a time: that the Iſraelites might feed themſelues awhile with the ſight of that, which they ſhould afterwards enioy. That which they had beene forty yeares in ſeeking, may not be ſeized vpon too ſuddenly: God loues to giue vs cooles, and heats in our deſires; and will ſo allay our ioyes, that their fruition hurt vs not. He knowes, that as it is in meats; the long forbearance whereof cauſes a ſurfet, when we come to full feed: ſo it fares in the contentments of the mind; therefore he feeds vs not with the diſh, but with the ſpoon; and will haue vs, neither cloyed nor famiſhed. If the mercy of God haue brought vs within ſight of heauen, let vs bee content to pauſe a while, and vpon the banks of Iordan, fit our ſelues for our entrance.

Now that Iſrael is brought to the brim of Canaan, the cloud is vaniſhed, which led them all the way: And as ſoone as they haue but croſſed Iordan, the Manna ceaſeth, which nouriſht them all the way. The cloud and Manna were for their paſſage, not for their reſt; for the Wilderneſſe, not for Canaan. It were as eaſie for God to worke miracles alwayes; but he knowes, that cuſtome were the way to make them no miracles. He goes by-wayes, but till he haue brought vs into the Roade; and then he refers vs to his ordinary proceedings. That Iſraelite ſhould haue beene very fooliſh, that would ſtill haue ſaid, I will not ſtirre, till I ſee the cloud; I wil not eate, vnleſſe I may haue that food of Angels. Wherefore ſerues the Arke, but for their direction? Wherefore ſerues the Wheat of Canaan, but for bread? So fond is that Chriſtian, that will ſtill depend vpon expectation of miracles, after the fulneſſe of Gods Kingdome. If God beare vs in his armes, when we are children, yet when we are well-growne, he looks we ſhould goe on our owne feet: it is enough, that he vpholds vs, though he cary vs not.

He that hitherto had gone before them in the cloud, doth now goe before them in the Arke; the ſame guide, in two diuers ſignes of his preſence. The cloud was for *Moſes*, the Arke of *Ioſhua's* time: the cloud was fit for *Moſes*; the Law offered vs Chriſt, but enwrapped in many obſcurities. If he were ſeene in the cloud, hee was heard from the couer of the Arke. Why was it the Arke of the Teſtimony, but becauſe it witneſſed both his preſence and loue? And within it were, his Word, the Law; and his Sacrament, the Manna. Who can wiſh a better Guide, then the God of heauen, in his Word,

and

and Sacraments? Who can know the way into the Land of Promiſe, ſo well as he that ownes it? And what means can better direct vs thither, then thoſe of his Inſtitution?

That Arke which before was as the heart, is now as the head: It was in the middeſt of Iſrael, whiles they camped in the Deſart; now when the cloud is remoued, it is in the front of the Army; That as before they depended vpon it for life, ſo now, they ſhould for direction. It muſt goe before them, on the ſhoulders of the ſonnes of *Leui*; they muſt follow it, but within ſight, not within breathing. The Leuites may not touch the Arke, but onely the barres: The Iſraelites may not approach neerer then a thouſand paces to it. What awfull reſpects doth God require to be giuen vnto the teſtimony of his preſence? *Vzzah* paid deare for touching it; the men of Bethſhemeſh, for looking into it. It is a dangerous thing to be too bold with the ordinances of God. Though the Iſraelites were ſanctified, yet they might not come neere either the mount Sinai, when the Law was deliuered; or the Arke of the Couenant, wherein the Law was written. How fearfull ſhall their eſtate be, that come with vnhallowed hearts and hands to the Word of the Goſpel, and the true Manna of the Euangelicall Sacrament? As we vſe to ſay of the Court and of fire; ſo may we of theſe diuine Inſtitutions, We freeze, if we be farre off from them; and if we be more neere then befits vs, wee burne. Vnder the Law, wee might looke at Chriſt aloofe; now vnder the Goſpell, wee may come neere him: He cals vs to him; yea, he enters into vs.

Neither was it onely for reuerence, that the Arke muſt be, not ſtumbled at, but waited on, afar; but alſo for conuenience, both of ſight, and paſſage: Thoſe things that are neere vs, though they be leſſe, fill our eye; Neither could, ſo many thouſand eyes ſee the ſame obiect, vpon a leuell but by diſtance: It would not content God, that one Iſraelite ſhould tell another, Now the Arke goes, now it turnes, now it ſtands; but hee would haue euery one his own witneſſe. What can be ſo comfortable to a good heart, as to ſee the pledges of Gods preſence, and fauour? To heare the louing kindneſſes of God, is pleaſant; but to behold, and feele the euidences of his mercy, is vnſpeakably delectable: Hence the Saints of God, not contenting themſelues with faith, haue ſtill prayed for ſight, and fruition; and mourned when they haue wanted it. What an happy proſpect hath God ſet before vs of Chriſt Ieſus crucified before vs, and offered vnto vs?

Ere God will worke a miracle before Iſrael, they haue charge to be ſanctified. There is an holineſſe required, to make vs either patients, or beholders of the great workes of God; how much more when we ſhould be actors in his ſacred ſeruices? There is more vſe of ſanctification, when wee muſt preſent ſomething to God, then when he muſt doe ought to vs.

The ſame power that diuided the red-Sea before *Moſes*, diuides Iordan before *Ioſhua*; that they might ſee the Arke no leſſe effectuall, then the cloud; and the hand of God as preſent with *Ioſhua*, to bring them into Canaan, as it was with *Moſes* to bring them out of Egypt: The bearers of the Arke had need be faithfull; they muſt firſt ſet their foot into the ſtreames of Iordan, and beleeue that it will giue way; The ſame faith that led *Peter* vpon the water, muſt carie them into it. There can be no Chriſtian without beliefe in God; but thoſe that are neere to God, in his immediate ſeruices, muſt goe before others, no leſſe in beleeuing, then they doe in example.

The waters know their Maker: That Iordan, which flowed with full ſtreames, when Chriſt went into it, to be baptized; now giues way, when the ſame God muſt paſſe thorow it in ſtate: Then there was vſe of his water, now of his ſand: I heare no newes of any rod to ſtrike the waters; the preſence of the Arke of the Lord God, the Lord of all the World, is ſigne enough to theſe waues; which now, as if a ſinew were broken, runne backe to our Iſſues, and dare not ſo much as wet the feet of the Prieſts, that bore it; *What ayled thee, O Sea, that thou fleddeſt, and thou, Iordan, that thou wert driuen back? Ye mountaines, that ye leaped like Rammes, and ye little hils, like Lambs? The earth trembled at the preſence of the Lord, at the preſence of the God of Iacob.* How obſeruant are all the Creatures to the God that made them? How glorious a God doe we ſerue? whom

all the powers of the Heauens and Elements are willingly ſubiect vnto; and gladly take that nature which he pleaſes to giue them. He could haue made Iordan like ſome ſolid pauement of Chryſtall, for the Iſraelites feet to haue trod vpon; but this worke had not bin ſo magnificent. Euery ſtrong Froſt congeales the water, in a natural courſe: but for the Riuer to ſtand ſtill, and runne on heapes, and to be made a liquid wall for the paſſage of Gods people, is, for Nature to runne out of it ſelfe, to do homage to her Creator: Now muſt the Iſraelites needs thinke; How can the Canaanites ſtand out againſt vs, when the Seas and Riuers giue vs way? With what ioy did they now trample vpon the dry channell of Iordan, whiles they might ſee the dry Deſarts ouercome; the promiſed Land before them, the very waters ſo glad of them, that they ranne back to welcome them into Canaan? The paſſages into our promiſed Land are troubleſome and perillous; and euen at laſt, offer themſelues to vs the maine hinderances of our ſaluation; which after all our hopes, threaten to defeat vs: for what will it auaile vs to haue paſſed a Wilderneſſe, if the waues of Iordan ſhould ſwallow vs vp? But the ſame hand that hath made the way hard, hath made it ſure: He that made the Wilderneſſe comfortable, will make Iordan dry; he will maſter all difficulties for vs; and thoſe things, which we moſt feared, will he make moſt ſoueraigne, and beneficiall to vs. O God, as we haue truſted thee with the beginning, ſo will wee with the finiſhing of our glory. Faithfull art thou that haſt promiſed, which wilt alſo doe it.

Hee that led them about, in forty yeares iourney, thorow the Wilderneſſe, yet now leades them the neereſt cut to Iericho; He will not ſo much as ſeeke for a Foord for their paſſage; but diuides the waters. What a ſight was this to their heathen aduerſaries, to ſee the waters make both a lane, and a wall for Iſrael? Their hearts could not chooſe, but be broken, to ſee the ſtreames broken off for a way to their enemies. I doe not ſee *Ioſhua* haſting thorow this channell, as if hee feared, leſt the Tide of Iordan ſhould returne; but as knowing that watery wall ſtronger then the wals of Iericho, he paces ſlowly: And leſt this miracle ſhould paſſe away with themſelues, he commands twelue ſtones to be taken out of the channell of Iordan, by twelue ſelected men, from euery Tribe, which ſhall be pitched in Gilgal; and twelue other ſtones to be ſet in the midſt of Iordan, where the feet of the Prieſts had ſtood, with the Arke; That ſo both land and water might teſtifie the miraculous way of Iſrael, whiles it ſhould bee ſaid of the one; Theſe ſtones were fetcht out of the pauement of Iordan; of the other, There did the Arke reſt, whiles we walked dry-ſhod thorow the deepes of Iordan: Of the one, Iordan was once as dry as this Gilgal; Of the other, Thoſe waues which drowne theſe ſtones, had ſo drowned vs, if the power of the Almighty had not reſtrained them. Many a great worke had God done for Iſrael, which was now forgotten: *Ioſhua* therefore wil haue monuments of Gods mercy, that future Ages might be both witneſſes, and applauders of the great workes of their God.

Of the Siege of Jericho.

Ioſhua begins his warres vvith the Circumciſion and Paſſeouer; Hee knew that the way to keepe the blood of his people from ſhedding, was to let out that Paganiſh blood of their vncircumciſion. The perſon muſt be in fauour, ere the worke can hope to proſper: His predeceſſor *Moſes* had like to haue beene ſlaine for neglect of this Sacrament, when hee went to call the people out of Egypt: he iuſtly feares his owne ſafety, if now he omit it, vvhen they are brought into Canaan: vve haue no right of inheritance in the ſpirituall Canaan, the Church of God, till vvee haue receiued the Sacrament of our matriculation:

So

So ſoone as our couenants are renued with our Creator, wee may well looke for the viſion of God, for the aſſurance of victory.

What ſure worke did the King of Iericho thinke he had made? hee blocked vp the paſſages, barred vp the gates, defended the wals, and did enough to keepe out a common enemy: If we could doe but this to our ſpirituall aduerſaries, it were as impoſſible for vs to be ſurpriſed, as for Iericho to be ſafe. Me thinkes I ſee how they called their councell of warre; debated of all meanes of defence; gathered their forces, trained their ſouldiours, ſet ſtrong guards to the gates, and wals; and now would perſwade one another, that vnleſſe Iſrael could fly into their City, the ſiege was vaine. Vaine worldlings thinke their Rampiers and Barricadoes can keepe out the vengeance of God; their blindneſſe ſuffers them to looke no further then the means: The Supreme hand of the Almighty comes not within the compaſſe of their feares. Euery carnall heart is a Iericho ſhut vp; God ſets downe before it, and diſplayes mercy and iudgement, in ſight of the wals thereof; It hardens it ſelfe in a wilfull ſecuritie; and ſaith, *Tuſh, I ſhall neuer be moued.*

Yet their courage and feare fight together within their wals, within their boſomes: Their courage tels them of their owne ſtrength; their feare ſuggeſts the miraculous ſucceſſe of this (as they could not but thinke) inchanted generation; and now whiles they haue ſhut out their enemy, they haue ſhut in their owne terror. The moſt ſecure heart in the world hath ſome flaſhes of feare; for it cannot but ſometimes looke out of it ſelfe, and ſee what it would not. *Rahab* had notified that their hearts fainted: and yet now, their faces bewray nothing but reſolution. I know not whether the heart, or the face of an hypocrite be more falſe; and as each of them ſeekes to beguile the other, ſo both of them agree to deceiue the beholders: In the midſt of laughter, their heart is heauy; who would not thinke him merry that laughs? Yet their reioycing is but in the face: who would not think a blaſphemer, or prophane man reſolutely careleſſe? If thou hadſt a window into his heart, thou ſhouldeſt ſee him tormented vvith horrors of conſcience.

Now the Iſraelites ſee thoſe walled cities, and towers; whoſe height was reported to reach to heauen; the fame whereof had ſo affrighted them, ere they ſaw them, and were ready doubtleſſe to ſay, in their diſtruſt, Which way ſhall wee ſcale theſe inuincible fortifications? what ladders, what engines ſhall we vſe to ſo great worke? God preuents their infidelity; *Behold, I haue giuen Iericho into thine hand.* If their wals had their foundations laid in the center of the earth; If the battlements had been ſo high built, that an Eagle could not ſoare ouer them; this is enough, *I haue giuen it thee.* For, on whoſe earth haue they raiſed theſe caſtles? Out of whoſe treaſure did they digge thoſe piles of ſtone? Whence had they their ſtrength, and time to build? Cannot he that gaue, recall his owne? O ye fooles of Iericho; what if your wals be ſtrong, your men valiant, your leaders skilfull, your King wiſe, when God hath ſaid, *I haue giuen thee the Citie*: What can ſwords or ſpeares doe againſt the Lord of Hoſts? Without him, meanes can doe nothing: how much, leſſe againſt him? How vaine and idle is that reckoning, wherein God is left out? Had the Captaine of the Lords hoſt drawne his ſword for Iericho, the gates might haue been opened; Iſrael could no more haue entred, then they can nowbe kept from entring, when the wals were falne. What courſes ſoeuer we take for our ſafety, it is good making God of our ſide: Neither men, nor deuils can hurt vs againſt him; neither men nor Angels can ſecure vs from him. There was neuer ſo ſtrange a ſiege as this of Iericho: Here was no mount raiſed, no ſword drawne, no engine planted, no Pioners vndermining; Heere vvere trumpets ſounded, but no enemy ſeen; Here were armed men, but no ſtroke giuen: They muſt vvalke; and not fight, ſeuen ſeueral dayes muſt they pace about the wals, which they may not once look ouer, to ſee what was within. Doubtleſſe, the inhabitants of Iericho made themſelues merry with this ſight: When they had ſtood ſix daies vpon their wals, & beheld none but a walking enemy; What (ſay they) could Iſrael finde no walke to breathe them vvith, but about our wals? Haue they not trauelled enough in their forty yeares

Pilgrimage, but they must stretch their limmes in this circle? Surely if their eyes were engines, our wals could not stand: wee see they are good footmen; but when shall vve try their hands? What, doe these vaine men thinke Iericho will be won with looking at? Or, doe they onely come to count how many paces it is about our City? If this be their manner of siege, we shall haue no great cause to feare the sword of Israel. Wicked men thinke God in iest, when he is preparing for their iudgement. The Almighty hath vvayes and counsels of his owne, vtterly vnlike to ours: vvhich because our reason cannot reach, we are ready to condemne of foolishnesse and impossibilitie. With vs, there is no way to victory but fighting; and the strongest caries the spoyle: God can giue victory to the feet, as well as to the hands; and when he will, makes weaknesse no disaduantage. What should we doe but follow God through by-wayes, and know, that he will in spight of nature lead vs to our end?

All the men of warre must compasse the Citie; yet it was not the presence of the great warriours of Israel that threw down the wals of Iericho. Those foundations were not so slightly laid, as that they could not endure either a looke, or a march, or a battery: It was the Arke of God whose presence demolished the wals of that wicked City. The same power that draue backe the waters of Iordan before, and afterwards laid *Dagon* on the floore, cast down all those forts. The Priests beare on their shoulders that mighty engine of God, before which those wals, if they had beene of molten brasse, could not stand. Those spirituall wickednesses, yea, those gates of hell, which to nature are vtterly inuincible, by the power of the Word of God (which he hath committed to the cariage of his weake seruants) are ouerthrowne, and triumphed ouer. Thy Arke, O God, hath beene long amongst vs; how is it that the wals of our corruptions stand still vnruined? It hath gone before vs; his Priests haue caried it, wee haue not followed it, our hearts haue not attended vpon it; and therefore, how mighty soeuer it is in it selfe; yet to vs, it hath not been so powerfull, as it would.

Seuen dayes together they walkt this round; They made this therefore their Sabbath-dayes iourney; and who knowes whether the last, and longest walke, which brought victory to Israel, were not on this day? Not long before, an Israelite is stoned to death, for but gathering a few sticks, that day: Now all the host of Israel must walke about the wals of a large and populous City, and yet doe not violate the day. Gods precept is the rule of the iustice, and holinesse of all our actions: Or was it, for that reuenge vpon Gods enemies is an holy worke, and such as God vouchsafes to priuiledge with his owne day? Or, because when we haue vndertaken the exploits of God, he will abide no intermission, till we haue fulfilled them? Hee allowes vs to breathe; not to breake off, till we haue finished.

It had been as easie for God, to haue giuen this successe to their first dayes walke, yea to their first pace, or their first sight of Iericho; yet he will not giue it, vntill the end of their seuen dayes toyle: It is the pleasure of God to hold vs both in worke, and in expectation; And though hee require our continuall indeuours for the subduing of our corruptions, during the sixe dayes of our life, yet we shall neuer find it perfectly effected till the very euening of our last day: In the meane time, it must content vs, that we are in our walke, and that these wals cannot stand, when wee come to the measure, and number of our perfection. A good heart grones vnder the sense of his infirmities, faine would be rid of them, and striues and prayes: but when hee hath all done, vntill the end of the seuenth day, it cannot be: If a stone or two moulder off from these wals, in the meane time, that is all; but the foundations will not be remoued till then.

When we heare of so great a designe as the miraculous winning of a mighty City, who would not looke for some glorious meanes to worke it? when we heare that the Arke of God must besiege Iericho, who would not looke for some royall equipage? But behold: here seuen Priests must go before it, with seuen Trumpets of Rams horns. The Israelites had trumpets of siluer, which God had appointed for the vse of assembling, and dissoluing the Congregation, for warre, and for peace. Now I doe not heare them called for; but in stead thereof, Trumpets of Rams hornes; base for the matter;

matter, and not loud for ſound; the ſhortneſſe and equall meaſure of thoſe inſtruments could not afford, either ſhrilneſſe of noiſe, or variety. How meane and homely are thoſe meanes which God commonly vſes in the moſt glorious workes! No doubt, the Citizens of Iericho anſwered this dull alarum of theirs, from their wals, with other inſtruments of lowder report, and more martiall oſtentation: and the vulgar Iſraelites thought, We haue as cleare, and as coſtly trumpets as theirs; yet no man dares offer to ſound the better, when the worſe are commanded. If we finde the ordinances of God poore and weake; let it content vs that they are of his owne chooſing, and ſuch, as whereby he will ſo much more honour himſelfe, as they in themſelues are more inglorious. Not the outſide, but the efficacie, is it that God cares for.

No Ramme of iron could haue been ſo forceable for battery, as theſe Rams-horns: For when they ſounded long, and were ſeconded with the ſhout of the Iſraelites, all the walls of Iericho fell downe at once: They made the Heauen ring with their ſhout: but the ruine of thoſe wals drowned their voice, and gaue a pleaſant kinde of horrour to the Iſraelites: The earth ſhooke vnder them, with the fall; but the hearts of the Inhabitants ſhooke yet more: many of them doubtleſſe were ſlaine with thoſe walles, wherein they had truſted: A man might ſee death in the faces of all the reſt that remained; who now being halfe dead with aſtoniſhment, expected the other halfe from the ſword of their enemies; They had now, neither meanes, nor will to reſiſt; for if onely one breach had beene made (as it vſes in other ſieges) for the entrance of the enemy; perhaps new ſupplyes of defendants might haue made it vp with their carkaſſes: but now, that at once Iericho is turned to a plaine field, euery Iſraelite, without reſiſtance, might runne to the next booty; and the throats of their enemies ſeemed to inuite their ſwords to a diſpatch.

If but one Iſraelite had knockt at the gates of Iericho, it might haue been thought, their hand had helped to the victory: Now, that God may haue all the glory, without the ſhow of any riuall, yea of any meanes, they doe but walke and ſhout, and the walls giue way. He cannot abide to part with any honour, from himſelfe: As hee doth all things, ſo he would be acknowledged.

They ſhout all at once. It is the preſence of Gods Arke and our conioyned prayers, that are effectuall to the beating downe of wickednеſſe. They may not ſhout, till they be bidden. If we will be vnſeaſonable in our good actions, we may hurt, and not benefit our ſelues.

Euery liuing thing in Iericho, man, woman, child, cattell, muſt die: our folly would thinke this mercileſſe: but there can bee no mercy in iniuſtice, and nothing but iniuſtice in not fulfilling the charge of God: The death of Malefactors, the condemnation of wicked men, ſeeme harſh to vs; but we muſt learne of God, that there is a puniſhing mercy. Curſed be that mercy, that oppoſes the God of mercy.

Yet was not *Ioſhua* ſo intent vpon the ſlaughter, as not to be mindfull of Gods part, and *Rahabs*: Firſt, he giues charge (vnder a curſe) of reſeruing all the treaſure for God; Then of preſeruing the family of *Rahab*. Thoſe two Spyes, that receiued life from her, now returne it to her, and hers: They call at the window with the red cord; and ſend vp newes of life to her, the ſame way which they receiued theirs: Her houſe is no part of Iericho; neither may fire be ſet to any building of that City, till *Rahab* and her family be ſet ſafe without the hoſt. The actions of our faith and charity will be ſure to pay vs; if late, yet ſurely. Now *Rahab* findes what it is to beleeue God; whiles out of an impure Idolatrous Citie, ſhe is tranſplanted into the Church of God, and made a mother of a royall and holy poſteritie.

Of Achan.

When the wals of Iericho were falne, *Ioshua* charged the Israelites but with two precepts; Of sparing *Rahabs* house; and of abstaining from that treasure, which was anathematized to God; and one of them is broken: As in the entrance to Paradise, but one tree was forbidden, and that was eaten of. God hath prouided for our weakenesse in the paucity of commands: but our innocency stands not so much in hauing few precepts, as in keeping those we haue. So much more guilty are wee in the breach of one, as wee are more fauoured in the number.

They needed no command to spare no liuing thing in Iericho: but to spare the treasure, no command was enough. Impartialitie of execution is easier to performe, then contempt of these worldly things; because we are more prone to couet for our selues, then to pitie others. Had *Ioshua* bidden saue the men, and diuide the treasure, his charge had been more plausible, then now to kill the men, and saue the treasure: or, if they must kill, earthly minds would more gladly shead their enemies blood, for a bootie, then out of obedience, for the glory of their Maker. But now, it is good reason, since God threw downe those wals, and not they; that both the blood of that wicked Citie should be spilt to him, not to their owne reuenge; and that the treasure should bee reserued for his vse, not for theirs. Who but a miscreant can grudge; that God should serue himselfe of his owne? I cannot blame the rest of Israel, if they were vvell pleased with their conditions; onely one *Achan* troubles the peace, and his sinne is imputed to Israel: the innocence of so many thousand Israelites, is not so forceable to excuse his one sinne, as his one sinne is to taint all Israel.

A lewd man is a pernicious creature: That hee damnes his owne soule, is the least part of his mischiefe; he commonly drawes vengeance vpon a thousand, either by the desert of his sinne, or by the infection. Who would not haue hoped, that the same God, which for ten righteous men would haue spared the fiue wicked Cities, should not haue beene content to drowne one sinne, in the obedience of so many righteous? But so venemous is sinne, (especially, when it lights among Gods people) that one dram of it is able to infect the whole masse of Israel.

Oh righteous people of Israel, that had but one *Achan*! How had their late circumcision cut away the vncleane foreskin of their disobedience? How had the blood of their Paschal Lambe scoured their soules from couetous desires? The world was well mended with them, since their stubborne murmurings in the Desart. Since the death of *Moses*, and the gouernment of *Ioshua*, I doe not find them in any disorder. After that the Law hath brought vs vnder the conduct of the true Iesus, our sinnes are more rare, and our liues are more conscionable. Whiles we are vnder the Law, we do not so keep it, as when wee are deliuered from it: our Christian freedome is more holy then our seruitude. Then haue the Sacraments of God their due effect, when their receit purgeth vs from our old sinnes; and makes our conuersation cleane and spirituall.

Little did *Ioshua* know, that there was any sacriledge committed by Israel: that sinne is not halfe cunning enough, that hath not learned secrecie: *Ioshua* was a vigilant Leader, yet some sinnes will escape him: Onely that eye which is euery where, findes vs out in our close wickednesse. It is no blame to authoritie, that some sinnes are secretly committed: The holiest congregation, or family, may be blemisht with some malefactors: it is iust blame, that open sinnes are not punished; wee shall wrong gouernment, if wee shall expect, the reach of it should be infinite. Hee therefore, which if he had knowne the offence, would haue sent vp prayers and teares to God, now sends

Spyes

Spyes for a further diſcouery of Ai; They turne, with newes of the weakneſſe of their aduerſaries: and (as contemning their paucity) perſwades *Ioſhua*, that a wing of Iſrael is enough to ouerſhadow this city of Ai. The Iſraelites were ſo fleſhed with their former victory, that now they thinke no wals or men can ſtand before them. Good ſucceſſe lifts vp the heart with too much confidence; and whiles it diſſwades men from doing their beſt, oft-times diſappoints them. With God, the meanes can neuer bee too weake; without him, neuer ſtrong enough.

It is not good to contemne an impotent enemy. In this ſecond battell the Iſraelites are beaten: It was not the fewneſſe of their aſſailants that ouerthrow them, but the ſin that lay lurking at home. If all the Hoſt of Iſrael had ſet vpon this poore village of Ai, they had beene all equally diſcomfited: the wedge of *Achan* did more fight againſt them, then all the ſwords of the Canaanites. The victories of God go not by ſtrength, but by innocence.

Doubtleſſe, theſe men of Ai inſulted in this foyle of Iſrael, and ſaid; Loe, theſe are the men, from whoſe preſence the waters of Iordan ran backe, now they runne as faſt away from ours: Theſe are they, before whom the wals of Iericho fell downe; now they are falne as faſt before vs; and all their neighbours tooke heart from this victory. Wherein I doubt not, but beſides the puniſhment of Iſraels ſinne, God intended the further obduration of the Canaanites: Like as ſome skilfull player loſes on purpoſe at the beginning of the game, to draw on the more abetments. The newes of their ouerthrow ſpred as farre as the fame of their ſpeed; and euery City of Canaan could ſay, Why not we as well as Ai?

But good *Ioſhua* that ſucceeded *Moſes*, no leſſe in the care of Gods glory, then in his gouernment, is much deiected with this euent. Hee rends his clothes, fals on his face, caſts duſt vpon his head, and (as if he had learned of his Maſter, how to expoſtulate with God) ſayes, *What wilt thou doe to thy mighty Name?*

That *Ioſhua* might ſee, God tooke no pleaſure to let the Iſraelites lye dead vpon the earth, before their enemies; himſelfe is taxed, for but lying all day, vpon his face, before the Arke. All his expoſtulations are anſwered in one word, *Get thee vp, Iſrael hath ſinned.* I do not heare God ſay, Lye ſtill, and mourne for the ſin of Iſrael. It is to no purpoſe to pray againſt puniſhment, while the ſinne continues. And though God loues to be ſued to; yet he holds our requeſts vnſeaſonable, till there bee care had of ſatisfaction. When we haue riſen, and redreſſed ſin, then may we fall downe for pardon.

Victory is in the free hand of God, to diſpoſe where hee will; and no man can maruell that the dice of Warre run euer with hazard, on both ſides: ſo as God needed not to haue giuen any other reaſon of this diſcomfiture of Iſrael, but his owne pleaſure: yet *Ioſhua* muſt now know, that Iſrael, which before preuailed for their faith, is beaten for their ſin. When we are croſſed in iuſt and holy quarrels, we may well thinke there is ſome ſecret euill vnrepented of, which God would puniſh in vs; which, though we ſee not, yet he ſo hates, that he will rather bee wanting to his owne cauſe, then not reuenge it. When we goe about any enterpriſe of God, it is good to ſee that our hearts be cleere from any pollution of ſin; and when wee are thwarted in our hopes, it is our beſt courſe to ranſack our ſelues, and to ſearch for ſome ſin hid from vs in our boſome, but open to the view of God.

The Oracle of God, which told him, a great offence was committed, yet reueales not the perſon: It had been as eaſie for him, to haue named the man, as the crime. Neither doth *Ioſhua* requeſt it; but refers that diſcouery to ſuch a meanes, as whereby the offender (finding himſelfe ſingled out by the lot) might bee moſt conuinced. *Achan* thought he might haue lyen as cloſe in all that throng of Iſrael, as the wedge of Gold lay in his Tent. The ſame hope of ſecreſie which moued him to ſinne, moued him to confidence in his ſinne: but now, when hee ſaw the lot fall vpon his Tribe, hee began to ſtart a little; when vpon his family, he began to change countenance: when vpon his houſhold, to tremble and feare; when vpon his perſon, to be vtterly confounded in himſelfe. Fooliſh men thinke to runne away with their priuie ſinnes; and

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ſay, Tuſh, no eye ſhall ſee me: but when they thinke themſelues ſafeſt, God puls them out with ſhame. The man that hath eſcaped iuſtice, and now is lying downe in death, would thinke; My ſhame ſhall neuer be diſcloſed: but, before Men and Angels ſhall he be brought on the ſcaffold, and find confuſion, as ſure as late.

What needed any other euidence, when God had accuſed *Achan?* Yet *Ioſhua* will haue the ſinne out of his mouth, in whoſe heart it was hatched; *My ſonne, I beſeech thee giue glory to God.* Whom God had conuinced as a malefactor, *Ioſhua* beſeeches as a ſon. Some hot ſpirit would haue ſaid; Thou wretched traitor, how haſt thou pilfred from thy God, and ſhed the blood of ſo many Iſraelites, and cauſed the Hoſt of Iſrael to ſhew their backes, with diſhonour to the Heathen? now ſhall we fetch this ſin out of thee with tortures; and plague thee with a condigne death. But like the Diſciple of him whoſe ſeruant he was, he meekely intreats that, which he might haue extorted by violence, (*My ſon, I beſeech thee.*) Sweetneſſe of compellation, is a great helpe towards the good entertainment of an admonition: roughneſſe and rigor, many times hardens thoſe hearts, which meekeneſſe would haue melted to repentance: whether we ſue, or conuince, or reproue, little good is gotten by bitterneſſe. Deteſtation of the ſin, may well ſtand with fauour to the perſon: and theſe two not diſtinguiſhed, cauſe great wrong, either in our charity, or iuſtice; for, either we vncharitably hate the creature of God, or vniuſtly affect the euill of men. Subiects are, as they are called, ſonnes to the Magiſtrate: All Iſrael was not onely of the family, but as of the loynes of *Ioſhua*; ſuch muſt be the corrections, ſuch the prouiſions of Gouernorus, as for their children; as againe, the obedience and loue of ſubiects muſt be filiall.

God had glorified himſelfe ſufficiently, in finding out the wickedneſſe of *Achan*; neither need he honour from men, much leſſe from ſinners; They can diſhonour him by their iniquities: but what recompence can they giue him for their wrongs? yet *Ioſhua* ſayes, *My ſonne, giue glory to God.* Iſrael ſhould now ſee, that the tongue of *Achan* did iuſtifie God in his lot. The confeſſion of our ſins doth no leſſe honour God, then his glory is blemiſhed by their commiſſion. Who would not be glad to redeeme the honour of his Redemer, with his owne ſhame?

The lot of God, and the mild words of *Ioſhua*, wonne *Achan* to accuſe himſelfe, ingenuouſly, impartially: a ſtorme perhaps would not haue done that, which a Sunſhine had done. If *Achan* had come in vncalled; and before any queſtion made, out of an honeſt remorſe, had brought in this ſacrilegious booty, and caſt himſelfe and it at the foot of *Ioſhua*; doubtleſſe, Iſrael had proſpered, and his ſinne had caried away pardon: now, he hath gotten thus much thanke, that he is not a deſperate ſinner. God will once wring from the conſcience of wicked men their owne inditements; They haue not more carefully hid their ſinne, then they ſhall one day freely proclaime their owne ſhame.

Achans confeſſion, though it were late, yet was it free and full: For he doth not onely acknowledge the act, but the ground of his ſinne; *I ſaw, and coueted, and tooke.* The eye betrayed the heart; and that, the hand; and now all conſpire in the offence. If wee liſt not to flatter our ſelues, this hath beene the order of our crimes. Euill is vniforme; and beginning at the ſenſes, takes the inmoſt fort of the ſoule, and then armes our own outward forces againſt vs; This ſhall once be the laſciuious mans ſong, I ſaw, and coueted, and tooke: This the theeues; this the Idolaters; this the gluttons & drunkards: All theſe receiue their death by the eye. But, oh fooliſh *Achan!* with what eyes didſt thou looke vpon that ſpoile, which thy fellowes ſaw and contemned? Why couldeſt thou not before, as well as now, ſee ſhame hid vnder that gay Babyloniſh garment? and an heape of ſtones couered with thoſe ſhekels of ſiluer? The ouer-prizing, and ouer-deſiring of theſe earthly things, caries vs into all miſchiefe; and hides from vs the ſight of Gods iudgements: whoſoeuer deſires the glory of metals, or of gay clothes, or honor, cannot be innocent.

Well might *Ioſhua* haue proceeded to the execution of him, whom God and his owne mouth accuſed: but as one that thought no euidence could be too ſtrong,

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in a caſe that was capitall; he ſends to ſee, whether there was as much truth in the confeſſion, as there was falſhood in the ſtealth. Magiſtrates and Iudges muſt pace ſlowly, and ſure, in the puniſhment of offenders. Preſumptions are not ground enough for the ſentence of death; no, not in ſome caſes the confeſſions of the guilty: It is no warrant for the Law to wrong a man, that he hath before wronged himſelfe. There is leſſe ill in ſparing an offender, then in puniſhing the innocent.

Who would not haue expected, ſince the confeſſion of *Achan* was ingenuous, and his pillage ſtill found entire, that his life ſhould haue beene pardoned? But here was; Confeſſe and die; he had beene too long ſicke of this diſeaſe, to be recouered. Had his confeſſion beene ſpeedy and free, it had ſaued him. How dangerous it is, to ſuffer ſin to lye fretting into the ſoule! which if it were waſht off betimes with our repentance; could not kill vs. In mortall offences, the courſe of humane iuſtice is not ſtayd by our penitence: It is well for our ſoules that we haue repented; but the lawes of men take not notice of our ſorrow. I know not whether the death, or the teares of a malefactor, be a better ſight: The cenſures of the Church are wip't off with weeping, not the penalties of lawes.

Neither is *Achan* alone called forth to death, but all his family, all his ſubſtance. The actor alone doth not ſmart with ſacriledge; all that concernes him, is enwrapped in the iudgement. Thoſe that defile their hands with holy goods, are enemies to their owne fleſh and blood. Gods firſt reuenges are ſo much the more fearefull, becauſe they muſt be exemplary.

Of the Gibeonites.

THe newes of Iſraels victory had flowne ouer all the Mountaines & Valleys of Canaan; and yet thoſe Heatheniſh Kings and people, are muſtered together againſt them. They might haue ſeene themſelues in Iericho and Ai; and haue well perceiued, it was not an arme of fleſh, that they muſt reſiſt; yet they gather their forces, and ſay, Tuſh; we ſhall ſpeed better. It is madneſſe in a man, not to be warned, but to run vpon the point of thoſe iudgments, wherewith he ſees others miſcary, and not to beleeue, till he cannot recouer. Our aſſent is purchaſed too late, when we haue ouerſtayed preuention; and truſt to that experience which wee cannot liue to redeeme.

Onely the Hiuites are wiſer then their fellowes, and will rather yeeld & liue. Their intelligence was not diuerſe from the reſt; all had equally heard of the miraculous conduct, and ſucceſſe of Iſrael: but their reſolution was diuerſe. As *Rahab* ſaued her Family, in the midſt of Iericho: ſo theſe foure cities preſerued themſelues, in the midſt of Canaan; and both of them, by beleeuing what God would doe. The efficacy of Gods maruellous workes, is not in the acts themſelues, but in our apprehenſion; ſome are ouercome with thoſe motiues, which others haue contemned for weake.

Had theſe Gibeonites ioyned with the forces of all their neighbours, they had periſhed in their common ſlaughter; If they had not gone away by themſelues, death had met them; It may haue more pleaſure, it cannot haue ſo much ſafety to follow the multitude. If examples may lead vs, the greateſt part ſhuts out God vpon earth, and is excluded from God elſewhere. Some few poore Hiuites yeeld to the Church of God, and eſcape the condemnation of the world. It is very like, their neighbors flouted at this baſe ſubmiſſion of the Gibeonites; and out of their termes of honour, ſcorned to beg life of an enemy, whiles they were out of the compaſſe of mercy: but when the bodies of theſe proud Iebuſites and Perizzites lay ſtrewed vpon the earth, and the Gibeonites ſuruiued; whether was more worthy of ſcorne and inſultation?

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If the Gibeonites had ſtayed till Iſrael had beſieged their Cities, their yeeldance had been fruitleſſe; now they make an early peace, and are preſerued. There is no wiſdome in ſtaying till a iudgement come home to vs; the only way to auoid it, is to meet it halfe way. There is the ſame remedy of warre and of danger: To prouoke an enemy in his owne borders, is the beſt ſtay of inuaſion; and to ſollicit God betimes in a manifeſt danger, is the beſt antidote for death.

I commend their wiſdome in ſeeking peace; I doe not commend their falſhood, in the manner of ſeeking it: who can looke for any better of Pagans? But as the faith of *Rahab* is ſo rewarded, that her lye is not puniſhed: ſo the fraud of theſe Gibeonites is not an equal match of their beliefe; ſince the name of the Lord God of Iſrael brought them to this ſuit of peace.

Nothing is found fitter to deceiue Gods people, then a counterfeit copy of age: Here are old ſacks, old bottles, old ſhooes, old garments, old bread. The Iſraelites that had worne one ſuit forty yeares, ſeemed new clad in compariſon of them. It is no new policie, that Satan would beguile vs with a vaine colour of antiquity, clothing falſhood in rags. Errors are neuer the elder, for their patching: Corruption can doe the ſame that time would doe: we may make age, as well as ſuffer it. Theſe Gibeonites did teare their bottles, and ſhooes, and clothes, and made them naught, that they might ſeeme old: ſo doe the falſe patrons of new errors. If we be caught with this Gibeonitiſh ſtratagem, it is a ſigne we haue not conſulted with God.

The ſentence of death was gone out againſt all the inhabitants of Canaan. Theſe Hiuites acknowledge the truth, and iudgements of God, and yet ſeeke to eſcape by a league with Iſrael. The generall denunciations of the vengeance of God, enwrap all ſinners; Yet may we not deſpaire of mercy. If the ſecret counſell of the Almightie had not deſigned theſe men to life, *Ioſhua* could not haue beene deceiued with their league. In the generality there is no hope: Let vs come in old rags of our vileneſſe, to the true *Ioſhua*, and make our truce with him; we may liue, yea, we ſhall liue. Some of the Iſraelites ſuſpect the fraud; and notwithſtanding all their old garments, and prouiſions, can ſay, *It may be thou dwelleſt amongſt vs.* If *Ioſhua* had continued this doubt, the Gibeonites had borne their bottles in vaine. In caſes and perſons vnknowne, it is ſafe not to be too credulous: Charity it ſelfe will allow ſuſpition, where wee haue ſeene no cauſe to truſt.

If theſe Hiuites had not put on new faces, with their old clothes, they had ſurely changed countenance, when they heard this argument of the Iſraelites, (*It may bee thou dwelleſt amongſt vs; how then can I make a league with thee?*) They had (perhaps) hoped, their ſubmiſſion would not haue been refuſed, whereſoeuer they had dwelt: but leſt, their neighbourhood might be a preiudice, they come diſguiſed; and now heare, that their neereneſſe of abode was an vnremoueable barre of peace. It was quarrell enough, that they were Canaanites; God had forbidden both the league, and the life of the natiue inhabitants. He that cals himſelfe the God of peace, proclaimes himſelfe the God of Hoſts: and not to fight where he hath commanded, is to breake the peace with God, whiles wee nouriſh it with men. Contention with brethren is not more hatefull to him then leagues with Idolaters. The condition that hee hath ſet to our peace is our poſſibility and power. That fals not within the poſſibility of our power, which we cannot doe lawfully.

What a ſmooth tale did theſe Gibeonites tell for themſelues? of the remoteneſſe of their Countrey; the motiues of their iourney; the conſultation of their Elders; the ageing of their prouiſions in the way: that it might ſeeme not onely ſafe, but deſerued on their parts, that they ſhould bee admitted to a peace, ſo farre ſought, and purchaſed with ſo much toyle, and importunity. Their clothes, and their tongues agreed together; and both diſagree from the truth. Deceit is euer lightly wrapped vp in plauſibilitie of words; as faire faces oft times hide much vnchaſtitie. But this guile ſped the better, becauſe it was clad with much plainneſſe: For who would haue ſuſpected, that clouted ſhooes, and ragged coats could haue couered ſo much ſubtiltie?

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The caſe ſeemed ſo cleare, that the Iſraelites thought it needleſſe to conſult with the mouth of the Lord. Their owne eyes and eares were called onely to counſell; and now their credulity hath drawne them into inconuenience.

There is no way to conuince the Gibeonitiſh pretences of antiquity, but to haue recourſe to the Oracle of God. Had this beene aduiſed with, none of theſe falſe rags had ſhamed the Church of God: whether in our practice, or iudgement, this direction cannot faile vs, whereas what we take vp on the words of men, proues euer either light, or falſe wares.

The facility of Iſrael had led them into a league, to an oath, for the ſafety of the Gibeonites: and now within three daies they find both their neighbourhood and deceit. Thoſe old ſhooes of theirs would eaſily hold to cary them backe to their home. The march of a great Army is eaſie: yet within three dayes the Iſraelites were before their Cities, *Ioſhua* might now haue taken aduantage of their owne words, to diſſolue his league, and haue ſaid; Ye are come from a farre Country, theſe Cities are neere; Theſe are not therefore the people, to whom we are ingaged by our promiſe, and oath: And if theſe Cities be yours, yet yee are not your ſelues. Ere-while, ye were ſtrangers; now ye are Hiuites borne, and dwelling in the midſt of Canaan: wee will therefore deſtroy theſe Cities neerehand, and doe you ſaue your people afarre off. It would ſeeme very queſtionable, Whether *Ioſhua* needed to hold himſelfe bound to this oath; for fraudulent conuentions oblige not; and Iſrael had put in a direct caueat of their vicinity: yet dare not *Ioſhua* and the Princes truſt to ſhifts, for the eluding their oath; but muſt faithfully performe, what they haue raſhly promiſed.

Ioſhuaes heart was cleare from any intention of a league with a Canaanite, when he gaue his oath to theſe diſguiſed ſtrangers: yet he durſt neither repeale it himſelfe, neither doe I heare him ſue to *Eleazar* the High-Prieſt, to diſpence with it; but takes himſelfe tied to the very ſtrict words of his oath; not to his owne purpoſe. His tongue had bound his heart and hands, ſo as neither might ſtirre; leſt while he was curious of fulfilling the will of God, he ſhould violate the oath of God. And if the Gibeonites had not knowne theſe holy bonds indiſſoluble, they neither had beene ſo importunate to obtaine their vow, nor durſt haue truſted it being obtained. If either diſpenſation with oathes, or equiuocation in oathes, had been knowne in the world, or at leaſt approued, theſe Gibeonites had not liued, and Iſraell had ſlaine them without ſinne: Either Iſrael wanted skill; or our reſeruers honeſty.

The multitude of Iſrael, when they came to the wals of theſe foure exempted Cities, itched to be at the ſpoile: Not out of a deſire to fulfill Gods commandement, but to enrich themſelues, would they haue falne vpon theſe Hiuites; They thought all loſt that fell beſides their fingers. The wealthy City of Iericho was firſt altogether interdicted them; the wals and houſes either fell, or muſt be burnt; the men and cattell killed; the goods and treaſure confiſcate to God. *Achans* booty ſhewes, that City was both rich, and proud: yet Iſrael might be no whit the better for them, carying away nothing but empty victory: and now foure other cities muſt be exempted from their pillage. Many an enuious look did Iſrael therefore caſt vpon theſe wals; and many bitter words did they caſt out againſt their Princes, the enemies of their gaine; whether for ſwearing, or for that they would not forſweare: But howſoeuer, the Princes might haue ſaid in a returne to their fraud; We ſwore indeed to you, but not the people: yet, if any Iſraelite had but pulled downe one ſtone from their wals, or ſhed one drop of Gibeonitiſh blood; he had no leſſe plagued all Iſrael for periury, then *Achan* had before plagued them for ſacriledge. The ſequell ſhewes how God would haue taken it: For, when three hundred yeeres after, *Saul* (perhaps forgetting the vow of his fore-fathers) ſlew ſome of theſe Gibeonites, although out of a wel-meant zeale; all Iſrael ſmarted for the fact, with a three yeers famine, and that in *Dauids* raigne: who receiued this Oracle from God; *It is for* Saul, *and for his bloody houſe; becauſe he ſlue the Gibeonites.* Neither could this wrong be expiated, but by the blood of *Sauls* ſeuen ſonnes, hanged vp at the very Court-gates of their father.

Ioshua and the Princes had promiſed them life, they promiſed them not liberty: no Couenant was paſt againſt their ſeruitude. It was iuſt therefore with the Rulers of Iſrael, to make ſlauery the price both of their liues, and their deceit. The Iſraelites had themſelues beene drudges, if the Gibeonites had not beguiled them, and liued. The old rags therefore wherewith they came diſguiſed, muſt now be their beſt ſuites, and their life muſt be toileſomely ſpent in hewing of wood, and drawing of water for all Iſrael. How deare is life to our nature, that men can be content to purchaſe it with ſeruitude? It is the wiſdome of Gods children to make good vſe of their ouer-ſights. The raſh oath of Iſrael proues their aduantage: Euen wicked men gaine by the outſide of good actions: Good men make a benefit of their ſinnes.

CONTEMPLATIONS VPON THE PRINCIPALL PASSAGES OF THE HOLY *HISTORY.*

The third Volume. *IN THREE BOOKES.*

By IOS. HALL, D. of Diuinity, and Deane of *Worcester.*

AT LONDON
Printed by IOHN BEALE and NATHANIEL BYTTER.
Ann. Dom. 1624.

CONTEMPLATIONS.

The ninth BOOKE.

CONTAINING

The Reſcue of Gibeon.
The Altar of the Reubenites.
Ehud *and* Eglon.
Jael *and* Ciſera.
Gideons *calling.*
Gideons *preparation and victory.*
The reuenge of Succoth *and* Penuel.
Abimelech's *vſurpation.*

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TO

THE RIGHT HONOVRABLE MY SINGVLAR GOOD LORD, SIR *THOMAS EGERTON* KNIGHT, *LORD* ELLESMERE, LORD CHANCELLOR OF ENGLAND, CHANCELLOR OF THE VNIVERSITIE OF OXFORD, THE SINCERE AND GRAVE ORACLE OF EQVITIE, THE GREAT AND SVRE FRIEND OF THE CHVRCH, THE SANCTVARY OF THE CLERGIE, THE BOVNTIFVLL ENCOVRAGER OF LEARNING:

I. H.

With Thankfull Acknowledgement OF GODS BLESSING VPON THIS STATE, IN SO WORTHY AN INSTRVMENT, AND HVMBLE PRAYERS FOR HIS HAPPY CONTINVANCE, DEDICATES THIS POORE AND VNWORTHY PART OF HIS LABOVRS.

CONTEMPLATIONS.
THE NINTH BOOKE.

The Reſcue of GIBEON.

THE life of the Gibeonites muſt coſt them ſeruitude from Iſrael, and danger from their neighbours: if *Ioſhua* will but ſit ſtill, the deceit of the Gibeonites ſhall be reuenged by his enemies. Fiue Kings are vp in Armes againſt them, and are ready to pay their fraud with violence. What ſhould theſe poore men doe? If they make not their peace, they die by ſtrangers; if they doe make their peace with Forrainers, they muſt dye by Neighbours. There is no courſe that threatens not ſome danger: Wee haue ſped well, if our choice hath light vpon the eaſieſt inconuenience.

If theſe Hiuites haue ſinned againſt God, againſt Iſrael, yet what haue they done to their Neighbours? I heare of no trechery, no ſecret information, no attempt. I ſee no ſinne but their league with Iſrael, and their life: yet (for ought wee finde) they were free-men, no way either obliged, or obnoxious. As Satan, ſo wicked men, cannot abide to loſe any of their community: If a Conuert come home, the Angels welcome him with Songs, the Diuels follow him with vprore and fury, his old Partners, with ſcornes and obliquie.

I finde theſe Neighbour Princes halfe dead with feare, and yet they can finde time to be ſicke of enuy. Malice in a wicked heart, is the king of Paſſions: all other vaile and bow when it comes in place; euen their owne life was not ſo deare to them as reuenge. Who would not rather haue lookt, that theſe Kings ſhould haue tried to haue followed the coppy of this League? Or if their fingers did itch to fight, why did they not rather thinke of a defenſiue warre againſt Iſrael, then an offenſiue againſt the Gibeonites? *Gibeon* was ſtrong, and would not be wonne without bloud; yet theſe Amorites, which at their beſt were too weake for Iſrael, would ſpend their forces before hand on their Neighbours. Here was a ſtrong hatred in weake breſts: they feared, and yet began to fight; they feared Iſrael, yet began to fight with *Gibeon*. If they had ſate ſtil, their deſtruction had not been ſo ſudden: the malice of the wicked, haſtens the paſe of their owne iudgement. No rod is ſo fit for a miſchieuous man as his owne.

Gibeon, and theſe other Cities of the Hiuites, had no King: and none yeelded and eſcaped but they. Their elders conſulted before for their League; neither is there any challenge ſent to the King, but to the City: And now the fiue Kings of the Amorites haue vniuſtly compacted againſt them. Soueraignetie abuſed, is a great ſpurre to outrage: the conceit of authority in great perſons, many times lies in the way of their owne ſafety, whiles it will not let them ſtoope to the ordinary courſes of inferiours. Hence it is, that heauen is peopled with ſo few Great-ones: hence it is, that true contentment ſeldome dwels high; whiles meaner men of humble ſpirits, enioy both earth and heauen.

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Was it not miracle enough that God did braine their Aduerſaries from heauen, but that the Sun and Moone muſt ſtand ſtill in heauen? Is it not enough that the Amorites flie, but that the greateſt Planets of heauen muſt ſtay their own courſe, to witneſſe and wonder at the diſcomfiture? For him which gaue them both being and motion, to bid them ſtand ſtill, it ſeemes no difficultie, although the rareneſſe would deſerue admiration: but for a man to command the chiefe Starres of heauen, (by whoſe influence he liueth) as the Centurion would doe his ſeruant; Sunne, ſtay in Gibeon, and Moone ſtand ſtill in Aialon, it is more then a wonder. It was not *Ioſhua*, but his faith that did this; not by way of precept, but of praier, If I may not ſay, that the requeſt of a faithfull man (as wee ſay of the great commands. Gods glory was that which *Ioſhua* aimed at: he knew that all the world muſt needs be witneſſes of that which the Eye of the world ſtood ſtill to ſee. Had he reſpected but the ſlaughter of the Amorites, he knew the Haile-ſtones could doe that alone; the Sunne needed not ſtand ſtill to direct that cloud to perſecute them; but the glory of the ſlaughter was ſought by *Ioſhua*, that he might ſend that vp, whence thoſe Haile-ſtones and that victory came: All the Earth might ſee the Sunne and Moone; all could not ſee the Cloud of Haile, which becauſe of that heauy burden flew but low. That all Nations might know, the ſame hand commands both in Earth, in the Clouds, in Heauen, *Ioſhua* now praies, that he which diſheartned his enemies vpon earth, and ſmote them from the cloud, would ſtay the Sunne and Moone in Heauen. God neuer got himſelfe ſo much honour by one dayes worke amongſt the Heathen; and when was it more fit then now, when fiue Heathen Kings are banded againſt him?

The Sun and the Moone were the ordinary gods of the world: and who would not but thinke, that their ſtanding ſtill but one houre, ſhould be the ruine of Nature? And now all Nations ſhall well ſee, that there is an higher then their higheſt, that their gods are but ſeruants to the god whom themſelues ſhould ſerue, at whoſe pleaſure both they and Nature ſhall ſtand at once. If that God which meant to work this miracle, had not raiſed vp his thoughts to deſire it, it had beene a blameable preſumption, which now is a faith worthy of admiration. To deſire a miracle without cauſe, is a tempting of God. O powerfull God that can effect this! O power of faith that can obtain it! What is there that God cannot doe? and what is there which God can doe, that faith cannot doe?

The Altar of the Reubenites.

Reuben and *Gad* were the firſt that had an inheritance aſſigned them: yet they muſt enioy it laſt: So it falls out oft in the heauenly Canaan, the firſt in title are the laſt in poſſeſſion. They had their lot aſſigned them beyond Iordan, which though it were allotted them in peace, muſt be purchaſed with their warre: that muſt be done for their brethren, which needed not be done for themſelues: they muſt yet ſtill fight, and fight formoſt, that as they had the firſt patrimony, they might endure the firſt encounter. I doe not heare them ſay, This is our ſhare, let vs ſit downe and enioy it quietly, fight who will for the reſt: but

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ſo

ſo much vncertaintie: but this God, that diſcharges his Ordinance from heauen, directs euery ſhot to an head, and can as eaſily kill as ſhoot. It is a fearefull thing to fall into the hands of the liuing God: he hath more waies of vengeance, then he hath creatures. The ſame heauen that ſent forth water to the old world, fire to the Sodomites, Lightning and Thunder-bolts to the Egyptians, ſends out haileſtones to the Amorites. It is a good care how we may not anger God; it is a vaine ſtudy how we may flie from his iudgements, when we haue angered him; if we could runne out of the world, euen there ſhall we finde his reuenges farre greater.

Was it not miracle enough that God did braine their Aduerſaries from heauen, but that the Sun and Moone muſt ſtand ſtill in heauen? Is it not enough that the Amorites flie, but that the greateſt Planets of heauen muſt ſtay their own courſe, to witneſſe and wonder at the diſcomfiture? For him which gaue them both being and motion, to bid them ſtand ſtill, it ſeemes no difficultie, although the rareneſſe would deſerue admiration: but for a man to command the chiefe Starres of heauen, (by whoſe influence he liueth) as the Centurion would doe his ſeruant; Sunne, ſtay in Gibeon, and Moone ſtand ſtill in Aialon, it is more then a wonder. It was not *Ioſhua*, but his faith that did this; not by way of precept, but of praier, If I may not ſay, that the requeſt of a faithfull man (as wee ſay of the great commands. Gods glory was that which *Ioſhua* aimed at: he knew that all the world muſt needs be witneſſes of that which the Eye of the world ſtood ſtill to ſee. Had he reſpected but the ſlaughter of the Amorites, he knew the Haile-ſtones could doe that alone; the Sunne needed not ſtand ſtill to direct that cloud to perſecute them; but the glory of the ſlaughter was ſought by *Ioſhua*, that he might ſend that vp, whence thoſe Haile-ſtones and that victory came: All the Earth might ſee the Sunne and Moone; all could not ſee the Cloud of Haile, which becauſe of that heauy burden flew but low. That all Nations might know, the ſame hand commands both in Earth, in the Clouds, in Heauen, *Ioſhua* now praies, that he which diſheartned his enemies vpon earth, and ſmote them from the cloud, would ſtay the Sunne and Moone in Heauen. God neuer got himſelfe ſo much honour by one dayes worke amongſt the Heathen; and when was it more fit then now, when fiue Heathen Kings are banded againſt him?

The Sun and the Moone were the ordinary gods of the world: and who would not but thinke, that their ſtanding ſtill but one houre, ſhould be the ruine of Nature? And now all Nations ſhall well ſee, that there is an higher then their higheſt, that their gods are but ſeruants to the god whom themſelues ſhould ſerue, at whoſe pleaſure both they and Nature ſhall ſtand at once. If that God which meant to work this miracle, had not raiſed vp his thoughts to deſire it, it had beene a blameable preſumption, which now is a faith worthy of admiration. To deſire a miracle without cauſe, is a tempting of God. O powerfull God that can effect this! O power of faith that can obtain it! What is there that God cannot doe? and what is there which God can doe, that faith cannot doe?

The Altar of the Reubenites.

Reuben and *Gad* were the firſt that had an inheritance aſſigned them: yet they muſt enioy it laſt: So it falls out oft in the heauenly Canaan, the firſt in title are the laſt in poſſeſſion. They had their lot aſſigned them beyond Iordan, which though it were allotted them in peace, muſt be purchaſed with their warre: that muſt be done for their brethren, which needed not be done for themſelues: they muſt yet ſtill fight, and fight formoſt, that as they had the firſt patrimony, they might endure the firſt encounter. I doe not heare them ſay, This is our ſhare, let vs ſit downe and enioy it quietly, fight who will for the reſt: but

but when they knew their owne portion, they leaue wiues and children to take possession, and march armed before their brethren, till they had conquered all Canaan. Whether should we more commend their courage, or their charity? Others were moued to fight with hope, they only with loue: they could not win more, they might lose themselues; yet they will fight, both for that they had something, and that their brethren might haue. Thankfulnesse and loue can doe more with Gods children, then desire to merit, or necessity: No true Israelite can (if he might chuse) abide to sit still beyond Iordan, when all his brethren are in the field. Now when all this warre of God was ended, and all Canaan is both won and diuided, they returne to their owne; yet not till they were dismissed by *Ioshua*: all the sweet attractiues of their priuate loue cannot hasten their pace. If heauen be neuer so sweet to vs, yet may we not runne from this earthen warfare, till our great Captaine shall please to discharge vs. If these Reubenites had departed sooner, they had been recalled, if not as cowards, surely as fugitiues; now they are sent backe with victory and blessing. How safe and happy it is to attend both the call and the dispatch of God!

Being returned in peace to their home, their first care is, not for Trophees, nor for houses, but for an Altar to God; an Altar, not for sacrifice, which had been abominable, but for a memoriall what God they serued. The first care of true Israelites, must be the safety of Religion; the world, as it is inferiour in worth, so must it be in respect: hee neuer knew God aright, that can abide any competition with his Maker.

The rest of the Tribes no sooner heare newes of their new Altar, but they gather to Shiloh, to fight against them: they had scarce breathed from the Canaanitish war, & now they will goe fight with their brethren: if their brethren will (as they suspected) turne Idolaters, they cannot hold them any other then Canaanites. The Reubenites and their fellowes had newly setled the rest of Israel in their possessions, and now ere they can be warme in their seats, Israel is vp in Armes to thrust them out of their own: The hatred of their suspected Idolatry, makes them forget either their blood, or their benefits. Israel sayes, These men were the first in our battels, and shall be the first in our reuenge: they fought well for vs; we will try how they can fight for themselues. What if they were our Champions? Their reuolt from God hath lost them the thank of their former labours; their Idolatry shall make them of brethren, aduersaries; their owne bloud shall giue handsell to their new Altar. O noble and religious zeale of Israel! Who would thinke these men the sonnes of them that danced about the molten Calfe? That consecrated an Altar to that Idoll? Now they are ready to die or kill, rather then endure an Altar without an Idoll. Euery ouerture in matter of Religion, is worthy of suspition, worthy of our speedy opposition: God looks for an early redresse of the first beginnings of impiety. As in treasons or mutinies, wise States-men find it safest to kill the serpent in the egge; so in motions of spiritual alteration, one spoonefull of water will quench that fire at the first, which afterwards whole buckets cannot abate.

Yet doe not these zealous Israelites run rashly and furiously vpon their brethren, nor say, What need we expostulate? The fact is cleare: what care we for words, when we see their Altar? What can this meane, but either seruice to a false god, or diuision in the seruice of the true? There can be no excuse for so manifest a crime; why doe we not rather think of punishment, then satisfaction? But they send ere they go, and consult ere they execute. *Phineas* the sonne of *Eleazar* the Priest, and ten Princes (for euery Tribe one) are addressed both to inquire, and dissuade; to inquire of the purpose of the fact; to diswade from that which they imagined was purposed. Wisedome is a good guide to zeale, and onely can keepe it from running out into fury: If discretion doe not hold in the reynes, good intentions will both breake their own necks, and the ryders: yea, which is strange, without this, the zeale of God may lead vs from God.

Not onely wisedome, but charity moued them to this message. For, grant they had

had been guilty, must they perish vnwarned? Peaceable meanes must first be vsed to recall them, ere violence be sent to persecute them. The old rule of Israel hath been, still to inquire of *Abel*; No good Shepheard sends his dog to pull out the throat of his strayed sheepe, but rather fetches it on his shoulders to the fold: Sudden cruelty stands not with Religion: He which will not himselfe breake the bruised reede, how will he allow vs, either to bruise the whole, or to breake the bruised, or to burne the broken?

Neither yet was here more charity in sending, then vncharitablenesse in the misconstruction. They begin with a challenge; and charge their brethren deeply with transgression, apostasie, rebellion. I know not how two contrary qualities fall into loue; it is not naturally suspicious, and yet many times suggests iealous feares of those we affect. If these Israelites had not loued their brethren, they would neuer haue sent so far to restraine them; they had neuer offered them part of their owne patrimony: if they had not beene excessiuely iealous, they had not censured a doubtfull action so sharply. They met at Shilo, where the Tabernacle was; but if they had consulted with the Arke of God, they had saued both this labour, & this challenge: This case seemed so plaine, that they thought aduice needles: Their inconsiderateness therefore brands their brethren with crimes whereof they were innocent; and makes themselues the onely offenders. In cases which are doubtfull and vncertaine, it is safe either to suspend the iudgement, or to passe it in fauour; otherwise, a plaine breach of charity in vs, shall be worse then a questionable breach of iustice in another.

Yet this little gleame of their vncharitable loue began at themselues; if they had not feared their owne iudgements in the offence of *Reuben*, I know not whether they had been so vehement: The fearefull reuenges of their brethrens sinne are still in their eye. The wickednesse of *Peor* stretched not so far as the plague; Achan sinned, and Israel was beaten: therefore by iust induction, they argue (Yee rebell to day against the Lord, to morrow will the Lord be wroth with all the Congregation.) They still tremble at the vengeance passed; and finde it time to preuent their owne punishment, in punishing their brethren. Gods proceedings haue then their right vse, when they are both carefully remembred, and made patterns of what he may doe.

Had these Reubenites been as hot in their answere, as the Israelites were in their charge, here had growne a bloudy war out of mispriſion: But now their answere is milde and moderate, and such as well shewed, that though they were further from the Arke, yet no lesse neere to God. They thought in themselues, This act of ours, though it were well meant by vs, yet might well be by interpretation scandalous; it is reason our mildnesse should giue satisfaction for that offence, which we haue not preuented. Hereupon, their answere was as pleasing, as their act was dangerous. Euen in those actions whereby an offence may be occasioned (though not giuen) charity bindes vs to cleare both our owne name, and the conscience of others.

Little did the Israelites looke for so good a ground of an action so suspicious; An Altar without a sacrifice? An Altar and no Tabernacle? An Altar without a precept, and yet not against God? It is not safe to measure all mens actions by our owne conceit, but rather to thinke there may be a further drift and warrant of their act, then we can attaine to see.

By that time the Reubenites haue commented vpon their owne worke, it appeares as iustifiable, as before offensiue. What wisedome and religion is found in that Altar, which before shewed nothing but Idolatry? This discourse of theirs is full both of reason and piety; We are seuered by the riuer Iordan from the other Tribes; perhaps hereafter, our choyce may exclude vs from Israel Posterity may peraduenture say, Iordan is the bounds of all natural Israelites; the streams wherof neuer gaue way to those beyond the Riuer: If they had beene ours, either in bloud or religion, they would not haue beene sequestred in habitation. Doubtlesse therefore these men are the off-spring of some Strangers, which by vicinity of abode, haue gotten some tincture of our language, manners, religion; What haue we to doe with them, what haue they to doe with

with the Tabernacle of God? Sith therefore we may not either remoue Gods Alter to vs, or remoue our Patrimony to the Altar; the Patterne of the Altar ſhall goe with vs, not for ſacrifice, but for memoriall; that both the poſterity of the other Iſraelites may know, we are no leſſe deriued from them, then this Altar from theirs; and that our poſterity may know, they pertaine to that Altar, whereof this is the reſemblance. There was no danger of the preſent; but poſterity might both offer and receiue preiudice, if this Monument were not. It is a wiſe and holy care to preuent the dangers of enſuing times, and to ſettle religion vpon the ſucceeding generations. As we affect to leaue a perpetuity of our bodily iſſue, ſo much more to traduce piety with them. Doe wee not ſee good husbands ſet and plant thoſe trees, whereof their grand-children ſhall receiue the firſt fruit, and ſhade? Why are wee leſſe thrifty in leauing true religion intire to our childrens children?

Ehvd *and* Eglon.

As euery man is guilty of his owne ſorrow, theſe Iſaelites bred miſchiefe to themſelues: It was their mercy that plagued them with thoſe Canaanites, which their obedience ſhould haue rooted out. If fooliſh pitty be a more humane ſinne, yet it is no leſſe dangerous then cruelty: Cruelty kils others, vniuſt pitty kils our ſelues. They had been Lords alone of the promiſed Land, if their commiſeration had not ouer-ſwayed their iuſtice; and now their enemies are too cruell to them (in the iuſt reuenge of God) becauſe they were too mercifull. That God, which in his reuealed will had commanded all the Canaanites to the ſlaughter, yet ſecretly giues ouer Iſrael to a toleration of ſome Canaanites for their owne puniſhment. Hee hath bidden vs cleanſe our hearts of all our corruptions: yet hee will permit ſome of theſe thornes ſtill in our ſides, for exerciſe, for humiliation. If we could lay violent hands vpon our ſinnes, our ſoules ſhould haue peace; now our indulgence coſts vs many ſtripes, and many teares: what a continued circle is here of ſinnes, iudgements; repentance, deliuerances? The conuerſation with Idolaters, taints them with ſinne; their ſinne drawes on iudgements; the ſmart of the iudgement moues them to repentance; vpon their repentance followes ſpeedy deliuerance, vpon their peace and deliuerance they ſinne againe.

Othniel, *Calebs* nephew, had reſcued them from Idolatry and ſeruitude: his life, and their innocence and peace ended together. How powerfull the preſence of one good man is in a Church or State, is beſt found in his loſſe.

A man that is at once eminent in place and goodneſſe, is like a ſtake in a hedge; pull that vp, and all the reſt are but looſe and rotten ſticks, eaſily remoued: or like the piller of a vaulted roofe, which either ſupports, or ruines the building. Who would not thinke Idolatry an abſurd and vnnaturall ſinne? which as it hath the feweſt inducements, ſo had alſo the moſt direct inhibitions from God; and yet after all theſe warnings, Iſrael falls into it againe: Neither affliction nor repentance can ſecure an Iſraelite from redoubling the worſt ſinne, if he be left to his owne frailty. It is no cenſuring of the truth of our preſent ſorrow, by the euent of a following miſcarriage; The former cryes of Iſrael to God were vnfained, yet their preſent wickedneſſe is abominable: Let him that thinkes he ſtands, take heed leſt he fall.

No ſooner had he ſaid (Iſrael had reſt) but he addes, They committed wickedneſſe: The ſecurity of any people is the cauſe of their corruption; ſtanding waters ſoone grow noyſome. Whiles they were exerciſed with warre, how ſcrupulous were they of the leaſt intimation of Idolatry? the newes of a bare Altar beyond Iordan, drew them together for a reuenge; now they are at peace with their enemies, they are at variance with

with God. It is both hard and happy not to be the worſe with liberty; The ſendentary life is moſt ſubiect to diſeaſes.

Rather then Iſrael ſhall want a ſcourge for their ſinne, God himſelfe ſhall raiſe them vp an enemy: *Moab* had no quarrell but his owne ambition: but God meant by the ambition of the one part, to puniſh the Idolatry of the other; his iuſtice can make one ſinne the executioner of another, whiles neitheir ſhall look for any other meaſure from him, but iudgement: The euill of the City is ſo his, that the inſtrument is not guiltleſſe. Before, God had ſtirred vp the King of Syria againſt Iſrael; now, the King of Moab; afterwards, the King of Canaan: Hee hath more variety of iudgements, then there can be offences; if we haue once made him our aduerſary, he ſhall be ſure to make vs aduerſaries enow; which ſhall reuenge his quarrell, whiles they proſecute their owne.

Euen thoſe were Idolaters, by whoſe hands God plagued the Idolatries of Iſrael. In Moab, the ſame wickedneſſe proſpers, which in Gods own people is puniſhed: the iuſtice of the Almighty can leaſt brooke euill in his own; the ſame heathen which prouoked Iſrael to ſinne, ſhall ſcourge them for ſinning. Our very profeſſion hurts vs, if we be not innocent.

No leſſe then eighteene yeeres did the rod of *Moab* reſt vpon the inheritance of God: Iſrael ſeemes as borne to ſeruitude; they came from their bondage in the Land of Egypt, to ſerue in the Land of Promiſe: They had neglected God, now they are neglected of God; their ſinnes haue made them ſeruants, whom the choyce of God had made free, yea, his firſt borne. Worthy are they to ſerue thoſe men, whoſe falſe gods they had ſerued; and to ſerue them alwaies in thraldome, whom they haue once ſerued in Idolatry. Wee may not meaſure the continuance of puniſhment, by the time of the commiſſion of ſinne, one minutes ſinne deſerues a torment beyond all time.

Doubtleſſe, Iſrael was not ſo inſenſible of their owne miſery, as not to complaine ſooner then the end of eighteen yeers: The firſt houre they ſighed for themſelues, but now they cried vnto God. The very purpoſe of affliction is to make vs importunate: He that heares the ſecret murmurs of our griefe, yet will not ſeeme to heare vs, till our cries be loud and ſtrong. God ſees it beſt to let the penitent dwell for the time vnder their ſorrowes; he ſees vs ſinking all the while, yet he lets vs alone, til we be at the bottome: and when once we can ſay, *Out of the depths haue I cried to thee*, inſtantly followes, *The Lord heard me*. A vehement ſuter cannot but be heard of God, whatſoeuer hee askes. If our prayers want ſucceſſe, they want heart: their bleſſing is according to their vigour. Wee liue in bondage to theſe ſpirituall Moabites, our owne corruptions. It diſcontents vs: but where are our ſtrong cries vnto the God of heauen? where are our teares? If we could paſſionately bemoane our ſelues to him, how ſoone ſhould wee bee more then conquerours? Some good motions wee haue to ſend vp to him, but they faint in the way. We may call long enough, if wee cry not to him.

The ſame hand that raiſed vp *Eglon* againſt Iſrael, raiſed vp alſo *Ehud* for Iſrael, againſt *Eglon*: When that Tyrant hath reuenged God of his people, God will reuenge his people of him. It is no priuiledge to be an inſtrument of Gods vengeance by euill meanes. Though *Eglon* were an vſurper, yet had *Ehud* been a Traytor, if God had not ſent him: it is onely in the power him that makes Kings, when they are once ſettled, to depoſe them. It is no more poſſible for our moderne butchers of Princes, to ſhew they are imployed by God, then to eſcape the reuenge of God in offering to doe this violence, not being imployed.

What a ſtrange choyce doth God make of an Executioner? A man ſhut of his right hand; either he had but one hand, or vſed but one, and that the worſe, and more vnready: Who would not haue thought both hands too little for ſuch a worke, or, if either might haue been ſpared, how much rather the left? God ſeeth not as man ſeeth: It is the ordinary wont of the Almighty, to make choyce of the vnlikelieſt meanes.

The instruments of God must not be measured by their owne power, or aptitude, but by the will of the Agent: Though *Ehud* had no hands, he that imployed him, had enabled him to this slaughter. In humane things, it is good to looke to the meanes; in diuine, to the worker; No meanes are to be contemned that God will vse; no meanes to be trusted that man will vse without him.

It is good to be suspicious where is least shew of danger, and most appearance of fauour. This left-handed man comes with a present in his hand, but a dagger vnder his skirt. The Tyrant, besides seruice, lookt for gifts; and now receiues death in his bribe: Neither God nor men doe alwaies giue where they loue. How oft doth God giue extraordinary illumination, power of miracles, besides wealth and honour, where he hates? So doe men too oft accompany their curses with presents; either least an enemy should hurt vs, or that we may hurt them. The intention is the fauour in gifts, and not the substance.

Ehuds faith supplies the want of his hand: Where God intends successe, hee lifts vp the heart with resolutions of courage and contempt of danger. What indifferent beholder of this proiect would not haue condemned it, as vnlikely to speed; To see a maimed man goe alone to a great King, in the middest of all his troupes; to single him out from all witnesses; to set vpon him with one hand in his owne Parlor, where his Courtiers might haue heard the least exclamation, and haue comne in, if not to the rescue, yet to the reuenge? Euery circumstance is full of improbabilities: Faith euermore ouer-lookes the difficulties of the way, and bends her eyes onely to the certainty of the end. In this intestine slaughter of our tyrannicall corruptions, when we cast our eyes vpon our selues, wee might well despaire: Alasse, what can our left hands doe against these spirituall wickednesses? But when wee see who hath both commanded, and vndertaken to prosper these Holy designes, how can we misdoubt the successe? *I can doe all things through him that strengthens mee.*

When *Ehud* hath obtayned the conuenient secrecy both of the weapon and place; now with a confident forehead hee approches the Tyrant, and salutes him, with a true and awfull preface to so important an act: *I haue a message* to thee from God. Euen *Ehuds* ponyard was Gods message; not onely the vocall admonitions, but also the reall iudgements of God, are his errands to the world. He speakes to vs in raine and waters, in sicknesses aud famine, in vnseasonable times and inundations: These are the secondary messages of God; if we will not heare the first, we must heare these to our cost.

I cannot but wonder at the deuout reuerence of this Heathen Prince: hee sate in his Chaire of State; the vnweildinesse of his fat body was such, that hee could not rise with readinesse & ease; yet no sooner doth he heare newes of a message from God, but he rises vp from his Throne, and reuerently attends the tenor thereof: Though hee had no superiour to controll him, yet he cannot abide to be vnmannerly in the businesse of God.

This man was an Idolater, a Tyrant: yet what outward respects doth hee giue to the true God? Eternall ceremonies of piety, and complements of deuotion, may well be found with falshood in Religion. They are a good shadow of truth where it is: but where it is not, they are the very body of hypocrasie. Hee that had risen vp in Armes against Gods people, and the true worship of God, now rises vp in reuerence to his name. God would haue liked well to haue had lesse of his courtesie, more of his obedience.

He lookt to haue heard the message with his eares, & he feels it in his guts; so sharpe a message, that it pierced the body, and let out the soule through that vnclean passage: neither did it admit of any answere, but silence and death. In that part had he offended by pampering it, and making it his god; and now his bane findes the same way with his sinne.

This one hard and cold morsell, which hee cannot digest, paies for all those glut-

gluttonous delicates, whereof he had formerly ſurfeted. It is the manner of God, to take fearefull reuenges of the profeſſed enemies of his Church.

It is a maruell, that neither any noyſe in his dying, nor the fall of ſo groſſe a body, called in ſome of his attendants: But that God which hath intended to bring about any deſigne, diſpoſes of all circumſtances to his owne purpoſe. If *Ehud* had not come forth with a calme and ſetled countenance, and ſhut the dores after him, all his proiect had been in the duſt. What had it been better that the King of *Moab* was ſlaine, if Iſrael had neither had a meſſenger to informe, nor a Captaine to guide them? Now he departs peaceably, and blowes a Trumpet in Mount *Ephraim*, gathers Iſrael, and fals vpon the body of *Moab*, as well as he had done vpon the head, and procures freedome to his people. He that would vndertake great enterpriſes, had need of wiſdome, and courage; wiſedome to contriue, and courage to execute; wiſedome to guide his courage, and courage to ſecond his wiſedome: both which, if they meet with a good cauſe, cannot but ſucceed.

IAEL and SISERA.

IT is no wonder if they, who ere foure-ſcore daies after the Law deliuered, fell to Idolatry alone, now after foure-ſcore yeers ſince the Law reſtored, fell to Idolatry among the Canaanites. Peace could in a ſhorter time worke looſeneſſe in any people. And if forty yeeres after *Othniels* deliuerance, they relapſed, what maruell is it that in twiſe forty after *Ehud*, they thus miſcarried? What are they the better to haue killed *Eglon* the King of *Moab*, if the Idolatry of *Moab* haue killed them? The ſinne of *Moab* ſhall be found a worſe Tyrant then thir *Eglon*. Iſrael is for euery market; they ſold themſelues to Idolatry; God ſels them to the Canaanites; it is no maruell they are ſlaues, if they will be Idolaters. After their longeſt intermiſſion, they haue now the ſoreſt bondage. None of their Tyrants were ſo potent as *Iabin* with his nine hundred Chariots of yron. The longer the reckoning is deferred, the greater is the ſumme: God prouides on purpoſe mighty Aduerſaries for his Church, that their humiliation may be the greater in ſuſtayning, and his glory may be greater in deliuerance.

I do not finde any Prophet in Iſrael during their ſinne; but ſo ſoone as I heare newes of their repentance, mention is made of a Propheteſſe, and Iudge of Iſrael. There is no better ſigne of Gods reconciliation, then the ſending of his holy meſſengers to any people: He is not vtterly faln out with thoſe whom he bleſſes with prophecy. Whom yet doe I ſee raiſed to this honour? Not any of the Princes of Iſrael; not *Barac* the Captaine; not *Lapidoth* the husband; but a woman, for the honour of her ſex; a wife, for the honour of wedlocke: *Debora*, the wife of *Lapidoth*.

He that had choyce of all the millions of Iſrael, culs out two weake women, to deliuer his people; *Deborah* ſhall iudge, *Iael*, ſhall execute. All the Palaces of Iſrael muſt yeeld to the Palme-tree of *Deborah*; The weakneſſe of the inſtruments, redounds to the greater honour of the Workman. Who ſhall aske God any reaſon of his elections, but his own pleaſure? *Deborah* was to ſentence, not to ſtrike; to command, not to execute: This act is maſculine, fit for ſome Captaine of Iſrael: She was the Head of Iſrael, it was meet ſome other ſhould be the hand: it is an imperfect and titular gouernment, where there is a cõmanding power, without correction, without execution. The meſſage of *Deborah* findes out *Barac* the ſonne of *Abinoam*, in his obſcure ſecrecy, and cals him from a corner of Nepthali, to the honour of this exploit. He is ſent for, not to get the victory, but to take it; not to ouercome, but to kill; to purſue, & not to beat *Siſera*. Who could not haue done this worke, whereto not much courage, no skill belonged? Yet euen for this, will God haue an inſtrument of his owne choice: It

is most fit that God should serue himselfe where he list, of his owne; neither is it to be inquired, whom we thinke meet for any employment, but whom God hath called.

Deborah had been no Propheteſſe, if ſhe durſt haue ſent in her owne name; Her meſſage is from him that ſent her ſelfe, *Hath not the Lord God of Iſrael commanded?* *Barac* anſwere is faithfull, though conditionate; and doth not ſo much intend a refuſall to goe without her, as a neceſſary bond of her preſence with him. Who can blame him that he would haue a Propheteſſe in his company? If the man had not been as holy as valiant, he would not haue wiſhed ſuch ſociety. How many think it a perpetuall bondage to haue a Prophet of God at their elbow? God had neuer ſent for him ſo farre, if he could haue bin content to goe vp without *Deborah*; He knew that there was both a bleſſing, and incouragement in that preſence; It is not putting any truſt in the ſucceſſe of thoſe men, that neglect the meſſengers of God.

To preſcribe that to others, which we draw backe from doing our ſelues, is an argument of hollowneſſe and falſity: *Barac* ſhall ſee that *Deborah* doth not offer him that cup, whereof ſhe dare not begin; without regard of her ſex ſhe marches with him to Mount Tabor, and reioyces to be ſeene of the tenne thouſand of Iſrael. With what ſcorne did *Siſera* looke at the gleanings of Iſrael? How vnequall did this match ſeeme of ten thouſand Iſraelites againſt his three hundred thouſand foot, ten thouſand horſe, nine hundred charets of yron? And now in a brauery, he cals for his troupes, and meanes to kill this handfull of Iſrael with the very ſight of his picked chariots; and only feared, it would be no victory to cut the throats of ſo few. The faith of *Deborah* and *Barac* was not appalled with this world of Aduerſaries, which from mount Tabor they ſaw hiding all the Valley below them; they knew whom they had beleeued, and how little an arme of fleſh could doe againſt the God of Hoſts.

Barac went downe againſt *Siſera*, but it was God that deſtroyed him. The Iſraelites did not this day wield their owne ſwords, leſt they ſhould arrogate any thing; God told them before-hand, it ſhould be his owne act. I heare not of one ſtroke that any Canaanite gaue in his fight; as if they were called hither, onely to ſuffer. And now proud *Siſera*, after many curſes of the heauineſſe of that yron carriage, is glad to quit his Chariot, and betake himſelfe to his heeles. Who euer yet knew any earthly thing truſted in, without diſappointment? It is wonder if God make vs not at laſt as weary of whatſoeuer hath ſtolne our hearts from him, as euer we were fond.

Yet *Siſera* hopes to haue ſped better then his followers, in ſo ſeaſonable an harbour of *Iael*. If *Heber* and *Iael* had not been great perſons, there had been no note taken of their Tents; There had been no league betwixt King *Iabin* and them: now their greatneſſe makes them knowne, their league makes them truſted. The diſtreſſe of *Siſera* might haue made him importunate; but *Iael* begins the courteſie, and exceeds the deſire of her gueſt: He askes water to drinke; ſhe giues him milke; he wiſhes but ſhelter, ſhe makes him a bed; he deſires the protection of her Tent, ſhe couers him with a mantle. And now *Siſera* pleaſes himſelfe with this happy change, and thinkes how much better it is to be here, then in that whirling of chariots, in that horror of flight, amongſt thoſe ſhriekes, thoſe wounds, thoſe carcaſſes. Whiles he is in theſe thoughts, his wearineſſe and eaſie repoſall hath brought him aſleepe. Who would haue looked that in this tumult and danger, euen betwixt the very iawes of death, *Siſera* ſhould find time to ſleepe? How many wordly hearts doe ſo in the mids of their ſpirituall perils?

Now whiles he was dreaming, doubtleſſe, of the claſhing of armours, ratling of chariots, neighing of horſes, the clamor of the cõquered, the furious purſuit of Iſrael; *Iael* ſeeing his temples lye ſo faire, as if they inuited the naile and hammer, entred into the thought of this noble execution; certainly not without ſome checks of doubt, and pleas of feare: What if I ſtrike him? And yet who am I, that I ſhould dare to thinke of ſuch an act? Is not this *Siſera*, the famouſeſt Captaine of the world, whoſe name hath wont be fearefull to whole Nations? What if my hand ſhould ſwarue in the ſtroke? What if he ſhould awake, whiles I am lifting vp this inſtrument of death? What if I ſhould be ſurprized by ſome of his followers while the fact is greene,

and

and yet bleeding? Can the murder of ſo great a Leader be hid, or vnreuenged? Or if I might hope ſo, yet can my heart allow to be ſecretly trecherous? Is there not peace betwixt my houſe, and him? Did not I inuite him to my Tent? Doth he not truſt to my friendſhip and hoſpitality? But what doe theſe weake feares, theſe idle fancies of ciuility? If *Siſera* be in league with vs, yet is he not at defiance with God? Is he not a Tyrant to Iſrael? Is it for nothing that God hath brought him into my Tent? May I not now find meanes to repay vnto Iſrael all their kindnes to my Grand-father *Iethro*? Doth not God offer mee this day, the honour to be the Reſcuer of his people? Hath God forbidden me ſtrike, and ſhall I hold my hand? No, *Siſera*, ſleepe now thy laſt, and take here this fatall reward of all thy cruelty and oppreſſion.

He that put this inſtinct into her heart, did put alſo ſtrength into her hand; He that guided *Siſera* to her Tent, guided the naile thorow his temples; which hath made a ſpeedy way for his ſoule thorow thoſe parts, and now hath faſtned his eare ſo cloſe to the earth, as if the body had been liſtening what was become of the ſoule. There lyes now the great terror of Iſrael at the foote of a woman: He that brought ſo many hundred thouſands into the Field, hath not now one Page left, either to auert his death, or to accompany it, or bewaile it: He that had vaunted of his yron chariots, is ſlaine by one naile of yron, wanting onely this one point of his infelicity, that he knowes not by whoſe hand he periſhed.

GIDEONS *Calling*.

THe iudgements of God ſtill the further they goe, the ſorer they are; the bondage of Iſrael vnder *Iabin* was great, but it was freedome in compariſon of the yoke of the Midianites. During the former tyranny, *Deborah* was permitted to iudge Iſrael vnder a Palme-tree; Vnder this, not ſo much as priuate habitations will be allowed to Iſrael: Then, the ſeat of iudgement was in ſight of the Sun; now their very dwellings muſt be ſecret, vnder the earth. They that reiected the protection of God, are glad to ſeeke to the mountaines for ſhelter; and as they had ſauagely abuſed themſelues, ſo they are faine to creepe into dens and caues of the rocks, like wilde creatures for ſafegard: God had ſowen ſpirituall ſeede amongſt them, and they ſuffered their heatheniſh neighbors to pull it vp by the rootes; and now, no ſooner can they ſowe their materiall ſeede, but Midianites and Amalekites are ready by force to deſtroy it. As they inwardly dealt with God, ſo God deales outwardly by them; Their eyes may tell them what their ſouls haue done: yet that God, whoſe mercy is aboue the worſt of our ſinnes, ſends firſt his Prophet with a meſſage of reproofe, and then this Angell with a meſſage of deliuerance. The Iſraelites had ſmarted enough with their ſeruitude, yet God ſends them a ſharpe rebuke. It is a good ſigne whē God chides vs, his round reprehenſions are euer gracious fore-runners of mercy: whereas his ſilent conniuence at the wicked, argues deepe and ſecret diſpleaſure: The Prophet made way for the Angell, reproofe for deliuerance, humiliation for comfort.

Gideon was threſhing Wheat by the Wine-preſſe. Yet Iſrael hath both Wheat and Wine, for all the incurſions of their enemies. The worſt eſtate out of hell, hath either ſome comfort, or at leaſt, ſome mittigation; in ſpight of all the malice of the world, God makes ſecret prouiſion for his owne. How ſhould it be but hee that ownes the earth, and all creatures, ſhould reſerue euer a ſufficiency from forrainers (ſuch the wicked are) for his houſhold? In the worſt of the Medianitiſh tyranny, *Gideons* field & barne are priueledged, as his fleece was afterwards from the ſhowre.

Why did *Gideon* threſh out his corne? To hide it; Not from his neighbours, but his enemies: his Granary might eaſily be more cloſe then his barne. As then, Iſraelites

threshed out their corne, to hide it from the Midianites: but now, Midianites thresh out corne, to hide it from the Israelites. These rurall Tyrants of our time, doe not more lay vp corne, then curses: he that withdraweth corne, the people will curse him; yea, God will curse him, with them, and for them.

What shifts nature will make to liue! Oh that we could be so carefull to lay vp spirituall food for our soules, out of the reach of those spirituall Midianites, we could not but liue, in despight of all aduersaries.

The Angels, that haue euer God in their face, and in their thoughts, haue him also in the mouthes: *The Lord is with thee.* But this which appeared vnto *Gideon*, was the Angell of the Couenant, the Lord of Angels. Whiles he was with *Gideon*, he might well sall, *The Lord is with thee.* He that sent the comforter, was also the true Comforter of his Church: he well knew, how to lay a sure ground of consolation, and that the onely remedy of sorrow, and beginning of true ioy, is *The presence of God.* The griefe of the Apostles for the expected losse of their Master, could neuer be cured by any receit but this, of the same Angel, *Behold, I am with you to the end of the World.* What is our glory but the fruition of Gods presence? The punishment of the damned, is a separation from the beatificall face of God; needs must therefore his absence in this life, be a great torment to a good heart: and no crosse can be equiualent to this beginning of heauen in the Elect, *The Lord is with thee.*

Who can complaine either of solitarinesse, or opposition, that hath God with him? With him, not onely as a witnesse, but as a party: Euen wicked men and diuels cannot exclude God, not the barres of hell can shut him out: He is with them perforce, but to iudge, to punish them: yea, God will be euer with them to their cost; but to protect, comfort, saue he is with none but his.

Whiles he calls *Gideon* valiant, he makes him so. How could he be but valiant, that had God with him? The godlesse man may be carelesse, but cannot be other then cowardly. It pleases God to acknowledge his own graces in men, that he may interchange his owne glory, with their comfort; how much more should we confesse the graces of one another? An enuious nature is preiudiciall to God; he is a strange man in whom there is not some visible good; yea, in the Diuels themselues we may easily note some commendable parts, of knowledge, strength, agility: Let God haue his owne in the worst creature; yea, let the worst creature haue that praise which God would put vpon it.

Gideon cannot passe ouer this salutation, as some fashionable complement, but layes hold on that part, which was most important; the tenure of all his comfort; and (as not regarding the praise of his valour) inquires after that which should be the ground of his valour, the presence of God: God had spoken particularly to him; he expostulates for all. It had beene possible God should be present with him, not with the rest; as hee promised to haue been with *Moses*, not Israel: and yet when God sayes, *The Lord is with thee*, he answeres, *Alasse Lord, if the Lord be with vs.* *Gideon* cannot conceiue of himselfe as an exempt person; but puts himselfe among the throng of Israel, as one that could not be sensible of any particular comfort, while the common case of Israel laboured. The maine care of a good heart is still for the publike; neither can it enioy it selfe, while the Church of God is distressed. As faith drawes home generalities, so charity diffuses generalities from it selfe to all.

Yet the valiant man was here weake; weake in faith, weake in discourse; whiles hee argues Gods absence by affliction, his presence by deliuerances, and the vnlikelihood of successe by his owne disability; all grosse inconsequences: Rather should he haue inferred Gods presence vpon their correction; for whersoeuer God chastises, there he is, yea, there he is in mercy. Nothing more proues vs his, then his stripes; he will not bestow whipping where he loues not. Fond nature thinkes God should not suffer the winde to blow vpon his deare ones, because her selfe makes this vse of her owne indulgence; but none out of the place of torment, haue suffered so much as his dearest children. He saies not we are Idolaters; therfore the Lord hath forsaken vs, because we haue for-

forſaken him: This ſequell had been as good, as the other was faultie, (The Lord hath deliuered vs vnto the Midianites, therefore he hath forſaken vs:) Sinnes, not afflictions, argue God abſent.

Whiles *Gideon* bewrayeth weaknes, God both giues him might, and imployes it; (*Goe in this thy might, and ſaue Iſrael.*) Who would not haue looked that God ſhould haue looked angerly on him, and chid him for his vnbeliefe? But he whoſe mercy will not quench the weakeſt fire of grace, though it be but in flax, lookes vpon him with compaſſionate eyes; and to make good his owne word, giues him that valour he had acknowledged.

Gideon had not yet ſaid, *Lord, deliuer Iſrael*: much leſſe had he ſaid, *Lord deliuer Iſrael by my hand.* The mercy of God preuents the deſire of *Gideon*: if God ſhould not begin with vs, we ſhould be euer miſerable; if he ſhould not giue vs till we aske, yet who ſhould giue vs to aske; if his Spirit did not worke thoſe holy grones, and ſighes in vs, we ſhould neuer make ſute to God. He that commonly giues vs power to craue ſometimes, giues vs without crauing, that the benifit might be ſo much more welcome, by how much leſſe it was expected; & we ſo much more thankfull, as he is more forward. When he bids vs aske, it is not for that hee needs to be intreated; but that he may make vs more capeable of bleſſings by deſiring them: And where he ſees feruent deſires, he ſtayes not for words; and he that giues ere we aske, how much more will he giue when we aske?

He that hath might enough to deliuer Iſrael, yet hath not might enough to keepe himſelfe from doubting. The ſtrongeſt faith will euer haue ſome touch of infidelity. And yet this was not ſo much a diſtruſt of the poſſibility of deliuering Iſrael, as an inquiry after the meanes; *Whereby ſhall I ſaue Iſrael?* The ſalutation of the Angell to *Gideon*, was as like to *Gabriels* ſalutation of the bleſſed Virgin, as their anſweres were like: Both Angels brought newes of deliuerance; both were anſwered with a queſtion of the meanes of performance; with a report of the difficulties in performing: *Ah my Lord, whereby ſhall I ſaue Iſrael?* How the good man diſparages himſelfe! It is a great matter (O Lord) thou that ſpeakeſt of, and great actions require mighty Agents: As for me, who am I? My Tribe is none of the greateſt in Iſrael; My Fathers family is one of the meaneſt in his Tribe, and I the meaneſt in his family; Pouerty is a ſufficient barre to great enterpriſes.

Whereby ſhall I? Humility is both a ſigne of following glory, and a way to it, and an occaſion of it: Bragging and height of ſpirit, will not carry it with God: None haue euer been raiſed by him, but thoſe which haue formerly deiected themſelues; None haue been confounded by him, that haue been abaſed in themſelues. Thereupon it is that he addes, *I will therefore bee with thee*: as if he had anſwered, Hadſt thou not been ſo poore in thy ſelf, I would not haue wrought by thee. How ſhould God be magnified in his mercies, if we were not vnworthy? How ſhould hee be ſtrong, if not in our weakeneſſe.

All this while, *Gideon* knew not it was an Angell that ſpake with him; He ſaw a man ſtand before him like a Traueller, with a ſtaffe in his hand. The vnuſualneſſe of thoſe reuelations in thoſe corrupted times was ſuch, that *Gideon* might thinke of any thing rather then an Angell: No maruell if ſo ſtrange a promiſe from an vnknowne meſſenger found not a perfect aſſent: Faine would hee beleeue, but faine would hee haue good warrant for his faith. In matters of faith we cannot goe vpon too ſure grounds. As *Moſes* therefore being ſent vpon the ſame errand, deſired a ſigne, whereby Iſrael might know that God ſent him: So *Gideon* deſires a ſigne from this bearer, to know that his newes is from God.

Yet the very hope of ſo happy newes, not yet ratified, ſtirres vp in *Gideon* both ioy and thankfulneſſe. After all the iniury of the Midianites, he was not ſo poore, but hee could beſtow a Kid & cakes vpon the Reporter of ſuch tidings. Thoſe which are rightly affected with the glad newes of our ſpirituall deliuerance, ſtudie to ſhew their louing reſpects to the meſſengers.

The Angell ſtayes for the repairing of *Gideons* feaſt. Such pleaſure doth God take in the thankfull indeuours of his ſeruants, that he patiently waites vpon the leyſure of our performances. *Gideon* intended a dinner, the Angell turned it into a ſacrifice. He whoſe meat and drinke it was to doe his Fathers will, cals for the broth and fleſh to be powred out vpon the ſtone: And when *Gideon* lookt he ſhould haue bleſſed, and eaten, he touches the feaſt with his ſtaffe, and conſumes it with fire from the ſtone, and departed. He did not ſtrike the ſtone with his ſtaffe (for the attrition of two hard bodies would naturally beget fire) but he touched the meat, and brought fire from the ſtone: And now whiles *Gideon* ſaw and wondred at the ſpirituall act, he loſt the ſight of the Agent.

He that came without intreating, would not haue departed without taking leaue, but that he might increaſe *Gideons* wonder, and that his wonder might increaſe his faith. His ſalutation therefore was not ſo ſtrange as his farewell. *Moſes* touched the rocke with his ſtaffe, and brought forth water, and yet a man, and yet continued with the Iſraelites. This meſſenger touches the ſtone with his ſtaffe, and brings forth fire, and preſently vaniſhes, that he may approue himſelfe a ſpirit. And now *Gideon*, when head had gathered vp himſelfe, muſt needs thinke, He that can raiſe fire out of a ſtone, can raiſe courage and power out of my dead breaſt; He that by this fire hath conſumed the broth and fleſh, can by the feeble flame of my fortitude conſume Midian.

Gideon did not ſo much doubt before, as now hee feared. Wee that ſhall once liue with, and be like the Angels, in the eſtate of our impotency thinke we cannot ſee an Angell, and liue. *Gideon* was acknowledged for mighty in valour, yet he trembles at the ſight of an Angell. *Peter*, that durſt draw his ſword vpon *Malchus*, and all the traine of *Iudas*, yet feares when he thought he had ſeen a ſpirit. Our naturall courage cannot beare vs out againſt ſpirituall obiects. This Angell was homely and familiar, taking vpon him for a time, a reſemblance of that fleſh whereof he would afterwards take the ſubſtance; yet euen the valiant *Gideon* quakes to haue ſeene him: How awefull and glorious is the God of Angels, when he will be ſeene in the ſtate of heauen!

The Angell that departed for the wonder, yet returnes for the comfort of *Gideon*; It is not the wont of God to leaue his children in a maze, but he brings them out in the ſame mercy which led them in, and will magnifie his grace in the one, no leſſe then his power in the other.

Now *Gideon* growes acquainted with God, and enterchanges pledges of familiaritie; He builds an Altar to God, and God conferres with him; and (as he vſes where he loues) imploys him. His firſt taske muſt be to deſtroy the god of the Midianites, then the Idolaters themſelues. Whiles *Baals* Altar and Groue ſtood in the hill of *Ophrah*, Iſrael ſhould in vaine hope to preuaile: It is moſt iuſt with God, that iudgement ſhould continue with the ſinne, and no leſſe mercy, if it may remoue after it. Wouldſt thou faine be rid of any iudgement? Inquire what falſe Altars and groues thou haſt in thy heart; downe with them firſt.

Firſt muſt *Baals* Altar bee ruined, ere Gods be built, both may not ſtand together; The true God will haue no ſociety with Idols, neither will allow it vs. I doe not heare him ſay, That Altar and groue which were abuſed to *Baal*, conſecrate now to me; but as one whoſe holy ielouſie will abide no worſhip till there be no idolatry, he firſt commands downe the monuments of ſuperſtition, and then inioynes his owne ſeruice; yet the wood of *Baals* groue muſt be vſed to burne a ſacrifice vnto God: When it was once cut downe, Gods deteſtation, and their danger ceaſed. The good creatures of God that haue been profaned to Idolatry, may, in a change of their vſe, be imployed to the holy ſeruice of their Maker.

Though ſome Iſraelites were penitent vnder this humiliation, yet ſtill many of them perſiſted in their wonted Idolatry. The very houſhold of *Gideons* father were ſtill Baalites, and his neighbours of Ophrah were in the ſame ſinne: yea if his father had been free, what did he with *Baals* groue and Altar; He dares not therefore take his fathers ſeruants though hee tooke his bullocks, but commands his owne. The Maſter is

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beſt ſeen in the ſeruants: *Gideons* ſeruants (amongſt the idolatrous retinue of *Ioaſh*) are religious, like their Maſter; yet the miſdeuotion of *Ioaſh*, and the Ophrathites was not obſtinate. *Ioaſh* is eaſily perſwaded by his ſonne, and eaſily perſwades his neighbours, how vnreaſonable it is to plead for ſuch a god, as cannot ſpeake for himſelfe; to reuenge his cauſe, that could not defend himſelfe. Let *Baal* plead for himſelfe. One example of a reſolute onſet in a noted perſon, may doe more good then a thouſand ſeconds in the proceeding of an action.

Soone are all the Midianites in an vprore to loſe their god; They need not now bee bidden to muſter themſelues for reuenge. He hath no Religion, that can ſuffer an indignity offered to his God.

GIDEONS *Preparation and victory.*

OF all the inſtruments, that God vſed in ſo great a worke, I finde none ſo weake as *Gideon*, who yet (of all others) was ſtiled valiant: naturall valour may well ſtand with ſpirituall cowardiſe. Before he knew that he ſpake with a God, he might haue iuſt colours for his diſtruſt: but after God had approued his preſence, and almighty power, by fetching fire out of the ſtone, then, to call for a watery ſigne of his promiſed deliuerance, was no other then to powre water vpon the fire of the Spirit. The former tryal God gaue vnwiſhed; this, vpon *Gideons* choice and intreaty: The former miracle was ſtrong enough to carry *Gideon* thorow his firſt exploit of ruinating the idolatrous groue, and Alter; but now when he ſaw the ſwarme of the Midianites and Amalekites about his ears, he calls for new ayde: and not truſting to his Abiezrites, and his other thouſand of Iſrael, hee runnes to God for a further aſſurance of victory.

The refuge was good, but the manner of ſeeking it, ſauours of diſtruſt. There is nothing more eaſie then to be valiant, when no perill appeareth: but when euils aſſaile vs vpon vnequall tearmes, it is hard, and commendable, Not to be diſmayed. If God had made that proclamation now, which afterwards was commanded to be made by *Gideon*, *Let the timerous depart*; I doubt whether Iſrael had not wanted a Guide: yet how willing is the Almighty to ſatisfie our weake deſires!

What taskes is He content to be ſet by our infirmity? The fleece muſt be wet, and the ground dry; the ground muſt be wet, and the fleece dry: Both are done, that now *Gideon* may ſee whether he would make himſelfe hard earth, or yeelding wooll. God could at pleaſure diſtinguiſh betwixt him, and the Midianites, and powre downe either mercies or iudgement where he liſts; and that he was ſet on worke by that God which can command all the Elements, and they obey him, Fire, Water, Earth, ſerue both him, and (when he will) his.

And now when *Gideon* had this reciprocall proofe of his inſuing ſucceſſe, he goes on (as he well may) harneſſed with reſolution, and is ſeen in the head of his troupes, and in the face of the Midianites. If we cannot make vp the match with God, when we haue our owne asking, we are worthy to ſit out.

Gideon had but thirty thouſand ſouldiers at his heeles: the Midianites couered all the valley like Graſhoppers: and now whiles the Iſraelites thinke, We are too few, God ſayes, *The people are too many*. If the Iſraelites muſt haue looked for victory from their fingers, they might well haue ſaid, The Midianites are too many for vs: but that God, whoſe thoughts and words are vnlike to mens, ſayes, *They are too many for me to giue the Midianites into their hands*. If humane ſtrength were to be oppoſed, there ſhould haue needed an equality; but now God meant to giue the victory, his care is not how to get it, but how to loſe or blemiſh the glory of it gotten. How iealous God is of his honour! Hee is willing to giue deliuerance to Iſrael, but the praiſe of the deliue-

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rance he will keepe to himselfe; and will shorten the meanes, that he may haue the full measure of the glory. And if he will not allow lawfull meanes to stand in the light of his honour, how will he indure it to be crossed so much as indirectly? It is lesse danger to steale any thing from God, then his glory.

As a Prince, which if we steale or clip his coyne, may pardon it; but if we goe about to rob him of his Crowne, will not be appeased. There is nothing that we can giue to God of whom wee receiue all things; that which he is content to part with, he giues vs; but he will not abide we should take ought from him, which he would reserue for himselfe. It is all one with him to saue with many, as with few, but he rather chooses to saue by few, that all the victory may redound to himself. O God, what art thou the better for our praises, to whom, because thou art infinite, nothing can be added? It is for our good that thou wouldst be magnified of vs: Oh teach vs to receiue the benefit of they mercifull fauours, and to returne thee the thanks.

Gideons Army must be lessened; Who are so fit to be cashiered as the feareful? God bids him therefore proclaime licence for all faint hearts to leaue the field. An ill instrument may shame a good worke: God will not glorifie himselfe by cowards. As the timerous shall be without the gates of heauen, so shall they be without the lists of Gods field. Although it was not their courage that should saue Israel, yet without their courage God would not serue himselfe of them. Christianity requires men; for if our spirituall difficulties meet not with high spirits, in stead of whetting our fortitude, they quaile it. *Dauids* royall Band of Worthies, was the type of the forces of the Church; all valiant men, and able to incounter with thousands.

Neither must wee be strong onely, but acquainted with our owne resolutions; not out of any carnal presumption, but out of a faithful reliance vpon the strength of God; in whom, when wee are weake, then wee are strong. Oh thou white liuer! doth but a foule word, or a frowne scarre thee from Christ: Doth the losse of a little land, or siluer disquiet thee? Doth but the sight of the Midianites in the valley strike thee? Home then, home to the world; thou art not then for the conquering Band of Christ: If thou canst not resolue to follow him through infamy, prisons, racks, iybbets, flames; depart to thine house, and saue thy life to thy losse.

Me thinks now, Israel should haue complained of indignity, and haue said, Why shouldst thou thinke, O *Gideon*, that there can be a cowardly Israelite? And if the experience of the power and mercy of God, be not enough to make vs feareless, yet the sense of seruitude must needs haue made vs resolute, for who had not rather to be buried dead, then quicke? Are we not fain to hide our heads in the caues of the earth, and to make our graues our houses? Not so much as the very light that we can freely inioy the tyrannie of death is but short and easie, to this of *Midian*: and yet what danger can there be of that, sith thou hast so certainly assured vs of Gods promise of victory, and his miraculous confirmation? No, *Gideon*, those hearts that haue brought vs hither after thy colours, can as well keepe vs from retiring.

But now, who can but blesse himselfe, to finde of two and thirty thousand Israelites, two and twenty thousand cowards? Yet al these in *Gideons* march, made as faire a flourish of courage as the boldest. Who can trust the faces of men, that sees in the Army of Israel, aboue two for one timerous? How many make a glorious shew in the warfaring Church, which then they shall see danger of persecution, shall shrinke from the Standard of God? Hope of satisfie, examples of neighbours, desire of praise, feare of censures, coaction of lawes, fellowship of friends, draw many into the field; which so soone as euer they see the Aduersary, repent of their conditions; & if they may cleanly escape, wil be gone early from Mount Gilead. Can any man be offended at the number of these shrinkers, when he sees but ten thousand Israelites left of two and twenty thousand in one morning?

These men that would haue been ashamed to goe away by day, now drop away by night: And if *Gideon* should haue called any one of them backe, and said, Wilt thou flee? would haue made an excuse. The darkenesse is a fit vaile for their paleneſſe,

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or blushing; fearefulnesse cannot abide the light : None of these thousands of Israel but would haue been loth *Gideon* should haue seene his face whiles he said, I am fearfull : Very shame holds some in their station, whose hearts are already fled. And if we cannot endure that men should be witnesses of that feare which we might liue to correct, how shall wee abide once to shew our fearefull heads before that terrible Iudge, when he cals vs forth to the punishment of our feare? Oh the vanity of foolish hypocrites, that run vpon the terrors of God, whiles they would auoid the shame of men!

How doe wee thinke the small remainder of Israel looked, when in the next morning-muster they found themselues but ten thousand left? How did they accuse their timerous Countreymen, that had left but this handfull to encounter the millions of Midian? and yet still, God complaines of too many; and vpon his triall, dismisses nine thousand seuen hundred more. His first triall was of the valour of their mindes; his next is of the ability of their bodies. Those, which besides boldnesse, are not strong, patient of labour and thirst, willing to stoope, content with a little (such were those that tooke vp water with their hand) are not for the select band of God. The Lord of Hosts wil serue himself of none but able Champions: If he haue therfore singled vs into his combat, this very choyce argues that he finds that strength in vs, which we cannot confesse in our selues. How can it but cõfort vs in our great trials, ỹ if the Searcher of hearts did not finde vs fit, he would neuer honour vs with so hard an imployment?

Now, when there is not scarce left one Israelite to euery thousand of the Midianites, it is seasonable with God to ioyne battell. When God hath stripped vs of all our earthly confidence, then doth he finde time to giue vs victory; and not till then, lest he should be a loser in our gaine: like as at last he vnclothes vs for our body, that he may cloath vs vpon with glory.

If *Gideon* feared when he had two and thirthy thousand Israelites at his heels, is it any wonder if he feared, when all these were shrunke into three hundred? Though his confirmation were more, yet his meanes were abated. Why was not *Gideon* rather the Leader of those two and twenty thousand run-awayes, then of these three hundred souldiers? Oh infinite mercy and forbearance of God, that takes not vantage of so strong an infirmity, but in stead of casting, encourages him! That wise prouidence hath prepared a dreame in the head of one Midianite, an interpretation in the mouth of another, and hath brought *Gideon* to be an auditor of both; and hath made his enemies Prophets of his victory, incouragers of the attempt, proclaimers of their owne confusion. A Midianite dreames, a Midianite interprets. Our very dreames many times are not without God; there is a prouidence in our sleeping fancies: euen the enemies of God may haue visions, and power to construe them aright. How vsually are wicked men forewarned of their own destruction? To foreknow and not auoid, is but an aggrauation of iudgement.

When *Gideon* heard good newes (though from an enemy) he fell downe and worshipped. To heare himselfe but a barley-cake, troubled him not, when he heard withall, that his rolling downe the hill should breake the Tents of Midian. It matters not how base we be thought, so wee may be victorious. The soule that hath receiued full confirmation from God in the assurance of his saluation, cannot but bow the knee, and by all gestures of body tell how it is rauished. I would haue thought, *Gideon* should rather haue found full confirmation in the promise and act of God, then in the dreame of Midianite. Dreames may be full of vncertaintie; Gods vndertakings are infallible: well therfore might the miracle of God giue strength to the dream of a Midianite; but what strength could a Pagans dreame giue to the miraculous act of God? yet by this is *Gideon* throughly setled. When we are going, a little thing driues vs on; when we are come neer to the shore, the very tide without sailes is enough to put vs into the harbor. We shal now heare no more of *Gideons* doubts, but of his atchieuemẽts: And though God had promised by these three hundred to chase the Midianites, yet he neglects not wise stratagems to effect it. To wait for Gods performance in doing nothing, is to abuse that diuine prouidence, which will so work, that it will not allow vs idle.

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Now, when wee would looke that *Gideon* ſhould giue charge of whetting their ſwords, and ſharpening their ſpeares, and fitting their Armour, he onely giues order for empty pitchers and lights, and trumpets. The cracking of theſe pitchers ſhall breake in peeces this Midianitiſh clay: the kindling of theſe lights ſhall extinguiſh the light of *Midian*: theſe trumpets ſound no other then a ſoule-peale to all the hoſt of *Midian*: there ſhall need nothing but noiſe and light to confound this innumerable Army.

And if the pitchers, and brands, and trumpets of *Gideon*, did ſo daunt and diſmay the proud tops of *Midian* and *Amaleck*, who can wee thinke, ſhall be able to ſtand before the laſt terror, wherein the Trumpet of the Archangell ſhall ſound, and the heauens ſhall paſſe away with a noiſe, and the elements ſhall bee on a flame about our eares?

Any of the weakeſt Iſraelites would haue ſerued to haue broken an empty pitcher, to haue carried a light, and to haue ſounded a trumpet, & to ſtrike a flying aduerſarie. Not to the baſeſt vſe will God employ an vnworthy Agent; he will not allow ſo much as a cowardly torch-bearer.

Thoſe two and twenty thouſand Iſraelites that ſlipt away for feare, when the fearefull Midianites fled, can purſue and kill them, and can follow them at the heeles, whom they durſt not looke in the face. Our flight giues aduantage to the feebleſt aduerſarie, whereas our reſiſtance foileth the greateſt: How much more, if we haue once turned our backes vpon a tentation, ſhall our ſpirituall enemies (which are euer ſtrong) trample vs in the duſt? Reſiſt, and they ſhall flee: ſtand ſtill, and we ſhall ſee the ſaluation of the Lord.

The reuenge of Succoth *and* Penvel.

Gideon was of Manaſſeh: *Ephraim* and he were brothers, ſonnes of *Ioſeph*: None of all the Tribes of Iſrael fall out with their victorious Leader, but he: The agreement of brothers is rare; by how much nature hath more endeared them, by ſo much are their quarrels more frequent and dangerous. I did not heare the Ephramites offering themſelues into the front of the Armie, before the fight, and now they are ready to fight with *Gideon*, becauſe they were not called to fight with *Midian*: I heare them expoſtulating after it; After the exploit done, cowards are valiant. Their quarrell was, that they were not called: It had been a greater praiſe of their valour to haue gone vnbidden. What need was there to call them when God complained of multitude, and ſent away thoſe which were called? None ſpeake ſo bigge in the end of the fray, as the fearefulleſt.

Ephraim flies vpon *Gideon*, whiles the Midianites flie from him; when *Gideon* ſhould be purſuing his enemies, he is purſed by brethren; and now is glad to ſpend that wind in pacifying of his owne, which ſhould haue been beſtowed in the ſlaughter of a common Aduerſay. It is a wonder if Satan ſuffer vs to be quiet at home, whiles we are exerciſed with wars abroad. Had not *Gideon* learned to ſpeake faire, as well as to ſmite, he had found worke enough from the ſwords of *Ioſephs* ſonnes: his good words are as victorious as his ſword; his pacification of friends, better then his execution of enemies.

For ought I ſee, the enuie of Iſraelites was more troubleſome to *Gideon*, then the oppoſition of *Midian*: Hee hath left the enuie of *Ephraim* behind him; before him, he findes the enuy of *Succoth* and *Penuel*: The one enuies that hee ſhould ouercome without them, the other, that he ſhould but ſay he had ouer come. His purſuit leades him to *Succoth*, there he craues reliefe, and is repelled. Had he ſaid, Come forth and draw your ſword with mee againſt *Zeba* and *Zalmunna*, the motion had been but equall:

quall: A common interest challenges an vniuersall aid: Now he sayes but, *Giue morsels of bread to my followers*; He is turned off with a scorne; Hee askes bread, and they giue him a stone. Could he aske a more slender recompence of their deliuerance, or a lesse reward of his victory? *Giue morsels of bread.* Before this act, all their substance had bin too small an hire for their freedome from *Midian*; now when it is done, a morsell of bread is too much: Well might he challenge bread, where he gaue liberty, and life. It is hard, if those which fight the warres of God, may not haue necessary reliefe; that whiles the enemy dies by them, they should dye by famine. If they had laboured for God at home in peace, they had been worthy of maintenance; how much more now, that danger is added to their toyle? Euen very Executioners looke fore fees: but heere were not malefactors, but aduersaries to be slaine; the sword of power and reuenge was now to be wielded, not of quiet iustice. Those that fight for our soules against spirituall powers, challenge bread from vs; and it is shameless vnthankfulnesse to deny it. When *Abraham* had vanquished the fiue Kings, and deliuered *Lot* and his family, the King of Salem met him with bread and wine; and now the sonnes of *Abraham*, after an equall victory, aske dry bread, and are denied by their brethren: Craftily yet, and vnder pretence of a false title, had they acknowledged the victory of *Gideon*, with what forehead could they haue denied him bread?

Now, I know not whether their faithlesnesse, or enuy lie in their way; *Are the hands of Zeba and Zalmunna in thy hands?* There were none of these Princes of *Succoth* and *Penuel*, but thought themselues better men then *Gideon*; That he therefore alone should doe that, which all the Princes of Israel durst not attempt, they hated and scorned to heare. It is neuer safe to measure euents by the power of the instrument; nor in the causes of God (whose calling makes the difference) to measure others by our selues: There is nothing more dangerous, then in holy businesses to stand vpon comparisons, and our owne reputation; sith it is reason God should both chuse, and blesse where he lists.

To haue questioned so sudden a victory, had been pardonable: but to deny it scornfully, was vnworthy of Israelites. Carnall men thinke that impossible to others, which themselues cannot doe: From hence are their censures, hence their exclamations.

Gideon hath vowed a fearefull reuenge, and now performes it; the taunts of his brethren may not stay him from the pursuit of the *Midianites*; Common enmities must first be opposed, domesticall, at more leysure. The Princes of *Succoth* feared the tyranny of the *Midianitish* Kings, but they more feared *Gideons* victory. What a condition hath their enuy drawne them into? that they are sorry to see Gods enemies captiue; that Israels freedome must be their death; that the Midianites and they must tremble at one and the same Reuenger. To see themselues prisoners to *Zeba* and *Zalmunna*, had not been so fearefull, as to see *Zeba* and *Zalmunna* prisoners to *Gideon*. Nothing is more terrible to euill mindes, then to reade their owne condemnation in the happy successe of others: hell it selfe would want one piece of his torment, if the wicked did not know those whom they contemned, glorious.

I know not whether more to commend *Gideons* wisedome and moderation in the proceedings, then his resolution and iustice in the execution of this businesse. I doe not see him run furiously into the City, and kill the next; His sword had not been so drunken with bloud, that it should know no difference: But he writes down the names of the Princes, and singles them forth for reuenge.

When the Leaders of God come to a Iericho, or Ai, their slaughter was vnpartiall; not a woman or child might liue to tell newes; but now that *Gideon* comes to a *Succoth*, a City of Israelites, the rulers are called forth to death, the people are frighted with the example, not hurt with the iudgement. To enwrappe the innocent in any vengeance, is a murderous iniustice: Indeed where all ioyne in the sin, all are worthy to meet in the punishment. It is like, the Citizens of Succoth could haue been glad to succour *Gideon*, if their rulers had not forbidden: they must therefore escape, whiles their Princes perish.

I cannot thinke of *Gideons* reuenge; without horror; That the Rulers of *Succoth* ſhould haue their fleſh torne from their backs with thornes and briers, that they ſhould bee at once beaten and ſcratcht to death. What a ſpectacle it was to ſee their bare bones looking ſome-where thorow the bloudy ragges of their fleſh and skinne, and euery ſtroke worſe then the laſt, death multiplied by torment! Iuſtice is ſometimes ſo ſeuere, that a tender beholder can ſcarce diſcerne it from cruelty.

I ſee the Midianites fare leſſe ill; the edge of the ſword makes a ſpeedy and eaſie paſſage for their liues, whiles theſe rebellious Iſraelites dye lingringly vnder thornes and bryers, enuying thoſe in their death, whom their life abhorred. Howſoeuer men liue or dye without the pale of the Church, a wicked Iſraelite ſhall be ſure of plagues. How many ſhall vnwiſh themſelues Chriſtians, when Gods renenges haue found them out?

The place where *Iacob* wreſtled with God and preuailed, now hath wreſtled againſt God, and takes a fall; they ſee God auenging, which would not beleeue him deliuering.

It was now time for *Zeba* and *Zalmunna* to follow thoſe their troops to the graue, whom they had led in the field: Thoſe which the day before were attended with an hundred thirty fiue thouſand followers, haue not ſo much as a Page now left to weep for their death, and haue liued onely to ſee all their friends, and ſome enemies dye for their ſakes.

Who can regard earthly greatneſſe, that ſees one night change two of the greateſt Kings of the World into captiues? It had been both pitty and ſinne, that the Heads of that Midianitiſh tyranny, into which they had drawn ſo many thouſands, ſhould haue eſcaped that death.

And yet, if priuate reuenge had not made *Gideon* iuſt, I doubt whether they had died; The bloud of his brothers cals for theirs, and awakes his ſword to their execution; He both knew and complained of the Midianitiſh oppreſſion, vnder which Iſrael groned: yet the cruelty offered to all the thouſands of his Fathers ſonnes, had not drawne the bloud of *Zeba* and *Zalmunna*, if his owne mothers ſonnes had not bled by their hands.

He that ſlew the Rulers of *Succoth* and *Penuel*, & ſpared the people, now hath ſlain the people of Midian, and would haue ſpared their Rulers: but that God which will finde occaſions to winde wicked men into iudgement, will haue them ſlaine in a priuate quarrel, which had more deſerued it for the publike; If we may not rather ſay, that *Gideon* reuenged theſe as a Magiſtrate, not as a brother: For Gouernours, to reſpect their owne ends in publike actions, and to weare the ſword of iuſtice in their owne ſheath, it is a wrongfull abuſe of authority. The ſlaughter of *Gideons* brethren, was not the greateſt ſinne of the Midianitiſh Kings; this alone ſhall kill them, when the reſt expected an vniuſt remiſſion. How many lewd men hath God payd with ſome one ſinne for all the reſt?

Some that haue gone away with vnnuturally filthineſſe, and capitall thefts, haue clipped off their owne dayes with their coyne; Others, whoſe bloudy murders haue been puniſhed in a mutinous word; Others, whoſe ſuſpected felony hath payd the price of their vnkuowne rape. O God, thy iudgements are iuſt, euen when mens are vniuſt!

Gideons young ſoone is bidden to reuenge the death of his Vncles; His ſword had not yet learned the way to bloud, eſpecially of Kings, though in yrons: Deadly executions require ſtrength both of heart and face. How are thoſe aged in euill, that can draw their ſwords vpon the lawfuly Anointed of God? Theſe Tyrants plead not now for coutinuance of life, but for the haſte of their death; *Fall thou vpon vs*. Death is euer accompanied with paine, which it is no maruell if we wiſh ſhort: We doe not more affect protraction of an eaſefull life, then ſpeed in our diſſolution; for here euery pang that tends toward death, renewes it: To lye an houre vnder death, is tedious, but to be

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dying a whole day, we thinke aboue the ſtrength of humane patience. Oh what ſhall we then conceiue of that death, which knowes no end? As this life is no leſſe fraile then the body which it animates, ſo that death is no leſſe eternall then the ſoule which muſt endure it.

For vs to be dying ſo long as wee now haue leaue to liue, is intollerable; and yet one onely minute of that other tormenting death, is worſe then an age of this. Oh the deſperate infidelity of carleſſe men, that ſhrinke at the thought of a momentany death, and feare not eternall! This is but a killing of the body: that is a deſtruction of body and ſoule.

Who is ſo worthy to weare Crowne of Iſrael, as hee that wonne the Crowne from Midian? Their vſurpers were gone, now they are headleſſe; It is a doubt whether they were better to haue had no Kings, or Tyrants; They ſue to *Gideon* to accept of the Kingdome, and are repulſed; There is no greater enſample of modeſty, then *Gideon*. When the Angell ſpake to him, he abaſed himſelfe below all Iſrael; when the Ephraimites contended with him, he prefers their gleanings to his vintage, and caſts his honour at their feete: and now when Iſrael proffers him that Kingdome which he had merited, he refuſes it. Hee that in ouercomming would allow them to cry, *The ſword of the Lord, and of Gideon*, in gouerning, will haue none but *The ſword of the Lord.*

That which others plot, and ſue, and ſweare, and bribe for *Dignity and ſuperiority*, he ſeriouſly reiects; whether it were, for that he knew God had not yet called them to a Monarchy; or rather, for that he ſaw the crowne among thornes? What doe we ambitiouſly affect the commahd of theſe mole-hils of earth, when wiſe men haue refuſed the proffers of kingdomes? Why doe we not rather labour for that Kingdome which is free from all cares, from all vncertainty?

Yet he that refuſes their Crowne, cals for their earings, although not to enrich himſelfe, but religion. So long had God been a ſtranger to Iſrael, that now ſuperſtion goes currant for deuout worſhip. It were pitty that good intentions ſhould make any man wicked; here they did ſo: Neuer man meant beter then *Gideon* in his rich Ephod; yet this very act ſet all Iſrael on whoring: God had choſen a place, and a ſeruice of his own. When the wit of man will be ouer-pleaſing God with better deuices then his own, it turnes to madneſſe, and ends in miſchiefe.

ABIMELECHS vsurpation.

Gideon refuſed the Kingdome of Iſrael when it was offered; his ſeuenty ſons offered not to obtain that Scepter, which their fathers victory had deſerued to make hereditary: onely *Abimelec* the concubines ſonne, ſues, and ambitiouſly plots for it. What could *Abimelec* ſee in himſelfe, that hee ſhould ouer-looke all his brethren? If he lookt to his father, they were his equals; if to his mother, they were his betters. Thoſe that are moſt vnworthy of honour, are hotteſt in the chaſe of it, whiles the conſcience of better deſerts bids men ſit ſtill, and ſtay to bee either importuned, or neglected; There can bee no greater ſigne of vnfitneſſe, then vehement ſute: It is hard to ſay, whether there bee more pride, or ignorance in Ambition. I haue noted this difference betwixt ſpirituall and earthly honour, and the Clients of both; wee cannot be worthy of the one without earneſt proſecution; nor with earneſt proſecution worthy of the other: The violent abtaine heauen; onely the meeke are worthy to inherit the earth.

That which an aſpiring heart hath proiected, it will find both argument and meanes

to effect; If either bribes or fauour will carry it, the proud man will not ſit out. The Shechemites are fit brokers for *Abimelec*; That City which once betrayed it ſelfe to vtter depopulation in yeelding to the ſute of *Hamor*, now betraies it ſelfe, and al Iſrael, in yeelding to the requeſt of *Abimelec*. By them hath this Vſurper made himſelfe a fair way to the Throne: It was an eaſie queſtion, Whether wil ye admit of the ſons of *Gideon* for your Rulers, or of ſtrangers? If of the ſons of *Gideon*, whether of all, or one? If of one, whether of your owne fleſh and bloud, or of others vnknowne? To caſt off the ſonnes *Gideon* for ſtrangers, were vnthankfull; To admit of ſeuenty Kings in one ſmall Country, were vnreaſonable; To admit of any other rather then their own kinſman, were vnnaturall. *Gideons* ſonnes therefore muſt rule amongſt all Iſrael; One of his ſonnes amongſt thoſe ſeuenty: and who ſhould be that one but *Abimelec*? Naturall reſpects are the moſt dangerous corrupters of all elections; What hope can there be of worthy Superiors in any free people, where neereneſſe of bloud carries it from fitneſſe of diſpoſition? Whiles they ſay, *Hee is our brother*, they are enemies to themſelues, and Iſrael.

Faire words haue won his brethren, they the Shechemites; the Shechemites furniſh him with money, mony with men; His men begin with murder, and now *Abimelec* raignes alone; Flattery, bribes, and bloud, are the vſuall ſtaires of the Ambitious: The money of *Baal* is a fit hier for murderers; that which Idolatry hath gathered, is fitly ſpent vpon Treaſon: One diuell is ready to helpe another in miſchiefe; ſeldome euer is ill gotten riches better imployed. It is no wonder if he that hath *Baal* his Idol, now make an Idoll of Honour. There was neuer any man that worſhipped but one Idol; Woe be to them that lie in the way of the Aſpiring: Though they be brothers, they ſhall bleed; yea, the neerer they are, the more ſure is their ruine. Who would not now thinke that *Abimelec* ſhould finde an hell in his breaſt, after ſo barbarous and vnnaturall a maſſacre? and yet behold, he is a ſenſleſſe as the ſtone vpon which the bloud of his ſeuenty brethren was ſpilt. Where Ambition hath poſſeſt it ſelfe throughly of the ſoule, it turnes the heart into ſteele, and makes it vncapeable of a conſcience; All ſinnes will eaſily downe with the man that is reſolued to riſe.

Onely *Iotham* fell not at that fatall ſtone with his brethren; It is an hard battell where none eſcapes. He eſcapes, not to raigne, not to reuenge; but to be a Prophet, and a witneſſe of the vengeance of God vpon the vſurper, vpon the Abettors; He liues to tel *Abimelec* that he was but a bramble, a weed rather then a tree. A right bramble indeed, that grew but out of the baſe hedge-row of a Concubin, that could not lift vp his head from the earth, vnleſſe he were ſupported by ſome buſh or pale of *Shechem*, that had laid hold of the fleece of Iſrael, and had drawne bloud of all his brethren; and laſtly, that had no ſubſtance in him, but the ſap vaine-glory, and the pricks of cruelty. It was better then a Kingdome to him, out of his obſcure Beere, to ſee the fire out of his bramble to conſume thoſe tres; The view of Gods reuenge, is ſo much more pleaſing to a good heart, then his owne glory, by how much it is more iuſt and full.

There was neuer ſuch a pattern of vnthankfulnes, as theſe Iſraelites: They which lately thought a Kingdome too ſmall recompence for *Gideon* and his ſonnes, now thinke it too much for his ſeed to liue; and take life away from the ſonnes of him, that gaue them both life and liberty. Yet if this had been ſome hundred of yeeres after, when time had worne out the memory of *Ierub-baal*, it might haue borne a better excuſe. No man can hope to hold pace with Time; The beſt names may not thinke ſcorne to be vnknowne to following generations: but ere their Deliuerer was cold in his coffin, to pay his benefits (which deſerue to be euerlaſting,) with the extirpation of his Poſterity, it was more then ſauage. What can be looked for from Idolaters? If a man haue caſt off his God, he will eaſily caſt off his friends: When religion is once gone, humanity will not ſtay long after.

That which the people were puniſhed aftewrards for but deſiring, he enioys. Now is *Abimelec* ſeated in the Throne which his father refuſed, and no riuall is ſeen to enuy his peace. But how long will this glory laſt? Stay but three yeeres, and yee ſhall ſee this

this bramble withered, and burnt. The proſperity of the wicked is ſhort and fickle; a ſtolne Crowne (though it may looke faire) cannot bee made of any but brittle ſtuffe. All life is vncertaine; but wickedneſſe ouer-runnes nature.

The euill ſpirit thruſt himſelfe into the plot of *Abimelechs* vſurpation and murder, and wrought with the Shechemites for both: & now God ſends the euil ſpirit betwixt *Abimelec* and the Shechemites, to worke the ruine of each other. The firſt could not haue been without God, but in the ſecond, God challenges a part: Reuenge is his, where the ſinne is ours. It had beene pitty that the Shechemites ſhould haue beene plagued by any other hand then *Abimelechs*: They raiſed him vniuſtly to the throne, they are the firſt that feele the weight of his Scepter. The fooliſh bird limes her ſelfe with that which grew from her own excretion: Who wonders to ſee the kinde Peaſant ſtung with his owne ſnake?

The breach beginnes at Shechem: his owne Countrey-men flie off from their promiſed alleageance: Though all Iſrael ſhould haue falne off from *Abimelec*, yet they of Shechem ſhould haue ſtuck cloſe: It was their act, they ought to haue made it good. How ſhould good Princes be honoured, when euen *Abimelecs* once ſetled, cannot be oppoſed with ſafety? Now they beginne the reuolt to the reſt of Iſrael. Yet, if this had been done out of repentance, it had been praiſe-worthy; but to be done out of a trecherous inconſtancy, was vnworthy of Iſraelites. How could *Abimelec* hope for fidelity of them, whom he had made and found Traitors to his fathers bloud? No man knowes how to be ſure of him that is vnconſcionable: He that hath been vnfaithfull to one, knowes the way to be perfidious; and is onely fit for his truſt, that is worthy to be deceiued; whereas faithfulneſſe, beſides the preſent good, layes a ground of further aſſurance. The friendſhip that is begun in euill cannot ſtand; wickedneſſe, both of it own nature, and through the curſe of God, is euer vnſteady: and though there be not a diſagreement in hell (being but the place of retribution, not of action) yet on earth there is no peace among the wicked; whereas that affection which is knit in God is indiſſoluble.

If the men of Shechem had abandoned their falſe god, with their falſe King, and out of a ſerious remorſe, and deſire of ſatisfaction for their idolatry & bloud, had oppoſed this Tyrant, and preferred *Iotham* to his Throne, there might haue been both warrant for their quarrell, and hope of ſucceſſe: but now, if *Abimelec* be a wicked Vſurper, yet the Shechemites are idolatrous Traitors. How could they thinke, that God would rather reuenge *Abimelecs* bloudy intruſion by them, then their trechery and idolatry by *Abimelec*? When the quarrell is betwixt God and Satan, there is no doubt of the iſſue; but when one diuell fights with another, what certainty is there of the victory? Though the cauſe of God had been good, yet it had been ſafe for them to looke to themſelues: The vnworthineſſe of the agent many times curſes a good enterpriſe.

No ſooner is a ſecret diſlike kindled in any people againſt their Gouernours, then there is a *Gaal* ready to blow the coales; It were a wonder if euer any faction ſhould want an Head; As contrarily, neuer any man was ſo ill, as not to haue ſome fauourers: *Abimelec* hath a *Zebul* in the midſt of Shechem; Lightly, all treaſons are betrayed euen with ſome of their own; His intelligence brings the ſword of *Abimelec* vpon Shechem who now hath demoliſhed the City, and ſowne it with ſalt. Oh the iuſt ſucceſſions of the reuenges of God! *Gideons* Ephod is puniſhed with the bloud of his ſonnes; the bloud of his ſonnes is ſhed by the procurement of the Shechemites: the bloud of the Shechemites is ſhed by *Abimelec*: the bloud of *Abimelec* is ſpilt by a woman. The retaliations of God are ſure and iuſt, and make a more due pedigree, then deſcent of nature.

The purſued Shechemites flie to the houſe of their god Berith; now they are ſafe: that place is at once a fort, and a ſanctuary. Whither ſhould wee flie in our diſtreſſe but to our God? And now this refuge ſhall teach them what a God they haue ſerued: The iealous God whom they had forſaken, hath them now where he would, and re-

ioyces at once to be auenged of their god and them: Had they not made the houſe of *Baal* their ſhelter, they had not died ſo fearefully. Now according to the prophecie of *Iotham*, a fire goes out of the bramble, and conſumes theſe Cedars, and their eternall flames begin in the houſe of their Berith: the confuſion of wicked men, riſes out of the falſe Deities which they haue doted on.

Of all the Conſpitators againſt *Gideons* ſonnes, onely *Abimelec* yet ſuruiues, and his day is now cõming. His ſucceſſe againſt Shechem, hath filled his heart with thoughts of victory; He hath caged vp the inhabitãts of Tabez within their tower alſo; & what remaines for them, but the ſame end with their neighbours? And behold, while his hand is buſie in putting fire to the dore of their tower, which yet was not high (for thẽ he could not haue diſcernd a woman to be his Executioner) a ſtone from a womans hand ſtrikes his head; His paine in dying, was not ſo much as his indignation to know by whom he died: and rather will he die twiſe then a woman ſhall kill him. If God had not knowne his ſtomacke ſo bigge, he had not vexed him with impotency of his Victor: God finds a time to reckon with wicked men for all the arrerages of their ſins. Our ſinnes are not more our debts to God, then his iudgements are his debts to our ſinnes, which at laſt he will be ſure to pay home. There now lies the greatneſſe of *Abimelec*; vpon one ſtone had he ſlaine his ſeuenty brethren, and now a ſtone ſlaies him; His head had ſtolne the crowne of Iſrael, and now his head is ſmitten: And what is *Abimelec* better that he was a King? What difference is there between him and any of his ſeuenty brethren whom he murthered, ſaue onely in guiltineſſe? They beare but their owne bloud, he, the weight of all theirs. How pappy a thing is it to liue well! that our death, as it is certaine, ſo may be comfortable: What a vanity is it to inſult in the death of them, whom we muſt follow the ſame way?

The Tyrant hath his payment, and that time which he ſhould haue beſtowed in calling for mercy to God, and waſhing his ſoule with the laſt teares of contrition, he vainely ſpends in deprecating an idle reproch; *Kill me, that it may not be ſaid, He died by a woman*: A fit concluſion for ſuch a life. The expectation of true and endleſſe torment, doth not ſo much vexe him, as the friuolous report of a diſhonour; neither is he ſo much troubled with, *Abimelec* is frying in hell, as, *Abimelec* is ſlaine by a woman. So vaine fooles are niggardly of their reputation, and prodigall of their ſoules; Doe we not ſee them runne wilfully into the field, into the graue, into hell? and all, leſt it ſhould be ſaid, They haue but as much feare as wit.

CONTEMPLATIONS.

THE TENTH BOOKE.

CONTAINING

Ieptha.
Samſon *conceiued.*
Samſons *mariage.*
Samſons *victory.*
Samſons *end.*
Michaes *Idolatry.*

By IOS. HALL, D. of Diuinity, and Deane of *Worceſter.*

AT LONDON,
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Ann. Dom. 1624.

TO THE RIGHT HONOVRABLE MY SINGVLAR GOOD LORD, SIR HENRY DANVERS *KNIGHT, BARON OF* DANTESEY, A WORTHY PATTERNE OF ALL TRVE NOBILITIE, ACCOMPLISHED BOTH FOR WARRE AND PEACE; A MVNIFICENT FAVOVRER OF ALL LEARNING AND VERTVE:

I. H.

VVith humble apprecation of ALL TRVE HAPPINESSE, DEDICATES THIS PART OF HIS POORE LABOVRS.

CONTEMPLATIONS.
THE TENTH BOOKE.

IEPTHA.

ISrael, that had now long gone a whoring from God, hath been punished by the regiment of the Concubines sonne, and at last seekes protection from the sonne of an harlot: It is no small misery to bee obliged vnto the vnworthy. The Concubines Sonne made sute to them; They make sute to the sonne of the harlot. It was no fault of *Ieptha* that he had an ill mother, yet is he branded with the indignity of is bastardie; neither would God conceale this blemish of nature, which *Ieptha* could neither auoide, nor remedy. God, to shew his detestation of whoredome, reuenges it not onely vpon the actors, but vpon their issue: Hence he hath shut out the base son from the congregation of Israel, to the tenth generation, that a transient euill might haue a durable reproch attending it; and that after the death of the Adulterer, yet his shame might liue. But, that God who iustly tyes men to his lawes, will not abide that we should tye him to our lawes, or his owne; Hee can both rectifie and ennoble the bloud of *Ieptha*. That no man should be too much discouraged with the errors of his propagation, euen the base sonne of man may be the lawfully begotten of God; and though he be cast out from the inheritance of his brethren vpon earth, may be admitted to the Kingdome of Israel.

I heare no praise of the lawfull issue of *Gilead*; onely this mis-begotten sonne is commended for his valour, and set at the sterne of Israel: The common gifts of God respect not the Parentage or bloud, but are indifferently scatred where he pleases to let them fall. The choice of the Almighty, is not guided by our rules; As in spirituall, so in earthly things, it is not in him that willeth: If God would haue men glory in these outward priuiledges, he would bestow them vpon none but the worthy.

Now, who can be proud of strength or greatnesse, when he sees him that is not so honest, yet is more valiant, and more aduanced? Had not *Ieptha* been base, hee had not been thrust out; and if he had not been thrust out from his brethren, hee had neur been the Captaine of Israel. By contrary pases to ours, it pleaseth God to come to his owne ends: and how vsually doth he look the contrary way, to that he moues? No man can measure the conclusion of Gods act by his beginning: He that fetches good out of euill, raises the glory of men out of their ruine. Men loue to goe the neerest way, and often faile: God commonly goes about, and in his owne time comes surely home.

The Gileadites were not so forward to expell *Ieptha*, as glad to recall him; No Ammonite threatned them when they parted with such an helper: Now, whom they cast out in their peace, they fetch home in their danger and misery. That God, who neuer gaue ought in vaine, will finde a time to make vse of any gift that he hath bestowed vpon men: The valour of *Ieptha* shall not rust in his secrecy, but be imployed to the common

common preseruation of Israel. Necessity will driue vs to seeke vp all our helps, euen those whom our wantonnesse hath despised.

How iustly are the suits of our need vpbraided with the errors of our prosperity! The Elders of Gilead now heare of their ancient wrong, & dare not finde fault with their exprobration; *Did yee not hate mee, and expell mee out of my Fathers house? How then come ye now to me in time of tribulation?* The same expostulation that *Ieptha* makes with Gilead, God also at the same time makes with Israel; *Yee haue forsaken mee, and serued other gods; wherefore should I deliuer you any more? Goe and cry vnto the gods whom yee haue serued.* As wee, so God also findes it seasonable, to tell his children of their faults, whiles he is whipping them. It is a safe and wise course, to make much of those in our peace, whom we must make vse of in our extremity; else it is but iust, that wee should be reiected of those, whom we haue reiected.

Can we looke for any other answer from God then this? Did ye not driue me out of your houses, our of your hearts, in the time of your health end iollity? Did yee not plead the strictnesse of my charge, and the weight of my yoke? Did not your wilfull sinnes expell me from your soules? What doe you now crouching and creeping to me in the euil day? Surely, O God, it is but iustice, if thou be not found of those, which were glad to lose thee; it is thy mercy, if after many checks and delayes, thou wilt be found at last. Where an act cannot be reuersed, there is no amends, but confession; and if God himself take vp with this satisfactiō, *He that confesses, shall find mercy*; how much more should men hold themselues well paid with words of humility, & deprecation?

Iepthaes wisdome had not been answerable to his valour, if he had not made his match before hand; He could not but know how trecherously Israel had dealt with *Gideon*. We cannot make too sure worke, when we haue to doe with vnfaithfull men: It hath been an old policy to serue our selues of men; and after our aduantage, to turne them vp. He bargaines therefore for his Soueraignty ere he win it, *Shall I bee your Head?* Wee are all naturally ambitious, and are ready to buy honour euen with hazard. And if the hope of a troublesome superiority incouraged *Ieptha* to fight against the forces of *Ammon*, what heart should we take in the battels of God against spiritual wickednesses, when the God of heauen hath said, *To him that ouercomes, will I giue power ouer nations, & to sit with me in my Throne?* Oh that we could bend our eyes vpon the recompence of our reward; how willingly should we march forward against these mighty Ammonites! *Ieptha* is noted for his valor, & yet he intreats with *Ammon* ere he fights. To make war any other then our last remedy, is not courage, but cruelty and rashnes: And now, when reason will not preuaile, he betakes himself to his sword.

As God beganne the war with *Ieptha*, in raising vp his heart to that pitch of fortitude, so *Ieptha* beganne his war at God, in crauing victory from him, and powring out his vow to him: His hand tooke hold of his sword; his heart, of God: therefore he whom the old Testament stiles, valiant; the new, stiles faithfull; he who is commended for his strength, dares trust in none, but the arme of God: *If thou wilt giue the Ammonites into my hand.* If *Ieptha* had not lookt vpward for his victory, in vaine had the Gileadite lookt vp to him. This is the disposition of all good hearts; they looke to their sword, or their bow, as seruants, not as Patrons; and whiles they vse them, trust to God. If we could doe so in all our businesses, we should haue both more ioy in their successe, and lesse discomfort in their miscarriage. It was his zeale to vow: it was his sin to vow rashly. *Iacob*, his forefather, of whom he learned to vow, might haue taught him a better forme; *If God will be with mee, then shall the Lord be my God.* It is well with vowes, when the thing promised makes the Promise good: But when *Ieptha* sayes, *Whatsoeuer thing commeth out of the dores of my house, shall be the Lords, or I will offer it for aburnt sacrifice*; his deuotion is blinde, and his good affection ouer-runs his iudgement: For what if a dog, or a swine, or an asse had met him? where had been the promise of his consecration?

Vowes are as they are made; like vnto sents, if they be of ill composition, nothing offends more; if well tempered, nothing is more pleasant: Either certainty of euill, or

vncertainty

vncertainty of good, or impossibility of performance, makes vows no seruice to God. When we vow what we cannot, or what we ought not doe, we mocke God, instead of honouring him: It is a vaine thing for vs to goe about to catch God hood-winkt: To conscience shall neuer finde peace in any way, but that which we see before vs, and which we know safe, both in the kinde, and circumstances. There is no comfort in (Peraduenture I may please God;) What good childe will not take part of the parents ioy? If *Ieptha* returnes with Trophees, it is no maruell if his daughter meete him with Timbrels: Oh that we could be so affected with the glorious acts of our heauenly Father! Thou subdueſt thine enemies, and mightily deliuereſt thy people, O God; a song waiteth for thee in Sion.

Who would haue suspected danger in a dutifull Triumph? Well might *Iepthaes* daughter haue thought; My sexe forbade me to doe any thing towards the helpe of my Fathers victory; I can doe little, if I cannot applaud it: If nature haue made me weake, yet not vnthankfull; nothing forbids my ioy to be as strong as the victors: Though I might not go out with my father to fight, yet I may meet him with gratulations; A Timbrell may become these hands which were vnfit for a sword; This day hath made me the daughter of the Head of Israel; This day hath made both Israel free, my Father a Conquerer, and my selfe in him noble: and shall my affection make no difference? What must my Father needs thinke, if he shall finde me sitting sullenly at home, whiles all Israel striues who shall runne first to blesse him with their acclamations? Should I onely be insensible of his and the common happinesse?

And now, behold when she lookes for most thankes, her Father answeres the measures of her feet, with the knockings of his breast, and weepes at her musick, and teares his clothes, to looke vpon her whom he best loued, and giues no answere to her Timbrels, but *Alasse, my daughter, thou art of them that trouble me*: Her ioy alone hath changed the day, and lost the comfort of that victory, which she inioyed to see wonne. It fals out often, that those times and occasions which promise most contentment, proue most dolefull in the issue: The heart of this Virgin was neuer lifted vp so high as now, neither did any day of her life seeme happy but this; and this onely proues the day of her solemne and perpetuall mourning: As contrarily the times and euents which we haue most distrusted, proue most beneficiall. It is good in a faire morning, to thinke of the storme that may rise ere night, and to inioy both good and euill fearefully.

Miserable is that deuotion which troubles vs in the performance; Nothing is more pleasant then the acts of true piety: *Ieptha* might well see the wrong of this religion, in the distaste of it; yet whiles himselfe had troubled his daughter, he saies, *Alasse, my daughter, thou art of them that trouble me*: She did but her duty: he did what he should not; yet he would be rid of the the blame, though he cannot of the smart. No man is willing to own a sin; the first man shifted it from himselfe to his wife; this, from himselfe to his daughter: He was ready to accuse another, which onely committed it himselfe. It were happy if we could be as loth to commit sin, as to acknowledge it.

The inconsideration of this vow was very tough, and setled; *I haue opened my mouth, and cannot goe backe.* If there were iust cause to repent, it was the weakenesse of his zeale, to thinke that a vow could bind him to euill; An vnlawfull vow is ill made, but worse performed. It were pitty this constancy should light vpon any, but an holy obiect; No loane can make a truer debt, then our vow; which if we pay not in our performance, God will pay vs with iudgement. We haue all opened our mouthes to God in that initiall and solemne vow of Christianity; Oh that we could not goe backe! So much more is our vow obligatory, by how much the thing vowed is more necessary.

Why was the soule of *Ieptha* thus troubled, but becausse he saw the entaile of his new honor thus suddenly cut off? He saw the hope of posterity extinguished, in the viginity of his daughter. It is naturall to vs, to affect that perpetuity in our succession, which is denied vs in our persons; Our very bodies would emulate the eternity of the soule. And if God haue built any of vs an house on earth, as well as prepared vs an House in heauen,

heauen, it must be confessed a fauour, worth our thankfulnesse: but as the perpetuity of our earthly houses is vncertaine; so let vs not rest our hearts vpon that, but make sure of the House which is eternall in the heauens.

Doubtlesse; the goodnesse of the Daughter added to the Fathers sorrow: Shee was not more louing, then religious; neither is shee lesse willing to be the Lords, then her fathers: and as prouoking her Father to that which he thought piety, though to her owne wrong, she saies, *If thou hast opened thy mouth vnto the Lord, doe with me as thou hast promised.* Many a daughter would haue disswaded her Father with teares, & haue wisht rather her fathers impiety, then her owne preiudice; Shee sues for the smart of her Fathers vow. How obsequious should children be to the will of their carefull Parents euen in their finall disposition in the world, when they see this holy maid willing to abandon the world vpon the rash vow of a Father! They are the liuing goods of their Parents, and must therefore wait vpon the bestowing of their owners: They mistake themselues, which thinke they are their own; If this maid had vowed her selfe to God without her Father, it had been in his power to abrogate it; but now that he vowed her to God without her selfe, it stands in force. But what shall we say to those children, whom their Parents vow and care cannot make so much as honest; that will be no other then godlesse, in spight of their Baptisme, and education? What, but that they are giuen their Parents for a curse, and shall one day find what it is to be rebellious?

All her desire is, that she may haue leaue to bewaile that which she must be forced to keepe, Virginity: If she had not held it an affliction, there had been no cause to bewayle it; it had been no thanke to vndergoe it, if she had not knowne it to be a crosse. Teares are no argument impatience; we may morne for that we repine not to beare. How comes that to be a meritorious vertue vnder the Gospell, which was but a punishment vnder the Law? The daughters of Israel had been too lauish of their teares, if virginity had been absolutely good: What iniury should it haue been to lament that spirituall preferment, which they should rather haue emulated?

While *Iepthaes* daughter was two moneths in the mountaines, shee might haue had good opportunity to escape her fathers vow; but as one, whom her obedience tyed as close to her Father, as his vow tyed him to God, she returnes to take vp that burden, which shee had bewailed to forsee: If we be truly dutifull to our Father in heauen, we would not slip our neckes out of the yoke though we might, nor flie from his commands, though the dore were open.

Samson *conceiued.*

OF extraordinary persons, the very birth and conception is extraordinary; God beginnes his wonders betimes, in those whom he will make wonderfull: There was neuer any of those which were miraculously conceiued, whose liues were not notable & singular. The presages of the wombe, and the cradle, are commonly answered in the life; It is not the vse of God to cast away strange beginnings. If *Manoahs* wife had not been barren, the Angell had not been sent to her: Afflictions haue this aduantage, that they occasion God to shew that mercy to vs, whereof the prosperous are vncapable; It would not beseeme a mother to be so indulgent to an healthfull child, as to a sicke. It was to the woman that the Angell appeared, not to the husband; whether for that the reproch of barrennesse lay vpon her more heauily, then on the father, or for that the birth of the child should cost her more deare then her husband; or lastly, for that the difficultie of this newes was more in her conception, then in his generation: As Satan layes his batteries euer to the weakest; so contrarily, God addresseth his comforts to those hearts that haue

most

moſt need; As, at the firſt, becauſe *Eue* had moſt reaſon to be deiected, for that her ſin had drawn man into the Tranſgreſſion, therefore the Cordiall of God moſt reſpecteth her; *The ſeede of the Woman ſhall breake the Serpents head.*

As a Pyſitian firſt tells the ſtate of the diſeaſe with his ſymptomes, and then preſcribes; ſo doth the Angell of God firſt tell the wife of *Manoah* her complaint, then her remedy; *Thou art barren.* Al our afflictiõs are more noted of that God which ſends them, then of the Patient that ſuffers them: how can it be but leſſe poſſible to indure any thing that he knowes not, than that he inflicteth not? He ſaith to one, Thou art ſicke, to another, Thou art poore; to a third, Thou art defamed; Thou art oppreſſed, to another: That All-ſeeing eye takes notice from heauen of euery mans condition, no leſſe then if he ſhould ſend an Angell to tell vs he knew it; His knowledge compared with his mercy, is the iuſt comfort of al our ſufferings. O God, we are many times miſerable, and feele it not; Thou knoweſt euen thoſe ſorrowes which we might haue; Thou knoweſt what thou haſt done: doe what thou wilt.

Thou art barren. Not that the Angell would vpbraid the poore woman with her affliction; but therefore he names her paine, that the mention of her cure might be ſo much more welcome; Comfort ſhal come vnſeaſonably to that heart, which is not apprehenſiue of his owne ſorrow: We muſt firſt know our euils, ere we can quit them. It is the iuſt method of euery true Angell of God, firſt to let vs ſee that whereof either we doe, or ſhould complaine, and then to apply comforts: Like as a good Phyſician firſt pulls down the body, and then raiſes it with cordialls. If we cannot abide to heare of our faults, we are not capeable of amendment.

If the Angell had firſt ſaid; *Thou ſhalt conceiue*; and not premiſed, *Thou art barren*, I doubt whether ſhe had conceiued faith in her ſoule, of that infant which her body ſhould conceiue; Now, his knowledge of her preſent eſtate, makes way for the aſſurance of the future. Thus euer it pleaſes our good God; to leaue a pawne of his fidelity with vs, that we ſhould not diſtruſt him in what he will doe, when wee finde him faithfull in that which we ſee done.

It is good reaſon that he which giues the ſonne to the barren mother, ſhould diſpoſe of him, and diet him both in the wombe firſt, and after, in the world. The mother muſt firſt be a Nazarite, that her ſonne may be ſo. Whiles ſhe was barren, ſhee might drinke what ſhee would: but now that ſhe ſhall conceiue a *Samſon*, her choyce muſt be limited; There is an holy auſterity that euer followes the ſpeciall calling of God: The worldling may take his full ſcope, and deny his backe and belly nothing; but he that hath once conceiued that bleſſed burden, whereof *Samſon* was a type, muſt be ſtrict and ſeuere to himſelfe; neither his tongue, nor his palat, nor his hand, may run riot: Thoſe pleaſures which ſeemed not vnſeemly for the multitude, are now debarred him. We borrow more names of our Sauiour then one; As we are Chriſtians, ſo we are Nazarites; the conſecration of our God is vpon our heads, and therefore our very haire ſhould be holy. Our appetite muſt be curbed, our paſſions moderated, and ſo eſtranged from the world, that in the loſſe of parents, or childrē, nature may not make vs forget grace. What doth the looſeneſſe of vain men perſwade them that God is not curious, when they ſee him thus preciſely ordering the very diet of his Nazarits? Nature pleads for liberty; religion for reſtraint: not that there is more vncleannes in the grape, then in the fountain; but that wine findes more vncleanneſſe in vs, then water; and that the high feed is not ſo fit for deuotion, as abſtinence. Who ſees not a ceremony in this cõmand? which yet carries with it this ſubſtance of euerlaſting vſe, that God and the belly will not admit of one ſeruant; that quaffing & cramming is not the way to heauen: A drunken Nazarite is a monſter among men. Wee haue now more ſcope then the ancient: not drinking of wine, but drunkenneſſe with wine is forbidden to the Euangelicall Nazarite; wine, wherein is exceſſe. Oh that euer Chriſtians ſhould quench the Spirit of God, with a liquour of Gods own making! that they ſhould ſuffer their hearts to be drowned with wine, and ſhould ſo liue, as if the practiſe of the Goſpell were quite contrary to the rule of the Law!

The mother must conceiue the only Giant of Israel, and yet must drinke but water; neither must the childe touch any other cup. Neuer wine made so strong a Champion as water did here. The power of nourishment is not in the creatures, but in their Maker. *Daniel* and his three companions kept their complexion, with the same diet wherwith *Samson* got his strength; he that gaue that power to the grape, can giue it to the streame. O God, how iustly doe we raise our eyes from our tables vnto thee, which canst make water nourish, and wine enfeeble vs!

Samson had not a better mother, then *Manoah* had a wife; she hides not the good newes in her owne bosome, but imparts it to her husband: That wife hath learned to make a true vse of her head, which is euer ready to consult with him about the messages of God. If she were made for his helper, hee is much more hers. Thus should good women make amends for their first offence; that as *Eue* no sooner had receiued an ill motion, but she deliuered it to her husband; so they should no sooner receiue good, then they shoud impart it.

Manoah (like one which in those lewd times had not lost his acquaintance with God) so soone as he heares the newes, fals downe vpon his knees. I doe not heare him call forth and addresse his seruants to all the coasts of heauen (as the children of the Prophets did in the search of *Elias*) to finde out the messenger; but I see him rather look straight vp, to that God which sent him, *My Lord, I pray thee let that man of God come againe.* As a straight line is the shortest; the neerest cut to any blessing, is to goe by heauen; As we may not sue to God, and neglect meanes, so we must sue to God for those meanes which we shall vse.

When I see the strength of *Manoahs* faith, I maruell not that he had a *Samson* to his sonne; he saw not the messenger, hee heard not the errand, hee examined not the circumstances; yet now he takes thought, not whether he shall haue a sonne, but how hee shall order the sonne which he must haue: and sues to God, not for the son which as yet he had not, but for the direction of gouerning him, when he should be. *Zachariah* heard the same message, and craving a signe, lost that voice wherewith he craued it: *Manoah* seeks no signe for the promise, but counsell for himselfe; and yet, that Angell spake to *Zachary* himselfe, this onely to the wife of *Manoah*; that, in the Temple like a glorious spirit; this, in the house, or field, like some Prophet, or Trauellier; that to a Priest, this to a Woman. All good men haue not equall measures of faith; The bodies of men haue not more differences of stature, then their graces: Credulity to men is faulty and dangerous; but in the matters of God, is the greatest vertue of a Christian; Happy are they that haue not seene, yet beleeued: True faith takes all for granted, yea for performed, which is once promised.

He that before sent his Angell vnasked, will much more send him againe, vpon intreaty; those heauenly messengers are ready both to obey their Maker, and to relieue his children. Neuer any man prayed for direction in his duties to God, and was repulsed: rather will God send an Angell from heauen to instruct vs, then our good desires shall be frustrate.

Manoah prayed, the Angell appeared againe; not to him, but to his wife. It had been the shorter way to haue come first to the man whose prayers procured his presence: But as *Manoah* went directly, and immediatly to God, so God comes mediately & about to him; and wil make her the meanes to beare the message to her husband, who must beare him the sonne: Both the blessing and the charge are chiefly meant to her. It was a good care of *Manoah*, when the Angell had giuen order to his wife alone, for the gouerning of the childes diet, to proffer himselfe to this charge; *How shall we order the child?* As both the Parents haue their part in the being of their childrē, so should they haue in their educatiō; it is both vnreasonable & vnnatural in husbands, to cast this burdē vpon the weaker vessel alone: it is no reason that she which alone hath had the pain of their birth, should haue the pain of their breeding. Though the charge be renued to the wife, yet the speech is directed to the husbād; the act must be hers, his must be the ouersight; *Let her obserue all I commanded her.* The head must ouer-look the body;

body; it is the duty of the husband, to be carefull that the wife doe her duty to God.

As yet, *Manoah* saw nothing but the out-side of a man, and therefore offers the Angell an answerable entertainement, wherein there is at once Hospitality & Thankfulnesse. No man shall bring him good newes from God, and goe away vnrecompenced; How forward he is to feast him, whom he tooke for a Prophet! their feet should be so much more beautifull, that bring vs newes of saluation, by how much their errand is better.

That *Manoah* might learne to acknowledge God in this man; he sets off the proffer of his thankfulnesse from himselfe, to God; and (as the same Angell which appeared to *Gideon*) turnes his feast into a sacrifice: And now hee is *Manoahs* sollicitor to better thankes than he offered. How forward the good Angels are to incite vs vnto piety! Either this was the Sonne himselfe, which said it was his meat and drinke to doe his Fathers will, or else one of his spirituall attendance of the same diet. We can neuer feast the Angels better, then with our hearty sacrifices to God; Why do not we learn this lesson of them, whom we propoũd to our selues as the patterns of our obedience? We shall be once like the Angels in condition, why are we not in the meane time in our dispositions? If we doe not prouoke, and exhort one another to godlinesse, and do care more for a feast, then a sacrifice, our appetite is not Angelicall, but brutish.

It was an honest minde in *Manoah*, whiles he was addressing a sacrifice to God, yet not to neglect his messenger; faine would he know whom to honour; True piety is not vnciuill, but whiles it magnifies the author of all blessings, is thankfull to the meanes. Secondary causes are worthy of regard: neither need it detract any thing frõ the praise of the agent, to honour the instrument. It is not only rudenesse, but iniustice in those, which can be content to heare good newes from God, with contempt of the bearers.

The Angell will neither take nor giue, but conceales his very name from *Manoah*. All honest motions are not fit to be yeelded to; good intentions are not alwaies sufficient grounds of condiscent. If we doe sometimes aske what we know not, it is no maruell if we receiue not what we aske. In some cases, the Angell of God tells his name vnasked, as *Gaberiel* to the Virgin; here, not by intreaty: If it were the Angell of the couenant, he had as yet no name but *Iehouah*; if a created Angell, he had no commission to tell his name; and a faithfull messenger hath not a word beyond his charge: Besides that, he saw it would be of more vse for *Manoah*, to know him really, then by words. Oh the bold presumption of those men, which (as if they had long soiourned in heauen, and been acquainted with all the holy Legions of spirits) discourse of their orders, of their titles, when this one Angell stops the mouth of a better man then they, with *Why dost thou aske after my name, which is secret?* Secret things to God; reuealed, to vs and our children. No word can be so significant as actions; The act of the Angell tells best who he was; He did wonderfully: wonderfull therefore was his name. So soone as euer the flame of the sacrifice ascended, hee mounted vp in the smoke of it; that *Manoah* might see the sacrifice, and the messenger belonged both to one God; and might know, both whence ro acknowledge the message, and whence to expect the performance.

Gideons Angell vanished at his sacrifice; but this in the sacrifice; that *Manoah* might at once see both the confirmation of his promse, & the acceptation of his obedience, whiles the Angell of God vouchsafed to perfume himselfe with that holy smoke, and carry the sent of it vp into heauen. *Manoah* beleeued before, and craued no signe to assure him, God voluntarily confirmes it to him aboue his desire: *To him that hath, shal bee giuen*: Where there are beginnings of faith, the mercy of God will adde perfection.

How doe we thinke *Manoah* and his wife looked to see this spectacle? They had not spirit enough left to looke vpon another: but in stead of looking vp cheerefully to heauen, they fall downe to the earth, on their faces; as weake eyes are dazeled with that which should comfort them. This is the infirmity of our nature, to be afflicted with the causes of our ioy; to be astonished with our confirmations; to conceiue death

in that vision of God, whereein our life & happinesse consists. If this homely sight of the Angell did so confound good *Manoah*, what shall become of the enemies of God, when they shall be brought before the glorious Tribunall of the God of Angels?

I maruell not now, that the Angell appeared both times rather to the wife of *Manoah*; her faith was the stonger of the two. It falls out sometimes, that the weaker vessell is fuller; and that of more precious liquor: that wife is no helper, which is not ready to giue spirituall comfort to her husband; The reason was good, and irrefragable, *If the Lord were pleased to kill vs, he would not haue receiued a burnt offering from vs.* God will not accept gifts, where hee intends punishment, and professes hatred. The sacrifice of the wicked, is abomination to the Lord: If we can finde assurance of Gods acception of our sacrifices, we may be sure he loues our persons. If I incline to wickednesse in my heart, the Lord will not heare me; but the Lord hath heard me.

Samsons *Marriage.*

Of all the Deliuerers of Israel, there is none of whom are reported so many weaknesses, or so many miracles, as of *Samson*. The newes which the Angell told of his conception and education, was not more strange, then the newes of his owne choyce; he but sees a daughter of the Philist im, and falls in loue; All this strength begins in infirmity; One maide of the Philistims ouer-comes that champion, which was giuen to ouercome the Philistims: Euen he that was dieted with water, foūd heat of vnfit desires: As his body was strōg notwithstanding that fare, so were his passions; without the gift of continency, a low feed may impaire nature, but not inordination. To follow nothing but the eye in the choyce of his wife, was a lust vnworthy of a Nazarite; This is to make the sense not a Counseller, but a Tyran.

Yet was *Samson* in this very impotency, dutifull; He did not in the presumption of his strength rauish her forceably; He did not make vp a clandestine match without consulting with his Parents, but he makes sute to them for consent; *Giue me her to wife*: As one that could be master of his owne act, though not of his passion; and as one that had learned so to be a suter, as not to forget himselfe to be a sonne. Euen in this deplored state of Israel, children durst not presume to be their owne caruers; how much lesse is this tolerable in a well guided and Christian Common-wealth? Whosoeuer now dispose of themselues without their Parents, they doe wilfully vnchild themselues, and change naturall affection for violent.

It is no maruell if *Manoah* and his wife were astonished at this vnequall motion of their sonne; Did not the Angell (thought they) tell vs that this child should be consecrated to God; & must he begin his youth in vnholy wedlock? Did not the Angell say that our sonne should begin to saue Israel from the Philistims; and is he now captiued in his affections by a daughter of the Philistims? Shall our deliuerance from the Philistims begin in an alliance? Haue we been so scrupulously carefull, that he should eate no vnclean thing, and shall we now consent to an heathenish match? Now therefore they grauely indeuour to coole this intemperate heat of his passion, with good counsell; as those which well knew the inconueniences of an vnequall yoke; corruption in religion, alienation of affections, distraction of thoughts, conniuence at Idolatry, death of zeale, dangerous vnderminings, and lastly, an vnholy seed: Who can blame them, if they were vnwilling to call a Philistim, daughter?

I wish *Manoah* could speake so loud, that al our Israelites might heare him; *Is there neuer a woman among the daughters of thy brethren; or among all Gods people, that thou goest to take a wife of the vncircumcised Philistims?* If religion be any other then a cypher, how

how dare we not regard it in our most important choyce? Is she a faire Philistim? Why is not this deformity of the soule more powerfull to dissuade vs, then the beauty of the face, or of metall to allure vs? To dote vpon a faire skinne, when we see a Philistim vnder it, is sensuall and brutish.

Affection is not more blinde, then deafe. In vaine doe the parents seeke to alter a young man, not more strong in body, then in will; Though he cannot defend his desires, yet he pursues them; *Get me her; for she pleases me.* And although it must needs be a weake motion that can plead no reason, but appetite; yet the good Parents, sith they cannot bow the affection of their sonne with perswasion, dare not breake it with violence. As it becomes not children to be forward in their choyce; so parents may not be too peremptory in their deniall: It is not safe for children to ouer-run parents in settling their affections; nor for parents (where the impediments are not very materiall) to come short of their children, when the affections are once setled: The one is disobedience; the other may be tyranny.

I know not whether I may excuse either *Samson* in making this sute, or his parents in yeelding to it, by a diuine despensation in both: For on the one side, whiles the Spirit of God notes; that as yet his parents knew not this was of the Lord, it may seeme that he knew it; and it is likely he would know, & not impart it? This alone was enough to winne, yea to command his parents; It is not mine eye onely, but the counsell of God, that leads me to his coyce: The way to quarrell with the Philistims, is to match with them; If I follow mine affection, mine affection followes God, in this proiect. Surely, hee that commanded his Prophet afterwards to marry an harlot, may haue appointed his Nazarite to marry with a Philistim: On the other side, whether it were of God permitting, or allowing, I finde not: It might so be of God, as all the euill in the City; and then the interposition of Gods decree, shall be no excuse of *Samsons* infirmity. I would rather thinke, that God meant onely to make a Treacle of a Viper; and rather appointed to fetch good out of *Samsons* euill, then to approue that for good in *Samson*, which in it selfe was euill.

When *Samson* went on wooing, hee might haue made the sluggards excuse, *There is a Lion in the way*: but he that could not be staid by perswasion, will not by feare. A Lion, young, wilde, fierce, hungry, comes roaring vpon him, when he had no weapon but his hand, no fence but his strength: the same prouidence that carried him to Timnah, brought the Lion to him. It hath been euer the fashion of God, to exercise his Champions with some initiatory incounters: Both *Samson* and *Dauid* must first fight with Lions, then with Philistims; & he whose type they bore, meets with that roaring Lion of the wildernesse, in the very threshold of his publike charge. The same hand that prepared a Lion for *Samson*, hath proportionably matches for euery Christian; God neuer giues strength, but he imployes it: Pouerty meets one like an armed man; Infamy, like some furious Mastiue, comes flying in the face of another: the wilde Bore out of the forrest, or the bloudy Tyger of persecution sets vpō one; the brawling curs of hereticall prauity or contentious neighbourhood, are ready to bait another: and by all these meaner and brutish aduersaries, will God fit vs for greater conflicts: It is a pledge of our future victory ouer the spirituall Philistims, if we can say, my soule hath been among Lions. Come forth now thou weake Christian, and behold this preparatory battell of *Samson*; Dost thou thinke God deales hardly with thee in matching thee so hard, and calling thee forth to so many fraies? What doost thou but repine at thine owne glory? How shouldst thou be victorious, without resistance?

If the Parents of *Samson* had now stood behind the hedge and seen his incounter, they would haue taken no further care of matching their sonne with a Philistim; For who that should see a strong Lion ramping vpon an vnarmed man, would hope for his life and victory? The beast came bristling vp his feareful mane, wafting his raised stern, his eyes sparkling with fury, his mouth roaring out knels of his last passage, & brething death from his nostrils, & now reioyced at so faire a prey. Surely, if the Lion had had no other aduersary then him whom he saw, he had not lost his hope; but now he could

not ſee that his maker was his enemy; *The Spirit of the Lord came vpõ Samſon*; what is a beaſt in the hand of the creator? He that ſtrooke the Lions with the aw of *Adam*, *Noah*, & *Daniel*, ſubdued this rebllious beaſt to *Samſon*; what maruell is it if *Samſon* now tore him, as if it had been a young Kid? If his bones had been braſſe, and his skinne plates of yron, all had bin one: The right hand of the Lord bringeth mighty things to paſſe.

If that roaring Lyon, that goes about continually ſeeking whom he may deuoure, finde vs alone among the vineyards of the Philiſtims, where is our hope? Not in our heeles; he is ſwifter then we: not in our weapons; we are naturally vnarmed: not in our hands, which are weake and languiſhing; but in the Spirit of that God, by whom we can doe all things: if God fight in vs, who can reſiſt him? There is a ſtronger Lion in vs then that againſt vs.

Samſon was not more valiant then modeſt; he made no words of this great exploit the greateſt performers euer make the leaſt noyſe; He that works wonders alone, could ſay, *See thou tell no man*; whereas thoſe, whoſe hands are moſt impotent, are buſieſt of their tongues. Great talkers ſhew that they deſire onely to be thought eminent, whereas the deepeſt waters are leaſt heard.

But, whiles hee concealed this euent from others, hee pondred it in himſelfe; and when hee returned to Timnath, went out of the way to ſee his dead Aduerſary, and could not but recall to himſelfe his danger, and deliuerance; Heere the beaſt met me, thus he fought; thus I ſlew him. The very dead Lyon taught *Samſon* thankfulneſſe: there was more honey in this thought then in the carkaſſe. The mercies of God are ill beſtowed vpon vs, if we cannot ſtep aſide to view the monuments of his deliuerances; Dangers may be at once paſt, and forgotten. As *Samſon* had not found his hony-comb, if he had not turned aſide to ſee his Lion; ſo we ſhal loſe the comfort of Gods benefits, if we doe not renue our perils by meditation.

Leſt any thing ſhould befall *Samſon*, wherein is not ſome wonder, his Lion doth more amaze him dead, then aliue; For loe, that carkaſſe is made an Hiue; and the bitterneſſe of death, is turned into the ſweetneſſe of honey. The Bee, a nice and dainty creature, builds her cells in an vnſauory carkaſſe; the carkaſſe that promiſed nothing but ſtrength, & annoyance, now offers comfort & refreſhing; and in a ſort, payes *Samſon* for the wrong offered. Oh the wonderfull goodneſſe of our God, that can change our terrours into pleaſure, and can make the greateſt euils beneficiall! Is any man, by his humiliation vnder the hand of God, growne more faithfull, & conſcionable? there is hony out of the Lion. Is any man by his temptation or fall become more circumſpect? there is alſo hony out of the Lion: ther is no *Samſon*, to whom euery Lion doth not yeeld hony: Euery Chriſtian is the better for his euils; yea, Satan himſelfe, in his exerciſe of Gods children, aduantageth them.

Samſon doth not diſdaine theſe ſweets, becauſe he findes them vncleanly layd; His diet was ſtrict, and forbade him any thing that ſauoured of legall impurity; yet hee eates the hony-combe out of the belly of a dead beaſt; good may not be refuſed; becauſe the meanes are accidentally euill; Hony is hony ſtill, though in a dead Lion. Thoſe are leſſe wiſe, and more ſcrupulous then *Samſon*, which abhorre the graces of God, becauſe they finde them in ill veſſels: One cares not for the Preachers true doctrine, becauſe his life is euill; Another will not take a good receit from the hand of a Phyſician, becauſe he is giuen to vnlawfull ſtudies; A third will not receiue a deſerued contribution from the hands of a Vſurer. It is a weake neglect, not to take the hony, becauſe we hate the Lion: Gods children haue right to their fathers bleſſings, whereſoeuer they finde them.

The match is now made; *Samſon* (though a Nazarite) hath both a wedding, and a feaſt; God neuer miſliked moderate ſolemnities in the ſeuereſt life; and yet this Bridal feaſt was long, the ſpace of ſeuen days. If *Samſon* had matched with the beſt Iſraelite, this celebration had been no greater; neither had this perhaps been ſo long, if the cuſtome of the place had not required it. Now I doe not heare him plead his Nazaritiſme, for a colour of ſingularity: It is both lawfull and fit, in things not prohibited

bited, to conforme our ſelues to the manners and rites of thoſe with whom we liue.

That *Samſon* might thinke it an honour to match with the Philiſtims, hee whom before the Lion found alone, is now accompanied with thirty attendants; They called them companions, but they meant them for ſpies. The courteſities of the world are hollow and thankleſſe; neither doth it euer purpoſe ſo ill, as when it ſhewes fayreſt. None are ſo neere to danger, as thoſe whom it entertaines with ſmiles; whiles it frownes, we know what to truſt to; but the fauours of it are worthy of nothing but feares and ſuſpicion: Open defiance is better then falſe loue.

Auſterity had not made *Samſon* vnciuill; he knows how to entertaine Philiſtims with a formall familiarity: And that his intellectuall parts might be approued anſwerable to his armes, he will firſt try maſteries of wit, & ſet their braines on worke with harmleſſe thoughts; His riddle ſhall appoſe them, and a deep wager ſhall binde the ſoluti-on; Thirty ſhirts, and thirty ſutes of raiment; neither their loſſe, nor their gayne could be much, beſides the victory, being diuided vnto thirty partners: but *Samſons* muſt needs be both waies very large, who muſt giue or receiue thirty alone. The ſeuen daies of the feaſt are expiring, and yet they which had bin all this while deuouring of *Samſons* meat, cannot tel who that eater ſhould be from whence meat ſhould come. In c ourſe of nature, the ſtrong feeder takes in meat, and ſends out filthines; but, that meat and ſweetnes ſhould come frō a deuouring ſtomacke, was beyond their apprehenſion.

And as fooles and dogs vſe to beginne in ieſt, and end in earneſt, ſo did theſe Philiſtims; and therefore they force the Bride to intice her husband to betray himſelfe. Couetouſnes & Pride haue made them impatient of loſſe: and now they threat to fire her, and her fathers houſe, for recompence of their entertainement, rather then they will loſe a ſmall wager to an Iſraelite. Somewhat of kinne to theſe ſauage Philiſtims, are thoſe cholerick Gameſters, which if the dice be not their friend, fall out with God curſe (that which is not) Fortune; ſtrike their fellowes, and are ready to take vengeance vpon themſelues: Thoſe men are vnfit for ſport, that loſe their patience together with their wager.

I doe not wonder that a Philiſtim woman loued her ſelfe and her fathers family, more then an Iſraelitiſh Bridegroome; and, if ſhe beſtowed teares vpon her husband, for the ranſome of them. *Samſon* himſelfe taught her this difference, *I haue not told it my father or my mother, and ſhould I tell it thee?* If ſhee had not been as ſhe was, ſhee had neither done this to *Samſon*, nor heard this from him; Matrimoniall reſpects are dearer then naturall; It was the law of him that ordained marriage (before euer Parents were) that Parents ſhould be forſaken, for the husband or wife: But now, Iſraelitiſh Parents are worthy of more intireneſſe, then a wife of the Philiſtims; And yet whom the Lion could not conquer, the teares of a woman haue conquered. *Samſon* neuer bewraied infirmity but in vxorioufneſſe; What aſſurance can there be of him that hath a Philiſtim in his boſom? *Adam*, the perfecteſt man; *Samſon*, the ſtrongeſt man *Salomon*, the wiſeſt man, were betrayed with the flattery of their helpers. As there is no comfort comfortable to a faithfull yoke-fellow; ſo woe be to him that is matched with a Philiſtim.

It could not but much diſcontent *Samſon*, to ſee that his aduerſaries had plowed with his Heifer, and that vpon his owne backe; now therefore he payes his wager to their coſt. Aſcalon the City of the Philiſtims, is his wardrope; he fetches thence thirty ſutes, lined with the liues of the owners: He might with as much eaſe haue ſlain theſe thirty companions, which were the authors of this euil; but his promiſe forbade him, whiles he was to clothe their bodies, to vnclothe their ſoules; and that Spirit of God, which ſtird him vp to reuenge, directed him in the choice of the ſubiects. If we wonder to ſee thirty throats cut for their ſutes, we may eaſily know, that this was but the occaſion of that ſlaughter, whereof the cauſe was their oppreſſion & tyranny. *Dauid* ſlew 200. Philiſtims for their fore-ſkins: but the ground of his act was their hoſtilitie. It is iuſt with God to deſtine what enemies he pleaſes, to execution: It is not to be expoſtulated why this man is ſtricken rather then another, whē both are Philiſtims.

SAMSONS

Samsons victory.

I Can no more iuſtifie *Samſon* in the leauing of his wife, then in the chuſing her: He choſe her, becauſe ſhe pleaſed him, & becauſe ſhe deſpiſed him, he left her. Though her feare made her falſe to him in his Riddle, yet ſhee was true to his bed: That weake trechery was worthy of a checke, not a deſertion. All the paſſions of *Samſon* were ſtrong, like himſelfe: but (as vehement motions are not laſting) this vehement winde is ſoone allaid; and he is now returning with a Kid, to win her that had offended him, and to renue that feaſt which ended in her vnkindneſſe. Slight occaſions may not breake the knot of matrimoniall loue; and if any iuſt offence haue ſlackned it on either part, it muſt be faſtned againe by ſpeedy reconciliation.

Now *Samſons* father in law ſhews himſelfe a Philiſtim, the true parent of her that betraied her husband; for no ſooner is the Bride-groome departed, then he changes his ſonne: What pretence of friendſhip ſoeuer hee made, a true Philiſtim will ſoone be weary of an Iſraelite. *Samſon* hath not ſo many dayes liberty to enioy his wedding, as he ſpent in celebrating it: Marriage hath been euer a ſacred Inſtitution, and who but a Philiſtim would ſo eaſily violate it? One of his thirty companions enioyes his wife, together with his ſute; and now laughs to be a partner of that bed, whereon he was an attendant. The good nature of *Samſon*, hauing forgotten the firſt wrong, carried him to a proffer of familiarity, & is repulſed; but with a gentle violence, *I had thought thou hadſt hated her*. Lawfull wedlocke may not be diſſolued by imaginations, but by proofes.

Who ſhall ſtay *Somſon* from his owne wife? Hee that ſlew the Lion in the way of his wooing, and before whom thouſands of the Philiſtims could not ſtand, yet ſuffers himſelfe to be reſiſted by him that was once his father in Law, without any returne of priuate violence.

Great is the force of duty once conceiued, euen to the moſt vnworthy: This thought, I was his ſon, bindes the hands of *Samſon*; elſe how eaſily might he, that ſlew thoſe thirty Philiſtims for their ſutes, haue deſtroyed this family for his wife? How vnnaturall are thoſe mouthes, that can curſe the loines from which they are proceeded; and thoſe hands, that dare lift vp themſelues againſt the meanes of their life and being?

I neuer read that *Samſon* ſlew any but by the motion and aſſiſtance of the Spirit of God: and the diuine wiſdom hath reſerued theſe offenders to another reuenge: Iudgement muſt deſcend from others to them, ſith the wrong proceeded from others, by them. In the very marriage, God fore-ſaw and intended this parting, and in the parting, this puniſhment vpon the Philiſtims. If the Philiſtims had not been as much enemies to God, as to *Samſon*; enemies to Iſrael in their oppreſſion, no leſſe then to *Samſon* in this particular iniurie, that purpoſe and execution of reuenge had been no better then wicked: Now He to whom vengeance belongs, ſets him on work, & makes the act iuſtice: when he commands, euen very crueltie is obedience.

It was a buſie and troubleſome proiect of *Samſon*, to vſe the foxes for his reuenge: for not without great labor and many hands could ſo many wilde creatures be got together, neither could the wit of *Samſon* want other deuices of hoſtility: But he meant to finde out ſuch a puniſhment, as might in ſome ſort anſwere the offence, and might imply as much contempt, as treſpaſſe. By wiles, ſeconded with violence, had they wronged *Samſon*, in extorting his ſecret, and taking away his wife: and what other Embleme could theſe foxes tied together preſent vnto them, then wilineſſe combined by force, to worke miſchiefe?

Theſe foxes deſtroy their corne, before he which ſent them deſtroy the perſons. Thoſe

iudgements

iudgements, which beginne in outward things, end in the owners: A ſtranger that had been of neither ſide, would haue ſaid, What pitty it is to ſee good corne thus ſpoiled? If the creature be conſidered apart from the owners, it is good; and therefore if it bee miſ-ſpent, the abuſe reflects vpon the maker of it; but if it be looked vpon with reſpect to an ill maſter, the beſt vſe of it is to periſh. He therfore that ſlew the Egyptian cattel with murraine, and ſmote their fruit with haileſtones; hee that conſumed the vines of Iſrael with the Palmer-worme, and Caterpiller, and canker-worme, ſent alſo foxes by the hand of *Samſon*, into the fields of the Philiſtims. Their corne was too good for them to inioy, not too good for the foxes to burne vp: God had rather his creatures ſhould periſh any way, then ſerue for the luſt of the wicked.

There could not be ſuch ſecrecie in the catching of three hundred foxes, but it might well be knowne who had procured them: Rumor wil ſwiftly flie of things not done: but of a thing ſo notoriouſly executed, it is no maruell if Fame be a blab. The mention of the offence drawes in the prouocation: and now the wrong to *Samſon* is ſcanned and reuenged; Becauſe the fields of the Philiſtims are burned for the wrong done to *Samſon* by the Timnite in his daughter, therefore the Philiſtims burne the Timnite and his daughter. The tying of the firebrand betweene two foxes, was not ſo witty a policy, as the ſetting of a fire of diſſention betwixt the Philiſtims. What need *Samſon* be his owne executioner, when his enemies will vndertake that charge? There can be no more pleaſing proſpect to an Iſraelite, then to ſee the Philiſtims together by the eares.

If the wife of *Samſon* had not feared the fire for her ſelfe, and her Fathers houſe, ſhe had not betrayed her husband, her husband had not thus plagued the Philiſtims, the Philiſtims had not conſumed her and her father with fire: now ſhee leaps into that flame which ſhee meant to auoid. That euill which the wicked feared, meets them in their flight: How many in a feare of pouerty, ſeeke to gaine vnconſcionably, and die beggers? How many to ſhunne paine and danger, haue yeelded to euill, and in the long runne haue been met in the teeth with that miſchiefe, which they had hoped to haue left behinde them? How many in a deſire to eſchue the ſhame of men, haue falne into the confuſion of God? Both good and euill are ſure paymaſters at the laſt.

He that was ſo ſoone pacified towards his wife, could not but haue thought this reuenge more then enough, if he had not rather wielded Gods quarrell then his owne; He knew that God had raiſed him vp on purpoſe, to be a ſcourge to the Philiſtims, whom as yet he had angred more then puniſhed: As if theſe therefore had been but floriſhes before the fray, he ſtirres vp his courage, and ſtrikes them both hip & thigh, with a mighty plague. That God which can doe nothing imperfectly, where hee begins either mercy or iudgement, will not leaue till hee haue happily finiſhed: As it is in his fauours, ſo in his puniſhments; One ſtroke drawes on another.

The Iſraelites were but ſlaues; and the Philiſtims were their maſters: ſo much more indignely therefore muſt they needs take it, to be thus affronted by one of their owne vaſſals: yet ſhall we commend the moderation of theſe Pagans. *Samſon*, being not mortally wronged by one Philiſtim, falls foule vpon the whole Nation; the Philiſtims hainouſly offended by *Samſon*, doe not fall vpon the whole Tribe of Iudah, but being muſtered together, call to them for ſatisfaction from the perſon offending: the ſame hand of God which wrought *Samſon* to reuenge, reſtrained them from it; It is no thanke to themſelues that ſometimes wicked men cannot bee cruell.

The men of Iudah, are by their feare made friends to their Tyrants, and traytors to their friend; it was in their cauſe that *Samſon* had ſhed bloud, & yet they conſpire with the Philiſtims, to deſtroy their owne fleſh and bloud. So ſhall the Philiſtims bee quit with Iſrael, that as *Samſon* by Philiſtims reuenged himſelfe of Philiſtims; ſo they of an Iſraelite, by the hand of Iſraelites. That which open enemies dare not attempt, they work by falſe brethren; and theſe are ſo much more perilous, as they are more entire.

It

It had been no leſſe eaſie for *Samſon* to haue ſlaine thoſe thouſands of Iudah that came to binde him, then thoſe other of the Philiſtims, that meant to kill him bound: And what if he had ſaid, Are ye turnd Traytors to your Deliuerer? your bloud be vpon your owne heads. But the Spirit of God (without whom he could not kil either beaſt, or man) would neuer ſtirre him vp to kill his brethren, though degenerated into Philiſtims; they haue more power to binde him, then he to kill them: Iſraelitiſh bloud was precious to him, that made no more ſcruple of killing a Philiſtim, then a Lion: That bondage and vſury that was allowed to a Iew from a Pagan, might not be exacted from a Iew.

The Philiſtims that had before plowed with *Samſons* Heifer in the caſe of the Riddle, are now plowing a worſe furrow with an Heifer more his owne. I am aſhamed to heare theſe cowardly Iewes ſay, *Knoweſt thou not that the Philiſtims are Lords ouer vs? Why haſt thou done thus vnto vs? We are therefore come to binde thee.* Wheras they ſhould haue ſaid; We finde theſe tyrannicall Philiſtims to vſurpe dominion ouer vs; thou haſt happily begun to ſhake off their yoke, and now we are come to ſecond thee with our ſeruice; the valour of ſuch a Captaine ſhall eaſily lead vs forth to liberty; We are ready either to die with thee, or to bee freed by thee: A fearefull man can neuer be a true friend; rather then incurre any danger, he will be falſe to his owne ſoule. Oh cruell mercy of theſe men of Iuda! *Wee will not kill thee, but we will binde thee, and deliuer thee to the hands of the Philiſtims, that they may kill thee.* As if it had not been much worſe to dye an ignominious and tormenting death, by the hands of Philiſtims, then to bee at once diſpatcht by them, which wiſht either his life ſafe, or his death eaſie.

When *Saul* was purſued by the Philiſtims vpon the mountaines of Gilboa, he could ſay to his Armour-bearer, Draw forth thy ſword, and kill me, leſt the vncircumciſed come and thruſt me thorow, and mocke me; and at laſt, would rather fall vpon his owne ſword, then theirs: And yet theſe couſins of *Samſon* can ſay, *Wee will not kill thee, but we will binde thee, and deliuer thee.* It was no excuſe to theſe Iſraelites, that *Samſons* binding had more hope, then his death; It was more in the extraordinary mercy of God, then their will, that hee was not tyed with his laſt bonds: Such is the goodneſſe of the Almighty, that he turnes the cruell intentions of wicked men to an aduantage.

Now theſe Iewes that might haue let themſelues looſe from their owne bondage, are binding their Deliuerer, whom yet they knew able to haue reſiſted. In the greateſt ſtrength, there is vſe of patience; There was more fortitude in this ſuffering, then in his former actions; *Samſon* abides to be tyed by his owne countrymen, that he may haue the glory of freeing himſelfe victoriouſly. Euen ſo, O Sauiour, our better Nazarite, thou which couldſt haue called to thy Father, and haue had twelue Legions of Angels for thy reſcue, wouldſt be bound voluntarily, that thou mightſt triumph; So the bleſſed Martyrs were racked, and would not be looſed, becauſe they expected a better reſurrection. If we be not as well ready to ſuffer ill, as to doe good, we are not fit for the conſecration of God.

To ſee *Samſon* thus ſtrongly manicled, and expoſed to their full reuenge, could not but be a glad ſpectacle to theſe Philiſtims; and their ioy was ſo full, that it could not but flie forth of their mouthes in ſhouting and laughter; Whom they ſay looſe with terror, it is pleaſure to ſee bound. It is the ſport of the ſpirituall Philiſtims, to ſee any of Gods Nazarites fettered with the cords of iniquitie, & their Imps are ready to ſay, Aha, ſo would we haue it. But the euent anſwers their falſe ioy, with that clauſe of triumph, *Reioyce not ouer me, O mine enemie: though I fall, yet I ſhal riſe again.* How ſoon was the countenance of theſe Philiſtims changed, and their ſhouts turned into ſhrickings? *The Spirit of the Lord came vpon Samſon*: and then, what are cords to the Almighty? His new bonds are as a flax burnt with fire; and he rouzes vp himſelfe, like that young Lion whom he firſt incountred, & flyes vpon thoſe cowardly aduerſaries, who if they had not ſeen his cords, durſt not haue ſeen his face. If they had been ſo many diuels, as men, they could not haue ſtood before that Spirit, which lifted vp the heart

heart and hand of *Samſon*. Wicked men neuer ſee fairer proſpect, then when they are vpon the very threſhold of deſtruction; Security and Ruine are ſo cloſe bordering vpon each other, that where we ſee the face of the one, we may be ſure the other is at his backe. This didſt thou, O bleſſed Sauiour, when thou wert faſtened to the Croſſe, when thou layeſt bound in the graue with the cords of death; thus didſt thou miraculouſly raiſe vp thy ſelfe, vanquiſh thine enemies, and lead captiuity captiue; Thus doe all thy holy ons, when they ſeem moſt forſaken and laid open to the inſultation of the world, finde thy Spirit mighty to their deliuerance, and the diſcomfiture of their malicious aduerſaries.

Thoſe three thouſand Iſraelites were not ſo ill aduiſed, as to come vp into the rocke vnweaponed, to apprehend *Samſon*; *Samſon* therefore might haue had his choice of ſwords, or ſpeares, for this skirmiſh with the Philiſtims; yet he leaues all the munition of Iſrael, and finding the new iaw-bone of an Aſſe, takes that vp in his hand, and with that baſe inſtrument of death, ſends a thouſand Philiſtims to their place. All the ſwords and ſhields of the armed Philiſtims cannot reſiſt that contemptible Engine, which hath now left a thouſand bodies, as dead as the carcaſſe of that beaſt, whoſe bone it was. This victory was not in the weapon, was not in the arme: it was in the Spirit of God, which moued the weapon in the arme. O God, if the meanes be weake, yet thou art ſtrong: Through God wee ſhall doe great acts; Yea, I can doe all things through him that ſtrengtheneth me. Seeſt thou a poore Chriſtian, which by weake counſell hath obtained to ouercome a tentation? there is the Philiſtim vanquiſht with a ſorry iaw-bone.

It is no maruell, if he were thus admirably ſtrong and victorious, whoſe bodily ſtrength God meant to make a type of the ſpirituall power of Chriſt: And behold, as the three thouſands of Iuda ſtood ſtill gazing with their weapons in their hand, whiles *Samſon* alone ſubdued the Philiſtims; ſo did men and Angels ſtand looking vpon the glorious atcheiuements of the Son of God, who might iuſtly ſay, *I haue trod the winepreſſe alone.*

Both the *Samſons* complained of thirſt; The ſame God which gaue his Champion victoty, gaue him alſo refreſhing; and by the ſame meanes; The ſame bone yeelds him both conqueſt, & life; and is of a weapon of offence, turned into a well of water: Hee that fetcht water out of the flint for Iſrael, fetches it out of a bone for *Samſon*. What is not poſſible to the infinite power of that Almighty Creator, that made all things of nothing? Hee can giue *Samſon* hony from the mouth of the Lion, and water from the mouth of the Aſſe. Who would not cheerefully depend vpon that God, which can fetch moiſture out of drineſſe, and life out of death?

SAMSONS *end.*

I Cannot wonder more at *Samſons* ſtrength then his weakneſſe; Hee that began to caſt away his loue vpon a wife of the Philiſtims, goes on to miſ-ſpend himſelfe vpon the harlots of the Philiſtims: He that did not ſo much ouercome the men, as the women ouercome him. His affections blinded him firſt, ere the Philiſtims could doe it: would he elſe, after the effuſion of ſo much of their bloud, haue ſuffered his luſt to carry him within their walls, as one that cared more for his pleaſure, then his life? Oh ſtrange debauchednеſſe, and preſumption of a Nazarite! The Philiſtims are vp in Armes to kill him; hee offers himſelfe to their City, to their Stewes, and dare expoſe his life to one of their harlots, whom he had ſlaughtered. I would haue looked to haue ſeene him betake himſelfe to his ſtronger Rocke, then that of Etam, and by his auſtere deuotion, to ſeek protection of him, of whom he receiued ſtrengt: but now, as if he had forgtten his conſe-

conſecration, I finde him turned Philiſtim for his bed, and of a Nazarite, ſcarce a man. In vaine doth he nouriſh his haire, whiles he feeds theſe paſſions. How vſually doe vigor of body, and infirmity of minde lodge vnder one roofe? On the contrary, a wearish out-ſide is a ſtrong motiue to mortification: *Samſons* victories haue ſubdued him, and haue made him firſt a ſlaue to lewd deſires, and then to the Philiſtims. I may ſafely ſay, that more veſſels miſcarry with a faire gale, then with a tempeſt.

Yet was not *Samſon* ſo blinded with luſt, as not at all to looke before him; he foreſaw, the morning would be dangerous, the bed of his fornication therefore could hold him no longer then midnight; then he riſes, and in a mocke of thoſe ambuſhes which the Azahites laid for him, hee carries away the gates wherein they thought to haue incaged him. It a temptation haue drawn vs aſide, to lie downe to ſinne, it is happy for vs, if wee can ariſe ere wee bee ſurpriſed with iudgement. *Samſon* had not left his ſtrength in the bed of an harlot; neither had that God which gaue it him, ſtript him of it with his clothes, when he laid him downe in vncleanneſſe: His mercy vſes not to take vantage of our vnworthineſſe, but euen when we caſt him off, holds vs faſt. That bountifull hand leaues vs rich of common graces, when we haue miſ-ſpent our better ſtore: Like as our firſt Parents, when they had ſpoiled themſelues of the Image of their Creator, yet were left wealthy of noble faculties of the ſoule.

I finde *Samſon* come off from his ſinne with ſafety; he runnes away lightly with an heauier weight then the gates of Azzah, the burden of an ill act. Preſent impunitie argues not an abatement of the wickednes of his ſin, or of the diſlike of God; nothing is ſo worthy of pitty, as a ſinners peace: Good is not therefore good, becauſe it proſpers, but becauſe it is commanded: Euill is not euill becauſe it is puniſhed, but becauſe it is forbidden.

If the holy Parents of *Samſon* liued to ſee theſe outrages of their Nazarite; I doubt whether they did not repent them of their ioy, to heare newes of a ſonne. It is a ſhame to ſee how he that might not drinke wine, is drunke with the cup of fornications; His luſt carries him from Azzah, to the plaine of Sorek, and now hath found a *Dalilah*, that ſhall pay him for all his former vncleanneſſe. Sinne is ſteepe and ſlippery; and if after one fall wee haue found where to ſtand, it is the praiſe, not of our footing, but of the hand of God.

The Princes of the Philiſtims knew already where *Samſons* weakeneſſe lay, though not his ſtrength; and therefore they would entiſe his harlot by gifts, to entiſe him by her dalliance, to betray himſelfe. It is no maruell, if ſhe which would be filthy, would be alſo perfidious. How could *Samſon* chuſe but thinke, if luſt had not bewitched him, Shee, whoſe body is mercenary to me, will eaſily ſell me to others; Shee will be falſe, if ſhe will be an harlot? A wide conſcience will ſwallow any ſin: Thoſe that haue once thralled themſelues to a known euill, can make no other difference of ſinnes, but their owne loſſe, or aduantage: A lyar will ſteale; a theefe can kill; a cruell man can bee a Traytor; a drunkard can falſifie; wickedneſſe once entertained, can put on any ſhape: Truſt him in nothing, that makes not a conſcience of euery thing.

Was there euer ſuch another motion made to a reaſonable man? *Tell me wherein thy great ſtrength lieth, and wherewith thou maieſt be bound to doe thee hurt.* Who would not haue ſpurned ſuch a ſutor out of dores? What will not impudency aske, or ſtupiditie receiue? He that killed the thouſand Philiſtims for comming to binde him, indures this harlot of the Philiſtims to conſult with himſelfe of binding him; and when vpon the triall of a falſe anſwer he ſaw ſo apparant trechery, yet wilfully betrayes his life by her, to his enemies: All ſinnes, all paſſions haue power to infatuate a man; but luſt moſt of all. Neuer man that had drunke flagons of wine, had leſſe reaſon, then this Nazarite; Many a one loſes his life: but this caſts it away; not in hatred of himſelfe, but in loue to a ſtrumpet. Wee wonder that a man could poſſibly be ſo ſottiſh, and yet wee our ſelues by tentation become no leſſe inſenſate; Sinfull pleaſures, like a common *Dalilah* lodge in our boſomes: we know they aime at nothing but the death of our ſoule; wee will yeeld to them, and die: Euery willing ſinner is a *Samſon*; let vs not inueigh againſt

gainſt his ſenſleſneſſe, but our own: Nothing is ſo groſſe and vnreaſonable to a well-diſpoſed minde, which tentation will not repreſent fit, and plauſible: No ſoule can out of his owne ſtrength, ſecure himſelfe from that ſinne which he moſt deteſteth.

As an ho od-winkt man ſees ſome little glimmering of light, but not enough to guide him; ſo did *Samſon*, who had reaſon enough left him to make triall of *Dalilah*, by a crafty miſ-information; but not enough vpon that triall, to diſtruſt and hate her he had not wit enough to deceiue her thrice; not enough to keepe himſelfe from being deceiued by her. It is not ſo great wiſedome to proue them whom we diſtruſt, as it is folly to truſt them whom we haue found trecherous: Thrice had he ſeen the Philiſtims in her chamber, ready to ſurprize him, vpon her bonds; and yet will needs be a ſlaue to his Traytor. Warning not taken, is a certaine preſage of deſtruction; and if once neglected it receiue pardon, yet thrice is deſperate.

What man would euer play thus with his owne ruine? His harlot bindes him, and calls in her executioners to cut his throat; he riſes to ſaue his own life, and ſuffers them to carry away theirs, in peace. Where is the courage of *Samſon*? Where his zeale? He that killed the Philiſtims for their clothes; He that ſlew a thouſand of them in the field at once; in this quarrel, now ſuffers them in his chamber vnreuenged. Whence is this? His hands were ſtrong, but his heart was effeminate; his harlot had diuerted his affection. Whoſoeuer ſlackens the reines to his ſenſuall appetite, ſhall ſoone grow vnfit for the calling of God. *Samſon* hath broke the green withies, the new ropes, the woofe of his haire, and yet ſtill ſuffers himſelfe fettered with thoſe inuiſible bonds of an harlots loue; and can indure her to ſay, *How canſt thou ſay, I loue thee, when thy heart is not with me? thou haſt mocked me theſe three times*: Whereas he ſhould rather haue ſaid to her; How canſt thou challenge any loue from me, that haſt thus thice ſought my life? O canſt thou thinke my mockes a ſufficient reuenge of this trechery? But contrarily he melts at this fire; and by her importunate inſinuations, is wrought againſt himſelfe. Wearineſſe of ſollicitation, hath won ſome to thoſe actions, which at the firſt motion they deſpiſed, like as we ſee ſome ſuters are diſpatcht, not for the equity of the cauſe, but the trouble of the proſecution; becauſe it is more eaſie to yeeld, not more reaſonable. It is more ſafe to keepe our ſelues out of the noyſe of ſuggeſtions, then to ſtand vpon our power of deniall.

Who can pitty the loſſe of that ſtrength which was ſo abuſed? who can pitty him the loſſe of his locks, which after ſo many warnings can ſleepe in the lappe of *Dalilah*? It is but iuſt that he ſhould riſe vp from thence ſhauen and feeble; not a Nazarite, ſcarce a man. If his ſtrength had lyen in his haire, it had been out of himſelfe; it was not therefore in his locks, it was in his conſecration, whereof that haire was a ſigne. If the razor had come ſooner vpon his head, he had ceaſed to be a Nazarite; and the gift of God had at once ceaſed, with the calling of God; not for the want of that excretiō, but for the want of obedience. If God withdraw his graces, when he is too much prouoked, who can complain of his mercy? He that ſleeps in ſinne, muſt looke to wake in loſſe and weakneſſe. Could *Samſon* thinke, Though I tell her, my ſtrength lies in my haire, yet ſhe will not cut it; or though ſhe doe cut my haire, yet ſhall I not loſe my ſtrength, that now he riſes and ſhakes himſelfe in hope of his former vigor? Cuſtome of ſucceſſe, makes men confident in their ſinnes, and cauſes them to miſtake an arbitrary tenure for a perpetuity.

His eyes were the firſt offenders, which betrayed him to luſt: and now they are firſt pulled out, and he is ledde a blinde captiue to *Azzah*, where he was firſt captiued to his luſt. The *Azzahites*, which lately ſaw him not without terror, running lightly away with their gates at midnight, ſee him now in his own perpetuall night, ſtrugling with his chaines: and that he may not want paine, together with his bondage, he muſt grind in his priſon.

As he paſſed the ſtreet, euery boy among the Philiſtims could not throw ſtons at him, euery woman could laugh and ſhout at him; and what one Philiſtim doth not ſay, whiles he laſhes him vnto bloud, There is for my brothers or my kinſman, whom thou

ſleweſt. Who can looke to run away with a ſin, when *Samſon* a Nazarite is thus plagued? This great heart could not but haue broken with indignation, if it had not pacified it ſelfe with the conſcience of the iuſt deſert of all this vengeance.

It is better for *Samſon* to be blinde in priſon, then to abuſe his eyes in Sorek: yea, I may ſafely ſay, he was more blind when he ſaw licentiouſly, then now that he ſees not; He was a greater ſlaue when he ſerued his affections, then now in grinding for the Philiſtims. The loſſe of his eyes ſhewes him his ſinne; neither could he ſee how ill he had done, till he ſaw not.

Euen yet, ſtill the God of mercy lookt vpon the blindneſſe of *Samſon*, and in theſe fetters enlargeth his heart from the worſe priſon of his ſinne; his haire grew together with his repentance, and his ſtrength with his haire. Gods mercifull humiliations of his owne, are ſometimes ſo ſeuere, that they ſeeme to differ little from deſertions; yet at the worſt hee loues vs bleeding: and when we haue ſmarted enough, we ſhall feele it.

What thankfull Idolaters were theſe Philiſtims? They could not but know, that their bribes, and their *Delilah*, had deliuered *Samſon* to them, and yet they ſacrifice to their *Dagon*; and, as thoſe that would be liberall in caſting fauours vpon a ſenſeleſſe Idoll (of whom they could receiue none) they cry out, *Our god hath deliuered our enemie into our hands*. Where was their *Dagon*, when a thouſand of his clyents were ſlain with an Aſſes iaw? There was more ſtrength in that bone, then in all the makers of this god; and yet theſe vaine Pagans ſay, *Our god*. It is the quality of ſuperſtition to miſinterpret all euents, and ſo feede it ſelfe with the conceit of thoſe fauours, which are ſo farre from being done, that their authors neuer were. Why doe not we learne zeale of Idolaters? And if they be ſo forward in acknowledgement of their deliuerances to a falſe deity; how cheerefully ſhould we aſcribe ours to the true? O God, whatſoeuer be the meanes, thou art the Author of all our ſucceſſe: Oh that men would praiſe the Lord for his goodneſſe, and tell the wonders that he doth for the ſonnes of men!

No Muſician would ſerue for this feaſt, but *Samſon*; hee muſt now be their ſport, which was once their terror; that he might want no ſorrow, ſcorn is added to his miſery: Euery wit and hand playes vpon him; Who is not ready to caſt his bone and his ieſt at ſuch a captiue? So as doubtleſſe he wiſht himſelfe no leſſe deafe, then blind, and that his ſoule might haue gone out with his eyes. Oppreſſion is able to make a wiſe man mad: and the greater the courage is, the more painefull the inſultation.

Now *Samſon* is puniſhed, ſhall the Philiſtims eſcape? If the iudgement of God begin at his owne, what ſhall become of his enemies? This aduantage ſhall *Samſon* make of their tyranny, that now death is no puniſhment to him, his ſoule ſhall flie forth in this bitterneſſe, without pain; and that his dying reuenge ſhall be no leſſe ſweet to him then the liberty of his former life. He could not but feele God mockt through him; and therefore whiles they are ſcoffing, hee prayes; his ſeriouſneſſe hopes to pay them for all thoſe ieſts. If he could haue been thus earneſt with God in his proſperity, the Philiſtims had wanted this laughing ſtocke. No deuotion is ſo feruent, as that which ariſes frō extremity; *O Lord God, I pray thee think vpon me; O God, I beſeech thee ſtrengthen me at this time only*. Though *Samſons* haire were ſhorter, yet he knew, Gods hand was not; as one therefore that had yet eyes enough to ſee him that was inuiſible, and whoſe faith was recouered before his ſtrength, he ſues to that God, which was a party in this indignity, for power to reuenge his wrongs, more then his own: It is zeale that moues him & not malice; his renued faith tels him, that he was deſtined to plague the Philiſtims; and reaſon tels him, that his blindneſſe puts him out of the hope of ſuch another opportunity. Knowing therfore, that this play of the Philiſtims muſt end in his death, he recollects all the forces of his ſoule and body, that his death may be a puniſhment in ſtead of a diſport; and that his ſoule may bee more victorious in the parting, then in the animation: and ſo addreſſes himſelfe both to dye, and kill; as one, whoſe ſoule ſhall not feele his owne diſſolution, whiles it ſhall carry ſo many thouſand Philiſtims with it to the pit. All the acts of *Samſon* are for wonder, not for imitation:

tion: So didst thou, O blessed Sauiour, our better *Samson*, conquer in dying; and triumphing vpon the chariot of the Crosse, didst leade captiuity captiue: The law, sinne, death, hell, had neuer been vanquisht, but by thy death: All our life, liberty, and glory, springs out of thy most precious bloud.

MICHAES *Idolatry*.

THe mother of *Micha* hath lost her siluer, and now she fals to cursing: she did afterwards but change the forme of her god: her siluer was her god, ere it did put on the fashion of an image: else she had not so much cursed to lose it, if it had not too much possessed her in the keeping. A carnall heart cannot forgoe that wherein it delights, without impatience; cannot be impatient, without curses: whereas the man that hath learned to inioy God, and vse the world, smiles at a shipwrack, and pitties a theefe, and cannot curse, but pray.

Micha had so little grace, as to steale from his mother; and that out of wantonnesse, not out of necessity; for if she had not been rich, so much could not haue been stolne from her; and now, he hath so much grace as to restore it; her curses haue fetcht againe her treasures: He cannot so much loue the money, as he feares her imprecations: Wealth seemes too deare, bought with a curse: Though his fingers were false, yet his heart was tender. Many that make not conscience of committing sinne, yet make conscience of facing it: It is well for them, that they are but nouices in euill. Those whom custome hath fleshed in sinne, can either deny and forsweare, or excuse and defend it: their seared hearts cannot feele the gnawing of any remorse; and their forehead hath learned to be as an impudent, as their heart is senslesse.

I see no argument of any holinesse in the mother of *Micha*: her curses were sinne to her selfe, yet *Micha* dares not but feare them. I know not whether the causlesse curse be more worthy of pitty, or derision; it hurts the author, not his aduersary: but the deserued curses, that fall euen from vnholy mouthes, are worthy to be feared: How much more should a man hold himselfe blasted with the iust inprecations of the godly? What metall are those made of, that can applaud themselues in the bitter curses which their oppressions haue wrung from the poore, and reioyce in these signes of their prosperity?

Neither yet was *Micha* more stricken with his mothers curses, then with the conscience of sacrilege: so soone as he findes there was a purpose of deuotion in this treasure, he dares not conceale it, to the preiudice (as he thought) of God, more then of his mother. What shall we say to the palate of those men, which as they finde no good relish but in stolne waters, so best in those, which are stolne from the fountaine of God? How soone hath the old woman changed her note? Euen now she passed an indefinite curse vpon her sonne for stealing; and now she blesses him absolutely, for restoring; *Blessed be my sonne of the Lord.* She hath forgotten the theft, when she sees the restitution: How much more shall the God of mercies be more pleased with our confession, then prouoked with our sinne?

I doubt not but this siluer, and this superstition came out of Egypt, together with the mother of *Micha*. This history is not so late in time, as in place; for the Tribe of *Dan* was not yet setled in that first diuision of the promised land; so as this old woman had seen both the Idolatry of Egypt, and the golden Calfe in the wildernes; and no doubt contributed some of her earerings to that Deity; & after all the plagues which she saw inflicted vpon her brethren, for that Idoll of *Horeb*, and *Baal-Peor*, shee still reserues a secret loue to superstition, & now shewes it. Where mis-religion hath once possessed it selfe of the heart, it is very hardly cleansed out; but (like the plague) it will hang in the very clothes, and after long lurking, breake forth in an expected infection; and

old wood is the apteſt to take this fire: After all the ayring in the deſart, *Michoes* mother will ſmell of Egypt.

It had bin better the ſiluer had bin ſtolne then thus beſtowed; for now they haue ſo imployed it, that it hath ſtolne away their hearts from God; and yet, while it is molten into an image, they thinke it dedicated to the Lord. If Religion might be iudged according to the intention, there ſhould ſcarce be any Idolatry in the world. This woman loued her ſiluer enough; and if ſhe had not thought this coſtly piety, worth thanks, ſhe knew which way to haue imployed her ſtocke to aduantage: Euen euill actions haue oft-times good meanings, and thoſe good meanings are anſwered with euill recompences. Many a one beſtowes their coſt, their labour, their blood, and receiues torment in ſtead of thanks.

Behold a ſuperſtitious ſonne of a ſuperſtitious mother; She makes a god, and hee harbours it; yea, (as the ſtreame is commonly broader then the head) he exceeds his mother in euill: He hath an houſe of gods, an Ephod, Teraphin; and that he might bee complete in his deuotion, he makes his ſonne his Prieſt, and feoffes that ſinne vpon his ſonne, which he receiued from his mother. Thoſe ſinnes which nature conuayes not to vs, we haue by imitation. Euery action and geſture of the Parents, is an example to the childe; and the mother, as ſhe is more tender ouer her ſonne, ſo by the power of a reciprocall loue, ſhe can worke moſt vpon his inclination. Whence it is, that in the hiſtory of the Iſraelitiſh Kings, the mothers name is commonly noted: and as ciuilly, ſo alſo morally, The birth followes the belly. Thoſe ſonnes may bleſſe their ſecond birth, that are deliuered from the ſinnes of their education.

Who cannot but thinke how far *Micha* ouer-lookt all his fellow Iſraelites; and thought them profane and godleſſe in compariſon of himſelfe? How did he ſecretly clap himſelfe on the breſt, as the man, whoſe happyneſſe it was to ingroſſe Religion from all the Tribes of Iſrael, and little can imagine, that the further he runs, the more out of the way. Can an Iſraelite be thus paganiſh? O *Micha*! how hath ſuperſtition bewitched thee, that thou canſt not ſee rebellion in euery of theſe actions, yea in euery circumſtance, rebellion? What, more gods then one? An houſe of gods, beſide Gods houſe? An Image of ſiluer to the inuincible God? An Ephod, and no Prieſt? A Prieſt, beſides the family of *Leui*? A Prieſt of thine owne begetting, of thine owne conſecration? What monſters doth mans imagination produce, when it is forſaken of God? It is well ſeen there is no King in Iſrael. If God had been their King, his lawes had ruled them. *Moſes* or *Ioſhua* had beene their King, their ſword had awed them. If any other, the courſes of Iſrael could not haue beene ſo headleſſe. We are beholden to gouernment for order, for peace, for religion. Where there is no King, eueryone will be a King, yea a God to himſelfe. Wee are worthy of nothing but confuſion, if wee bleſſe not God for authority.

It is no maruell if Leuites wandred for maintenance, while there was no King in Iſrael. The tithes & offerings were their due: if theſe had bin paid, none of the holy Tribe needed to ſhift his ſtation. Euen where Royall power ſeconds the claime of the Leuite, the iniuſtice of men ſhortnes his right. What ſhould become of the Leuites, if there were no King? And what of the Church, if no Leuits? No King, therefore no Church. How could the impotent childe liue without a Nurſe? Kings ſhall be thy nurſing Fathers, and Queenes thy nurſes, ſaith God. Nothing more argues the diſorder of any Church, or the decay of Religion, then the forced ſtragling of the Leuites. There is hope of growth, when *Micha* rides to ſeeke a Leuite; but when the Leuite comes to ſeeke a ſeruice of *Micha*, it is a ſigne of gaſping deuotion.

Micha was no obſcure man; all Mount Ephraim could not but take notice of his domeſticall gods. This Leuite could not but heare of his diſpoſition; of his miſ-deuotion; yet want of maintenance, no leſſe then conſcience, drawes him on, to the danger of Idolatrous patronage. Holineſſe is not tyed to any profeſſion. Happy were it for the Church, if the Clergy could be a priuiledge from lewdnes. When need meets with vnconſcionablenes, all conditions are eaſily ſwallowed, of vnlawfull entrances, of wicked

wicked executions: Ten ſhekels, and a ſute of apparell, and his diet, are good wages for a needy Leuite. He that could beſtow 11000. ſhekels vpon his puppets, can afford but ten to his Prieſt: ſo hath he at once a rich Idoll, and a beggerly Prieſt. Whoſoeuer affects to ſerue God good cheape, ſhewes, that he makes God but a ſtale to Mammon.

Yet was *Micha* a kinde Patron, though not liberall: He cals the young Leuite his father, and vſes him as his ſonne; and what he wants in meanes, ſupplies in affection. It were happy, if Chriſtians could imitate the loue of Idolaters, towards thē which ſerue at the Altar. *Micha* made a ſhift with the Prieſthood of his owne ſonne; yet that his heart checkes him in it, appeares both by the change, and his contentment in the change: *Now I know that the Lord will be good to me, ſeeing I haue a Leuite to my Prieſt*: Therefore whiles his Prieſt was no Leuite, hee ſees there was cauſe why God ſhould not bee good to him. If the Leuite had not comne to offer his ſeruice, *Michaes* ſonne had been a lawfull Prieſt. Many times thy conſcience runnes away ſmoothly with an vnwarrantable action, and reſts it ſelf vpon thoſe grounds, which afterward it ſees cauſe to condemne. It is a ſure way therefore to informe our ſelues throughly ere we ſettle our choice, that we be not driuen to reuerſe our acts with late ſhame, and vnprofitable repentance.

Now did *Micha* begin to ſee ſome little glimpſe of his owne errour: He ſaw his Prieſthood faulty; he ſaw not the faults of his Ephod, of his Images, of his gods: and yet (as if he thought all had been well, when he had amended one) he ſayes, *Now I know, the Lord will be good to me.* The carnall heart pleaſes it ſelfe with an outward formality, and ſo delights to flatter it ſelfe, as that it thinkes, if one circumſtance be right, nothing can be amiſſe.

Iſrael was at this time extremely corrupted; yet the ſpies of the *Danites* had taken notice euen of this young Leuite, and are glad to make vſe of his Prieſthood. If they had but gone vp to Shilo, they might haue cōſulted with the Arke of God: but worldly minds are not curious in their holy ſeruices: If they haue a god, an Ephod, a Prieſt, it ſuffices them: They had rather enioy a falſe worſhip with eaſe, then to take paines for the true: Thoſe that are curious in their diet, in their purchaſes, in their attire, in their contracts, yet in Gods buſineſſes are very indifferent.

The author of lies ſometime ſpeakes truth for an aduantage: and from his mouth, this flattering Leuite ſpeaks what he knew would pleaſe, not what he knew would fall out: The euent anſwers his prediction, and now the ſpies magnifie him to their fellowes: *Michaes* Idoll is a god, and the Leuite is his Oracle. In matter of iudgement, to be guided only by the euent, is the way to error; Falſhood ſhall be truth, and Satan an Angell of light, if we follow this rule: Euen very coniectures ſomtimes happen right; A Prophet, or Dreamer, may giue a true ſigne or wonder, and yet himſelfe ſay, Let vs goe after other gods. A ſmall thing can win credit with weake mindes, which where they haue once ſped, cannot diſtruſt.

The idolatrous Danites are ſo beſotted with this ſucceſſe, that they will rather ſteale then want the gods of *Micha*; and becauſe the gods without the Prieſt can doe them leſſe ſeruice, then the Prieſt without the gods; therefore they ſteale the Prieſt with the gods. O miſerable Iſraelites! that could thinke that a god, which could bee ſtolne; that could looke for protection from that, which could not keep it ſelfe from ſtealing; which was won by their theft; not their deuotion! Could they worſhip thoſe Idols more deuoutly then *Micha* that made them? And if they could not protect their maker from robqery, how ſhall they protect their theeues? If it had beene the holy Arke of the true God, how could they think it would bleſſe their violence, or that it would abide to be tranſlated by rapin and extortion? Now their ſuperſtition hath made them mad vpon a god, they muſt haue him; by what meanes they care not, though they offend the true God, by ſtealing a falſe. Sacriledge is fit to be the firſt ſeruice of an Idol. The ſpies of Dan had been curteouſly entertained by *Micha*: thus they reward his hoſpitality. It is no truſting the honeſty of Id olaters: if they haue once caſt off the true God, whom will they reſpect?

It ſeems, Leuites did not more want maintenance, then Iſrael wanted Leuites: Here was a Tribe of Iſrael without a ſpirituall guide. The withdrawing of due meanes, is the way to the vtter deſolution of the Church; Rare offrings make cold Altars. There needed ſmall force to draw this Leuite to change his charge; *Hold thy peace, and come, and be our father, and Prieſt; Whether is it better, &c.* Here is not patience, but ioy: He that was won with ten ſhekels, may be loſt with eleuen: When maintenance and honour calls him, hee goes vndriuen; and rather ſteales himſelfe away, then is ſtolne. The Leuite had to many gods, to make conſcience of pleaſing one: There is nothing more inconſtant, then a Leuite that ſeeks nothing but himſelfe.

Thus the wilde fire of Idolatry, which lay before couched in the priuate hall of *Micha*, now flies furiouſly thorow all the Tribe of *Dan*; who (like to theeues that haue carried away plaguy clothes) inſenſibly infected themſelues, and their poſterity, to death. Hereſie and ſuperſtition haue ſmall beginnings, dangerous proceedings, pernicious concluſions.

This contagion is like a canker, which at the firſt is ſcarce viſible, afterward it eates away the fleſh, and conſumes the body.

CONTEMPLATIONS.

THE ELEVENTH BOOKE.

CONTAINING

The Leuites Concubine.
The desolation of Beniamin.
Naomi *and* Ruth.
Boaz *and* Ruth.
Anna *and* Peninna.
Anna *and* Eli.
Eli *and his sonnes.*

By IOS. HALL, D. of Diuinitie, and Deane of Worcester.

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Ann. Dom. 1624.

TO THE RIGHT HONOVRABLE SIR FVLKE GREVILL, KNIGHT, CHANCELOVR *OF THE EXCHEQVER*, ONE OF HIS MAIESTIES MOST HONOVRABLE PRIVY COVNCELLORS; A MOST WISE, LEARNED, IVDICIOVS INGENVOVS CENCOR OF SCOLLERSHIP; A WORTHY EXAMPLE OF BENEFACTORS TO LEARNING.

I. H.

VVith his vnfained prayers for THE HAPPY SVCCESSE OF ALL HIS HONOVRABLE DESIGNEMENTS, HVMBLY DEDICATES THIS MEANE PIECE OF HIS STVDIES.

CONTEMPLATIONS.
THE ELEVENTH BOOKE.

The Leuites Concubine.

THere is no complaint of a publikely disordered State, where a Leuite is not at one end of it; either as an agent, or a patient. In the Idolatrie of *Micha*, and the Danites, a Leuite was an actor: In the violent vncleanneſſe of of *Gibeah*, a Leuite ſuffers. No Tribe ſhal ſooner feele the want of gouernment; then that of *Leui*.

The law of God allowed the Leuite a wife; humane conniuence, a concubine; neyther did the Iewiſh concubine differ from a wife, but in ſome outward complements; Both might challenge all the true eſſence of marriage; ſo little was the difference, that the father of the concubine is called the father in law to the Leuite. Shee whom ill cuſtom had of a wife made a concubine, is now by her luſt, of a concubine made an harlot: Her fornication, together with the change of her bed, hath changed her abode. Perhaps her owne conſcience thruſt her out of doores, perhaps the iuſt ſeuerity of her husband. Diſmiſſion was too eaſie a penalty for that which God had ſentenced with death: She that had deſerued to be abhorred of her husband, ſeeks ſhelter frō her Father. Why would her Father ſuffer his houſe to be defiled with an adultreſſe, tho out of his own loynes? Why did he not raſay, What? Dooſt thou thinke to finde my houſe an harbor for thy ſin? Whiles thou wert a wife to thine husband, thou wert a daughter to me; Now, thou art neyther; Thou art not mine; I gaue thee to thy husband; Thou art not thy husbands, thou haſt betrayed his bed; Thy filthineſſe hath made thee thine owne, and thine adulterers; Goe ſeeke thine entertainement, where thou haſt loſt thine honeſty; Thy lewdneſſe hath brought a neceſſity of ſhame vpon thine abbettors; How can I countenance thy perſon, and abandon thy ſinne? I had rather be a iuſt man, then a kinde Father; Get thee home therefore to thy husband, craue his forgiueneſſe vpon thy knees, redeeme his loue with thy modeſty, and obedience; when his heart is once open to thee, my doores ſhall not be ſhut: In the meane time, know, I can be no Father to an harlot. Indulgence of Parents is the refuge of vanity, the bawd of wickedneſſe, the bane of children. How eaſily is that Theefe induced to ſteale, that knowes his Receiuer? When the lawleſnes of youth knowes where to finde pitty and toleration, what miſchiefe can it forbeare?

By how much better this Leuite was, ſo much more injurious was the Concubines ſinne. What husband would not haue ſaid; She is gone, let ſhame and griefe goe with her; I ſhall find one no leſſe pleaſing, and more faithfull: Or if it be not to much mercy in me to yeeld to a returne; let her that hath offended ſeeke me: What more direct way is there to a reſolued looſeneſſe, then to let her ſee I cannot want her? The good nature of this Leuite caſt off all theſe tearmes; and now, after foure months abſence, ſends him to ſeeke for her, that had runne away from her fidelity: And now hee

thinkes, She ſinned againſt me; perhaps ſhe hath repented; perhaps, ſhame and feare haue with-held her from returning; perhaps ſhe will be more loyall, for her ſinne: If her importunity ſhould win me, halfe the thankes were loſt; but now, my voluntary offer of fauour ſhall oblige her for euer. Loue procures truer ſeruitude then neceſſity: Mercy becomes well the heart of any man, but moſt of a Leuite. He that had helped to offer ſo many ſacrifices to God for the multitude of euery Iſraelites ſinnes, ſaw how proportionable it was, that man ſhould not hold one ſinne vnpardonable: He had ſerued at the Altar to no purpoſe, if he (whoſe trade was to ſue for mercy) had not at all learned to practiſe it.

And if the reflexion of mercy wrought this in a ſeruant, what ſhall we expect from him, whoſe eſſence is mercy? O God, we doe euery day breake the holy couenant of our loue; We proſtitute onr ſelues to euery filthy tentation, and then runne, and hide our ſelues in our fathers houſe, the world. If thou didſt not ſeeke vs vp, we ſhould neuer returne; if thy gracious proffer did not preuent vs, we ſhould be vncapeable of forgiueneſſe. It were abundant goodneſſe in thee to receiue vs, when we ſhould intreat thee: but lo, thou intreateſt vs that we would receiue thee. How ſhould we now adore and imitate thy mercy, ſith there is more reaſon, we ſhould ſue to each other, then that thou ſhouldeſt ſue to vs; becauſe we may as well offend, as be offended!

I doe not ſee the womans father make any meanes for reconciliation: but when remiſſion came home to his dores, no man could entertaine it more thankfully. The nature of many men is froward to accept, and negligent to ſue for; they can ſpend ſecret wiſhes vpon that which ſhall coſt them no indeuour.

Great is the power of loue, which can in a ſort vndoe euils paſt, if not for the act, yet for the remembrance. Where true affection was once conceiued, it is eaſily pieced againe, after the ſtrongeſt interruption. Heere needs no tedious recapitulation of wrongs, no importunity of ſute. The vnkindneſſes are forgotten, their loue is renued; and now the Leuite is not a ſtranger, but a ſonne; By how much more willingly he came, by ſo much more vnwillingly hee is diſmiſſed. The foure moneths abſence of his daughter is anſwered with foure dayes feaſting; Neither was there ſo much ioy in the former wedding feaſt, as in this; becauſe thē he deliuered his daughter intire; now, deſperate: then he found a ſonne; but now, that ſonne hath found his loſt daughter, and he found both. The recouery of any good, is far more pleaſant then the continuance.

Little doe we know what euill is towards vs: Now did this old man, and this reſtored couple promiſe themſelues all ioy and contentment, after this vnkinde ſtorme; and ſaid in themſelues, Now we begin to liue. And now this feaſt, which was meant for their new nuptialls, proues her funerall. Euen when we let our ſelues looſeſt to our pleaſures, the hand of God (though inuiſibly) is writing bitter things againſt vs. Sith wee are not worthy to know; it is wiſedome to ſuſpect the worſt, while it is leaſt ſeene.

Sometimes it falls out, that nothing is more iniurious then courteſie. If this old man had thruſt his ſonne and daughter early out of dores, they had auoyded this miſchief; now his louing importunity detaines them to their hurt, and his owne repentance. Such contentment doth ſincere affection finde in the preſence of thoſe we loue, that death it ſelfe hath no other name, but departing. The greateſt comfort of our life, is the fruition of friendſhip, the diſſolution whereof, is the greateſt paine of death: As all earthly pleaſures, ſo this of loue, is diſtaſted with a neceſſity of leauing. How worthy is that onely loue to take vp our hearts, which is not open to any danger of interruption; which ſhall out-liue the date euen of faith and hope, and is as eternall, as that God, and thoſe bleſſed ſpirits whom wee loue? If we hang neuer ſo importunately vpon one anothers ſleeues, and ſhead flouds of teares to ſtop their way, yet we muſt bee gone hence; no occaſion, no force, ſhall then remoue vs from our fathers houſe.

The Leuite is ſtayed beyond his time by importunity, the motions whereof are boundleſſe, and infinite; one day drawes on another; neither is there any reaſon of this dayes

dayes ſtay, which may not ſerue ſtill for to morrow. His reſolution at laſt breakes thorow all thoſe kinde hinderances, rather will he venture a benighting, then an vnneceſſary delay. It is a good hearing that the Leuite makes haſt home: An honeſt mans heart is where his calling is; ſuch a one, when he is abroad, is like a fiſh in the aire; whereinto if it leape for recreation, or neceſſity, yet it ſoone returnes to his own element. This charge, by how much more ſacred it is, ſo much more attendance it expecteth: Euen a day breakes ſquare with the conſcionable.

The Sunne is ready to lodge before them: His ſeruant aduiſes him to ſhorten his iourney, holding it more fit to truſt an early Inne of the Iebuſites, then to the mercy of the night. And if that counſell had been followed, perhaps they, which found Iebuſites in Iſrael, might haue found Iſraelites in Iebus. No wiſe man can hold good counſell diſparaged, by the meanneſſe of the Author: If we be glad to receiue any treaſure from our ſeruant, why not precious admonitions?

It was the zeale of this Leuite that ſhut him out of Iebus; *We will not lodge in the City of ſtrangers.* The Iebuſites were ſtrangers in religion, not ſtrangers enough in their habitation: The Leuite will not receiue common courteſie from thoſe which were aliens from God, though home-borne in the heart of Iſrael. It is lawfull enough in tearmes of ciuility to deale with Infidels; the earth is the Lords, and we may enioy it in the right of the owner, while we proteſt againſt the wrong of the vſurper; yet the leſſe communion with Gods enemies, the more ſafety. If there were another aire to breathe in from theirs, another earth to tread vpon, they ſhould haue their own. Thoſe that affect a familiar intireneſſe with Iebuſites, in conuerſion, in leagues of amity, in matrimoniall contracts, bewray eyther too much boldneſſe, or too little conſcience.

He hath no bloud of an Iſraelite, that delights to lodge in Iebus: It was the fault of Iſrael, that an heatheniſh Towne ſtood yet in the nauell of the Tribes, and that Iebus was no ſooner turned to Ieruſalem: Their lenity and neglect were guilty of this neighbourhood, that now no man can paſſe from Bethleem Iuda, to Mount Ephraim, but by the City of Iebuſites. Seaſonable iuſtice might preuent a thouſand euils, whic afterwards know no remedy but patience.

The way was not long betwixt Iebus and Gibeah: for the Sun was ſtooping when the Leuite was ouer againſt the firſt, and is but now declined when he comes to the other. How his heart was lightned, when he was entred into an Iſraelitiſh City! and can thinke of nothing, but hoſpitality, reſt, ſecurity. There is no perfume ſo ſweet to a Traueller, as his own ſmoake. Both expactation and feare doe commonly diſappoint vs; for ſeldome euer doe we enioy the good we looke for, or ſmart with a feared euill. The poore Leuite could haue found but ſuch entertainment with the Iebuſites. Whither are the poſterity of *Beniamin* degenerated, that their Gibeah ſhould be no leſſe wicked then populous? The firſt ſigne of a ſetled godleſneſſe, is, that a Leuite is ſuffered to lye without doores. If God had been in any of their houſes, his ſeruant had not been excluded: Where no reſpect is giuen to Gods meſſengers, there can be no Religion.

Gibeah was a ſecond Sodome; euen there alſo is another *Lot*: which is therefore ſo much more hoſpitall to ſtrangers, becauſe himſelfe was a ſtranger. The Oaſt as well as the Leuite is of Mount Ephraim: Each man knowes beſt to commiſerate that euill in others, which himſelfe hath paſſed thorow. All that profeſſe the Name of Chriſt, are Countrymen, and yet ſtrangers here below; How cheerefully ſhould we entertaine each other, when we meet in the Gibeah of this inhoſpitall world?

This good old man of Gibeah came home late from his worke in the fields: The Sunne was ſet ere he gaue ouer; And now, ſeeing this man a ſtranger, an Iſraelite, a Leuite, an Ephramite, and that in his way to the houſe of God, to take vp his lodging in the ſtreet, hee proffers him the kindneſſe of his houſe-roome. Induſtrious ſpirits are the fitteſt receptacles of all good motions; whereas thoſe which giue themſelues to idle and looſe courſes, doe not care ſo much as for themſelues. I heare of but one man at his worke in all Gibeah: the reſt were quaffing and reuelling. That

one

one man ends his worke in a charitable entertainement; the other, end th eir play in a brutiſh beaſtlineſſe, and violence. Theſe villanies had learned both the actions and the language of the Sodomites: One vncleane diuell was the prompter to both: and this honeſt Ephramite, had learnt of righteous *Lot*, both to intreat, and to proffer. As a perplexed Mariner, that in a ſtorme muſt caſt away ſomething, although precious; ſo this good Oaſt, rather will proſtitute his daughter a virgin, together with the concubine, then this prodigious villany ſhould be offered to a man, much more to a man of God.

The deteſtation of a fouler ſinne drew him to ouer-reach in the motion of a leſſer; which if it had been accepted, how could he haue eſcaped the partnerſhip of their vncleanneſſe, and the guilt of his daughters rauiſhment? No man can waſh his hands of that ſinne, to which his will hath yeelded. Bodily violence may be inoffenſiue in the patient; voluntary inclination to euill (though out of feare) can neuer be excuſable: yet behold, this wickedneſſe is too little to ſatisfie theſe monſters.

Who would haue looked for ſo extreame abomination from the loynes of *Iacob*, the wombe of *Rachel*, the ſonnes of *Beniamin*? Could the very Iebuſites their neighbors be euer accuſed of ſuch vnnaturall outrage? I am aſhamed to ſay it, Euen the worſt Pagans were Saints to Iſrael. What auailes it that they haue the Ark of God in Shilo, while they haue Sodom in their ſtreets? that the law of God is in their fringes, whiles the diuell is in their hearts? Nothing but hell it ſelfe can yeeld a worſe creature then a depraued Iſraelite; the very meanes of his reformation, are the fuel of his wickedneſſe.

Yet *Lot* ſped ſo much better in Sodom, then his Ephraimite did in Gibeah, by how much more holy gueſts he entertained. There the gueſts were Angels; heere a ſinfull man. There the gueſts ſaued the oaſt; here the oaſt could not ſaue the gueſt from burtiſh violence. Thoſe Sodomites were ſtricken with outward blindnes and defeated; Theſe Beniamites are onely blinded with luſt, and preuaile. The Leuite comes forth, perhaps his coat ſaued his perſon from this villany; who now thinks himſelfe wel, that he may haue leaue to redeeme his own diſhonour with his concubines. If he had not loued her dearely, he had neuer ſought her ſo farre, after ſo foule a ſinne; Yet now his hate of that vnnaturall wickednes ouercame his loue to her; Shee is expoſed to the furious luſt of barbarous Ruffians, and (which he miſdoubted not) abuſeth to death.

Oh the iuſt and euen courſe which the Almighty Iudge of the world holds in all his retribulations! This woman had ſhamed the bed of a Leuit, by her former wantonneſſe; ſhe had thus far gone ſmoothly away with her ſinne; her father harboured her, her husband forgaue her, her owne heart found no cauſe to complaine, becauſe ſhee ſmarted not: now, when the world had forgotten her offence, God cals her to reckoning, and puniſhes her with her owne ſinne. She had voluntarily expoſed her ſelfe to luſt; now is expoſed forceably. Adultery was her ſin, adultery was her death. What ſmiles ſoeuer wickedneſſe caſts vpon the heart, whiles it ſollicites; it will owe vs a diſpleaſure, and proue it ſelfe a faithfull Debter.

The Leuite looked to finde her humbled with this violence, not murdered; and now, indignation moues him to adde horrour to the fact: Had not his heart been rayſed vp with an exceſſe of deſire to make the crime as odious, as it was ſinful, his action could not be excuſed. Thoſe hands that might not touch a carkais, now carue the corps of his own dead wife into morſels, and ſend theſe tokens to all the Tribes of Iſrael; that when they ſhould ſee theſe gobbets of the body murdered, the more they might deteſt the murderers. Himſelfe puts on cruelty to the dead, that he might draw them to a iuſt reuenge of her death. Actions nororiouſly villanous, may iuſtly countenance an extraordinary meanes of proſecution. Euery Iſraelite hath a part in a Leuites wrong; No Tribe hath not his ſhare in the carcaſſe, and the reuenge.

The desolation of BENIMIN.

THese morsels could not chuse but cut the hearts of Israel with horror and compassion; horror of the act, and compassion of the sufferer: and now their zeale drawes them together, either for satisfaction, or reuenge. Who would not haue looked that the hands of *Beniamin* should haue been first vpon Gibeah; and that they should haue readily sent the heads of the offenders, for a second seruice after the gobbets of the concubine? But now, in stead of punishing the sinne, they patronize the actors; and will rather die in resisting iustice, then liue and prosper in furthering it.

Surely, Israel had one Tribe too many: all Beniamin is turned into Gibeah, the sons not of Beniamin, but of *Belial*. The abetting of euill, is worse then the commission; This may be vpon infirmity, but that must be vpon resolution: Easie punishment is too much fauour to sinne: conniuence is much worse: but the defence of it (and that vnto bloud) is intollerable. Had not these men been both wicked and quarrellous, they had not drawne their swords in so foule a cause. Peaceable dispositions, are hardly drawn to fight for innocence; yet these Beniaminites (as if they were in loue with villanie, and out of charity with God) will be the wilfull Champions of lewdnesse. How can Gibeah repent them of that wickednesse, which all Beiamin will make good, in spight of their consciences? Euen where sinne is suppressed, it will rise; but, where it is incouraged, it insults and tyrannizes.

It was more iust that Israel should rise against Beniamin, then that Beniamin should rise for Gibeah; by how much it is better to punish offenders, then to shelter the offenders from punishing; And yet the wickednesse of Beniamin, sped better for the time, then the honesty of Israel. Twise was the better part foyled by the lesse, and worse; The good cause was sent backe with shame: the euill returned with victory, and triumph. O God! their hand was for thee in the fight, & thy hand was with them in their fall; They had not fought for thee, but by thee; neither could they haue miscarried in the fight, if thou hadst not fought against them; Thou art iust and holy in both. The cause was thine: the sinne in managing of it, was their owne. They fought in an holy quarrell, but with confidence in themselues; for, as presuming of victory, they aske of God, not what should be their successe, but who should be their Captaine. Number and innocence made them too secure: It was iust therefore with God, to let them feele, that euen good zeale cannot beare out presumption, and that victorie lies not in the cause, but in the God that owns it.

Who cannot imagine how much the Beniaminites insulted in their double field, and day? And now beganne to thinke, God was on their side: Those swords which had been taught the way into forty thousand bodies of their brethren, cannot feare a new encounter. Wicked men cannot see their prosperity a piece of their curse, neither can examine their actions, but the euents. Soone after, thy shall finde what it was to adde bloud vnto filthinesse, and that the victorie of an euill cause, is the way to ruine and confusion.

I should haue feared lest this double discomfiture should haue made Israel either distrustfull, or weary of a good cause: but still I finde them no lesse couragious, with more humility. Now they fast, and weepe, and sacrifice; These weapons had beene victorious in their first assault; *Beniamin* had neuer been in danger of pride for ouercomming, if this humiliation of Israel had preuented the fight. It is seldome seene, but that which we doe with feare, prospereth; whereas confidence in vndertaking, layes euen good endeuours in the dust.

Wickednesse

Wickedneſſe could neuer bragge of any long proſperity, nor complaine of the lacke of paiment: Still God is euen with it at the laſt: Now he payes the Beniaminites both that death which they had lent to the Iſraelites, and that wherein they ſtood indebted to their brotherhood of *Gibeah*: And now that both are met in death; there is as much difference betwixt thoſe Iſraelites, and theſe Beniaminites, as betwixt Martyrs, and Malefactors. To die in a ſinne, is a fearefull reuenge of giuing patronage to ſinne: The ſword conſumes their bodies, another fire their Cities, whatſoeuer became of their ſoules.

Now might *Rachel* haue iuſtly wept for her children, becauſe they were not; for behold, the men, women, and children of her wicked Tribe, are cut off; only ſome few ſcattered remainders, ran away from this vengeance, and lurked in caues, and rockes, both for feare, and ſhame: There was no difference, but life betwixt their brethren and them; the earth couered them both: yet vnto them doth the reuenge of Iſrael ſtretch it ſelfe, and vowes to deſtroy, if not their perſons, yet their ſucceſſion; as holding them vnworthy to receiue any comfort by that ſex, to which they had been ſo cruell, both in act and maintenance. If the Iſraelites had not held marriage and iſſue a very great bleſſing, they had not thus reuenged themſelues of *Beniamin*: now they accounted the with-holding of their wiues, a puniſhment ſecond to death. The hope of life in our poſterity, is the next contentment to an enioying of life in our ſelues.

They haue ſworne, and now vpon cold bloud repent them. If the oath were not iuſt, why would they take it? and if it were iuſt, why did they recant it? If the act were iuſtifiable, what needed theſe teares? Euen a iuſt oath may be raſhly taken: not only iniuſtice, but temerite of ſwearing ends in lamentation. In our very ciuill actions, it is a weakeneſſe to doe that which we would after reuerſe, bnt in our affaires with God, to checke our ſelues too late, and to ſteepe our oathes in teares, is a dangerous folly. Hee doth not command vs to take voluntary oathes; he commands vs to keepe them. If we binde our ſelues to inconuenience, we may iuſtly complaine of our owne fetters: Oathes doe not onely require iuſtice, but iudgement; wiſe deliberation, no leſſe then equity.

Not conſcience of their fact, but commiſeration of their brethren, led them to this publike repentance. *O God, why is this come to paſſe, that this day one Tribe of Iſrael ſhall want?* Euen the iuſteſt reuenge of men is capable of pitty: Inſultation in the rigour of Iuſtice, argues cruelty; Charitable mindes are grieued to ſee that done, which they would not wiſh vndone; the ſmart of the offender doth not pleaſe them, which yet are throughly diſpleaſed with the ſinne, and haue giuen their hands to puniſh it. God himſelfe takes no pleaſure in the death of a ſinner, yet loues the puniſhment of ſinne: As a god parent whips his childe, yet weepes himſelfe. There is a meaſure in victory and reuenge, if neuer ſo iuſt, which to exceed, leeſes mercy in the ſuit of Iuſtice.

If there were no fault in their ſeuerity, it needed no excuſe; and if there were a fault, it will admit of no excuſe: yet, as if they meant to ſhift off the ſin, they expoſtulate with God; *O Lord God of Iſrael, why is this come to paſſe this day?* God gaue them no command of this rigour; yea he twice croſt them in the execution; and now, in that which they intreated of God with teares, they challenge him. It is a dangerous iniuſtice, to lay the burden of our ſins vpon him, which tempteth no man, nor can bee tempted with euill; whiles we would ſo remoue our ſinne, we double it.

A man that knew not the power of an oath, would wonder at this contrarietie in the affections of Iſrael: They are ſorry for the ſlaughter of *Beniamin*; and yet they ſlay thoſe that did not helpe them in the ſlaughter. Their oath cals them to more bloud: The exceſſe of their reuenge vpon *Beniamin*, may not excuſe the men of Gillead: If euer oath might looke for a diſpenſation, this might plead it; Now, they dare not but kill the men of *Iabeſh Gilead*, leſt they ſhould haue left vpon themſelues a greater ſin of ſparing, then puniſhing. *Iabeſh Gilead* came not vp to aid Iſrael, therefore all the inhabitants muſt die. To exempt our ſelues (whether out of ſingularity, or ſtubbornneſſe) from the common actions of the Church, when we are lawfully called to them, is an offence worthy

of

of iudgement: In the maine quarrels of the Church, neutralsare punished. This execution shall make amends for the former; of the spoile of *Iabesh Gilead*, shall the Beniaminites be stored with wiues: that no man may think these men slaine for their daughters, they plainly dye for their sinne; and these Gileadites might not haue liued, without the periury of Israel: and now, sith they must dye, it is good to make benefit of necessity. I inquire not into the rigour of the oath: If their solemne vow did not binde them to kill all of both sexes in *Beniamin*, why did they not spare their virgins? and if it did so binde them, why did they spare the virgins of Gilead? Fauours must be enlarged in all these religious restrictions; Where breath may be taken in them, it is not fit nor safe they should be straitned.

Foure hundred virgins of Gilead haue lost Parents, and brethren, and kindred, and now finde husbands in lieu of them. An inforced marriage was but a miserable comfort for such a losse: like Wards, or captiues, they are taken, and chuse not. These suffice not, their friendly aduersaries consult for more vpon worse conditions. Into what troublesome and dangerous straits doe men thrust themselues, by either vniust, or inconsiderate vowes?

In the midst of all this common lawlesnesse of Israel, here was conscience made on both sides of matching with Infidels: The Israelites can rather be content their daughters should be stollen by their owne, then that the daughters of aliens should be giuen them. These men which had not grace enough to detest and punish the beastlinesse of their Gileadites, yet are not so graceless, as to chuse them wiues of the Heathen. All but Athiests (howsoeuer they let themselues loose) yet in some things finde themselues restrained, and shew to others that they haue a cõscience. If there were not much danger, and much sinne in this vnequall yoke, they would neuer haue perswaded to so heauy an inconuenience: Disparitie of religion in matrimoniall contracts, hath so many mischiefes, that it is worthy to be redeemed with much preiudice.

They which might not giue their owne daughters to *Beniamin*, yet giue others, whiles they giue leaue to steale them. Stollen marriages are both vnnatural, and full of hazrad; for loue (whereof marriage is the knot) cannot be forced: this was rather rape, then wedlocke. What vnlikenesse (perhaps contrarietie) of disposition, what auersenes of affection, may there be in not only a sudden, but a forceable meeting? If these Beniaminites had not taken liberty of giuing themselues ease by diuorcemẽt, they would often haue found leisure to rue this stollen booty. This act may not be drawn to example; and yet here was a kinde of indefinite consent: Both deliberation, and good liking, are little enough for a during estate, and that which is once done for euer.

These virgins come vp to the feast of the Lord; and now, out of the midst of their daunces are carried to a double captiuity. How many virgins haue lost themselues in daunces? and yet this sport was not immodest. These virgins daunced by themselues, without the company of them which might moue towards vnchastity; for if any men had been with them, they they had found so many rescuers as they had assaulters; now, the exposing of their weake sex to his iniury, proues their innocence. Our vsuall daunces are guilty of more sinne; Wanton gestures, and vnchaste touches, lookes, motions, draw the heart to folly: The ambushes of euill spirits carry away many a soule from daunces, to a fearefull desolation.

It is supposed, that the parents thus robbed of their daughters, will take it heauily: There cannot be a greater crosse then the miscariage of children. They are not onely the liuing goods, bur pieces of their parents, that they should therefore be torne from them by violence, is no lesse iniury, then the dismembring of their owne bodies.

NAOMI *and* RVTH.

BEtwixt the raigne of the Iudges, Israel was plagued with tyranny; and whiles some of them raigned, with famine. Seldome did that rebellious people want somewhat to humble them. One rod is not enough for a stubborne child: The famine must needs be great, that makes the inhabitants to runne their country. The name of home is so sweet, that we cannot leaue it for a little. Behold, that land which had wont to flow with milke and hony, now abounds with want and penurie, and Bethleem, in stead of an house of bread, is an house of famine. A fruitfull land doth God make barren, for the wickednes of them that dwell therein. The earth beares not for it selfe, but for vs; God is not angry with it, but with men. For our sakes, it was first cursed to thornes & thistles, after that, to moisture, and since that (not seldome) to drought; and by all these, to barrennesse. Wee may not looke alwaies for plenty. It is a wonder whiles there is such superfluitie of wickednesse, that our earth is no more sparing of her fruits.

The whole earth is the Lords, and in him, ours. It is lawfull for the owners to change their houses, at pleasure. Why should we not make free vse of any part of our owne possessions? *Elimelech* and his family remoue from Bethleem Iuda vnto Moab. Nothing but necessity can dispense with a locall relinquishing of Gods Church; Not pleasure, not profit, not curiosity. Those which are famished out, God calls, yea, driues from thence. The Creator and possessor of the earth, hath not confined any man to his necessary destruction.

It was lawfull for *Elimelech* to make vse of Pagans, and Idolaters, for the supply of all needfull helps. There cannot bee a better imployment of Moabites, then to be the treasures and purueyors of Gods children: Wherefore serue they but to gather for the true owners? It is too much niceneſſe in them, which forbeare the benefit they might make of the faculties of profane, or hereticall persons; They consider not that they haue more right to the good such men can doe, then they that doe it, and challenge that good for their owne.

But I cannot see, how it could be lawfull for his Sons to match with the daughters of Moab. Had these men heard how farre and vnder how solemn an oath, their father *Abraham* sent for a wife of his owne Tribe, for his sonne *Isaac*? Had they heard the earnest charge of holy *Isaac*, to the sonne hee blessed, *Thou shalt not take a wife of the daughters of Canaan*? Had they forgotten the plagues of Israel for but a short conuersation with the Moabitish women? If they plead remotenesse from their own people; Did they not remember how farre *Iacob* walked to Padan-Aram? Was it further from Moab to Bethleem, then frō Bethleem to Moab? and if the care of themselues led thē from Bethleem to Moab; should not their care of obedience to God, haue as wel carried them backe from Moab to Bethleem? Yet if their wiues would haue left their Idotrie with their maidenhead, the match had been more safe; but now euen at the last farewell, *Naomi* can say of *Orpah*, that shee is returned to her gods. These men haue sinned in their choice, and it speeds with them accordingly. Where did euer one of these vnequall matches prosper? The two sons of *Elimelech* are swept away childlesse in the prime of their age, and in stead of their seede, they leaue their carcasses in Moab; their wiues widdowes, their mother childlesse, and helplesse amongst Infidels, in that age which most needed comfort. How miserable doe wee now finde poore *Naomi*? which is left destitute of her country, her husband, her children, her friends; and turned loose, and solitary to the mercy of the world: yet euen out of these hopeles ruins, will God raise cōfort to his seruant. The first good newes is, that God hath v sited his people with bread; now therefore, since her husband and sonnes were vnrecouerable,

shee

ſhe will try to recouer her countrey, and kinred. If we can haue the ſame conditions in Iudah, that we haue in Moab, we are no Iſraelites if wee returne not. Whiles her husband and ſonnes liued, I heare no motion of retiring home; now theſe her earthly ſtayes are remoued, ſhe thinks preſently of remouing to her countrey; Neither can we ſo heartily thinke of our home aboue, whiles we are furniſhed with theſe worldly contentments; when God ſtrips vs of them, ſtraitwaies our minde is homeward.

Shee that came from Bethleem, vnder the protection of an husband, attended with her ſonnes, ſtored with ſubſtance; reſolues now to meaſure all that way alone. Her aduerſity had ſtript her of all, but a good heart; that remaines with her, and beares vp her head, in the deepeſt of her extremity. True Chriſtian fortitude wades thorow all euills; and though we be vp to the chin, yet keepes firme footing againſt the ſtreame: where this is, the ſex is not diſcerned; neither is the quantity of the euill read in the face. How well doth this courage become Iſraelites, when wee are left comfortleſſe in the midſt of the Moab of this world, to reſolue the contempt of all dangers, in the way to our home? A contrarily, nothing doth more miſ-beſeeme a Chriſtian, that his ſpirits ſhould flagge with his eſtate, and that any difficulty ſhould make him deſpaire of attaining his beſt ends.

Goodneſſe is of a winning quality whereſoeuer it is; and euen amongſt Infidels, will make it ſelfe friends. The good diſpoſition of *Naomi* carries away the hearts of her daughters in law with her; ſo as they are ready to forſake their kinred, their countrey, yea their owne mother, for a ſtranger, whoſe affinity died with her ſonnes. Thoſe men are worſe then Infidels, and next to Diuels, that hate the vertues of Gods Saints; and could loue their perſons well, if they were not conſcionable.

How earneſtly doe theſe two daughters of *Moab* plead for their continuance with *Naomi*; and how hardly is either of them diſſwaded from partaking of the miſery of her ſociety! There are good natures euen among Infidels, and ſuch as for morall diſpoſition, and ciuill reſpects, cannot be exceeded by the beſt Profeſſors. Who can ſuffer his heart to reſt in thoſe qualities, which are common to them that are without God?

Naomi could not be ſo inſenſible of her owne good, as not to know how much comfort ſhee might reape to the ſolitarineſſe, both of her voyage, and her widdow-hood, by the ſociety of theſe two younger widdowes, whoſe affections ſhe had ſo well tried; euen very partnerſhip is a mitigation of euils; yet ſo earneſtly doth ſhe diſſwade them from accompanying her, as that ſhee could not haue ſaid more, if ſhee had thought their preſence irkeſome, and burdenous: Good diſpoſitions loue not to pleaſure themſelues with the diſaduantage of others; and had rather be miſerable alone, then to draw in partners to their ſorrow; for the ſight of anothers calamity doth rather double their owne; and if themſelues were free, would affect them with compaſſion: As contrarily, ill minds care not how many companions they haue in miſery, nor how few conſorts in good; If themſelues miſcarry, they could be content all the world were enwrapped with them in the ſame diſtreſſe.

I maruell not that *Orpah* is by this ſeaſonable importunity perſwaded to returne; from a mother in law, to a mother in nature; from a toyleſome iourney, to reſt; from ſtrangers, to her kinred; from an hopeleſſe condition, to likelihoods of contentment. A little intreaty will ſerue to moue nature to be good vnto it ſelfe: Euery one is rather a *Naomi* to his owne ſoule, to perſwade it to ſtay ſtill, and inioy the delights of *Moab*, rather then to hazard our entertainement in *Bethleem*. Wil religion allow me this wild liberty of my actions; this looſe mirth, theſe carnall pleaſures? Can I be a Chriſtian, and not liue ſullenly? None but a regenerate heart can chooſe rather to ſuffer aduerſity with Gods people, then to enioy the pleaſures of ſin for a ſeaſon.

The one ſiſter takes an vnwilling farewell, and moiſtens her laſt kiſſes with many teares: the other cannot be driuen backe, but repells one intreaty with another; *Intreat me not to leaue thee; for whither thou goeſt, I will go, where thou dwelleſt, I wil dwel, thy people ſhall be my people, thy God, my God, where thou dieſt, I wil die, and there wil I be buried.*

Ruth ſaw ſo much vpon ten yeeres triall, in *Naomi*, as was more worth then all *Moab*; and in compariſon whereof, all worldly reſpects deſerued nothing but contempt: The next degree vnto goodneſſe is the loue of goodneſſe: He is in a faire way to grace, that can value it; If ſhee had not been already a proſelyte, ſhee could not haue ſet this price vpon *Naomies* vertue. Loue cannot be ſeparated from a deſire of fruition; In vaine had *Ruth* proteſted her affection to *Naomi*, if ſhee could haue turned her out to her iourney alone; Loue to the Saints doth not more argue our intereſt in God, then ſociety argues the truth of our loue.

As ſome tight veſſell that holds out againſt wind and water, ſo did *Ruth* againſt all the powers of a mothers perſwaſions; The impoſſibility of the comfort of marriage in following her (which drew back her ſiſter in law) cannot moue her. She hears her mother, like a modeſt matrone (cõtrary to the faſhion of theſe times) ſay, *I am too old to haue an husband*, and yet ſhee thinkes not on the contrary, I am too yong to want an husband: It ſhould ſeeme, the Moabites had learned this faſhion of Iſrael, to expect the brothers raiſing of ſeed to the deceaſed; The widowhood & age of *Naomi* cuts off that hope; neither could *Ruth* then, dreame of a *Boaz* that might aduance her; It is no loue that cannot make vs willing to be miſerable for thoſe we affect: The holloweſt heart can be content to follow one that proſpereth: Aduerſity is the only fornace of friendſhip: If loue will not abide both fire and anuile, it is but counterfeit; ſo in our loue to God, we doe but crake and vaunt in vaine, if we cannot be willing to ſuffer for him.

But if any motiue might hope to ſpeed, that which was drawne from example, was moſt likely; *Behold thy ſiſter in law is gone backe vnto her people, and to her gods; returne thou after her.* This one art-leſſe perſwaſion hath preuailed more with the world, then all the places of reaſon: How many millions miſcarry vpon this ground, Thus did my fore-fathers; Thus doe the moſt; I am neither the firſt, nor the laſt! Doe any of the rulers? Wee ſtraight thinke that, either ſafe, or pardonable, for which we can pleade a precedent. This good woman hath more warrant for her reſolution, then anothers practice: The mind can neuer be ſteady, whiles it ſtands vpon others feete, and till it be ſetled vpon ſuch grounds of aſſurance, that it will rather lead, then follow; and can ſay with *Ioſhua*, whatſoeuer become of the world, *I and my houſe will ſerue the Lord.*

If *Naomi* had not beene a perſon of eminent note, no knowledge had beene taken at Bethleem of her returne. Pouerty is euer obſcure; and thoſe that haue little, may goe and come without noiſe. If the ſtreetes of Bethleem had not before vſed to ſay, There goes *Noami*; they had not now asked, *Is not this Noami?* Shee that had loſt all things, but her name, is willing to part with that alſo; *Call mee not Noami, but call mee Marah.* Her humility cares little for a glorious name, in a deiected eſtate. Many a one would haue ſet faces vpon their want, an in the bitterneſſe of their condition, haue affected the name of beauty. In all formes of good, there are more that care to ſeeme, then to be: *Naomi* hates this hypocriſie, & ſince God hath humbled her, deſires not to be reſpected of men. Thoſe which are truely brought down, make it not dainty that the world ſhould thinke them ſo; but are ready to be the firſt proclaimers of their owne vileneſſe.

Naomi went full out of Bethleem to preuent want; and now ſhee brings that want home with her, which ſhee deſired to auoid. Our blindneſſe oft-times carries vs into the perils we ſeeke to eſchew: God findes it beſt many times to croſſe the likely proiects of his deareſt children; and to multiply thoſe afflictions, which thy feared ſingle.

Ten yeeres haue turned *Naomi* into *Marah*: What aſſurance is there of theſe earthly things, whereof one houre may ſtrip vs? What man can ſay of the yeeres to come, Thus I will be? How iuſtly doe we contemne this vncertainty, and looke vp to thoſe riches that cannot but endure, when heauen and earth are diſſolued?

BOAZ and RVTH.

WHiles *Elimelech* ſhifted to *Moab* to auoid the famine, *Boaz* abode ſtill at Bethleem, and continued rich, and powerfull: He ſtaid at home, and found that, which *Elimelech* went to ſeek, and miſſed. The iudgement of famine doth not lightly extend it ſelfe to all: Peſtilence and the ſword ſpare none; but dearth commonly plagueth the meaner ſort, and balketh the mighty. When *Boaz* his ſtore-houſe was empty, his fields were full, and maintained the name of Bethleem. I do not heare *Ruth* ſtand vpō the termes of her better education, or wealthy Parentage; but now that God hath called her to want, ſhe ſcorns not to lay her hand vnto all homely ſeruices, and thinks it no diſparagement to finde her bread in other mens fields. There is no harder leſſon to a generous minde, nor that more beſeemes it, then either to beare want, or to preuent it; Baſe ſpirits giue themſelues ouer to idleneſſe, and miſery, and becauſe they are croſſed, will ſullenly periſh. That good woman hath not bin for nothing in the ſchoole of patience; ſhe hath learned obedience to a poore ſtepmother; ſhe was now a widdo paſt reach of any danger of correction; beſides, that penury might ſeem to diſpenſe with awe; Euen children do eaſily learne to contemne the pouerty of their own Parents; Yet hath ſhe inured her ſelfe to obedience, that ſhe will not ſo much as go forth into the field to gleane, without the leaue of her mother in law, & is no leſſe obſequious to *Marah*, then ſhe was to *Naomi*; What ſhall ſhe ſay to thoſe children, that in the maine actions of their life, forget they haue naturall Parents? It is a ſhame to ſee, that in meane families want of ſubſtance cauſeth want of duty; and that children ſhould thinke themſelues priuiledged for vnreuerence, becauſe the Parent is poore. Little do we know, when we goe forth in the morning, what God meanes to do with vs ere night: There is a prouidence that attends on vs in all our waies, & guides vs inſenſibly to his owne ends; That diuine hand leades *Ruth* blindfolded to the field of *Boaz*: That ſhe meetes with his reapers, & fals vpon his land amongſt al the fields of Bethleem, it was no praiſe to her election, but the gracious diſpoſition of him, in whom we moue; His thoughts are aboue ours, and doe ſo order our actions, as we, if we had known, ſhould haue wiſhed. No ſooner is ſhe come into the field, but the reapers are friendly to her; no ſooner is *Boaz* come into his field, but he inuites her to more bounty then ſhe could haue deſired; now God begins to repay into her boſome, her loue and duty to her mother in law. Reuerence and louing reſpects to parents, neuer yet went away vnrecompenced; God will ſurely raiſe vp friends amongſt ſtrangers to thoſe that haue been officious at home. It was worth *Ruthe's* iourney from Moab, to meet with ſuch a man as *Boaz*, whom we find thrifty, religious, charitable; Though he were rich, yet he was not careleſſe; he comes into the field to ouerſee his reapers. Euen the beſt eſtate requires carefull managing of the owner; He wanted not officers to take charge of his husbandry, yet he had rather be his own witneſſe: After all the truſt of others, the Maſters eye feeds the horſe: The Maſter of this great Houſhold of the world giues vs an example of this care, whoſe eye is in euery corner of this his large poſſeſſiō; Not ciuility only, but religion binds vs to good husbandry; We are all ſtewards; and what account can we giue to our Maſter, if we neuer looke after our eſtate? I doubt whether *Boaz* had bin ſo rich, if he had not bin ſo frugall: Yet was he not more thrifty then religious: He comes not to his reapers, but with a bleſſing in his mouth: *the Lord be with you*, as one that knew, if he were with them, and not the Lord, his preſence could auaile nothing; All the buſineſſe of the family ſpeeds the better, for the Maſters benediction; Thoſe affaires are likely to ſucceed, that take their beginning at God.

Charity was well matched with his religion; without which, good words are but hypocrites: no ſooner doth he heare the name of the Moabiteſſe, but he ſecōds the kindneſſe of his reapers; and ſtill he riſes in his fauours: Firſt, ſhe may gleane in his field; then ſhee may drinke of his veſſels; then ſhe ſhall take her meale with his reapers;

and part of it, from his own hand: laſtly, his work-men muſt let fall ſheaues for her gathering. A Small thing helpes the needy: an handfull of gleanings, a lap-full of parched corne, a draught of the ſeruants bottles, a looſe ſheafe was ſuch a fauour to *Ruth*, as ſhe thought was aboue all recompence: This was not ſeen in the eſtate of *Boaz*, which yet makes her for the time, happy. If we may refreſh the ſoul of the poore with the very offals of our eſtate, and not hurt our ſelues, woe be to vs if we doe it not. Our barnes ſhall be as full of curſes as of corne, if we grudge the ſcattered eares of our field to the hands of the needy.

How thankfully doth *Ruth* take theſe ſmall fauours from *Boaz?* Perhaps ſome rich iewell in *Moab* would not haue beene ſo welcome. Euen this was a preſage of her better eſtate. Thoſe which ſhal receiue great bleſſings, are euer thankfull for little; and if poore ſoules be ſo thankfull to vs, for but an handfull, or a ſheafe; how ſhould we be affected to our God; for whole fields full, for full barnes, full garners?

Doubtleſſe, *Boaz*, hauing taken notice of the good nature, dutifull carriage, and the neere affinity of *Ruth*, could not but purpoſe ſome greater beneficence, & higher reſpects to her: yet now onwards he fits his kindnes to her condition, & giues her that, which to her meanneſſe ſeemed much, though he thought it little. Thus doth the bounty of our God deale with vs: It is not for want of loue, that he giues vs no greater meaſure of grace, but for want of our fitneſſe and capacity: He hath reſerued greater preferments for vs, when it ſhall be ſeaſonable for vs to receiue them.

Ruth returnes home wealthy with her Ephah of barley, and thankfully magnifies the liberality of *Boaz*, her new benefactor: *Naomi* repayes his beneficence with her bleſſing; *Bleſſed be he of the Lord.* If the rich can exchange their almes with the poore for bleſſings, they haue no cauſe to complaine of an ill bargaine. Our gifts cannot be worth their faithfull prayers; therefore it is better to giue then to receiue, becauſe hee that receiues, hath but a worthles almes; he that giues, receiues an vnualuable bleſſing.

I cannot but admire the modeſty and ſilence of theſe two women: *Noami* had not ſo much as talked of her kindred in Bethleem, nor till now, had ſhe told *Ruth* that ſhe had a wealthy kinſman; neither had *Ruth* inquired of her husbands great alliance; but both ſate down meekly with their own wants, and cared not to know any thing elſe, ſaue that themſelues were poore. Humility is euer the way to honour.

It is a diſcourteſie where we are beholden, to alter our dependency. Like as men of trade take it ill, if cuſtomers which are in their bookes, go for their wares to another ſhop. Wiſely doth *Naomi* aduiſe *Ruth* not to be ſeen in any other field, whiles the harueſt laſted. The very taking of their fauours is a contentment to thoſe that haue already well deſerued; and it is quarrell enough that their courteſie is not receiued. How ſhall the God of heauen take it, that whiles he giues and proffers large, we run to the world, that can afford vs nothing but vanity and vexation?

Thoſe that can leaſt act, are oft-times the beſt to aduiſe. Good old *Naomi* ſits ſtill at home, & by her counſell payes *Ruth* all the loue ſhe owes her. The face of that action to which ſhe directs her, is the worſt piece of it; the heart was ſound. Perhaps, the aſſurance, which long tryall had giuen her of the good gouernment, and firme chaſtity of her daughter in law, together with her perſwaſion of the religious grauity of *Boaz*, made her thinke that deſigne ſafe, which to others had been perilous, if not deſperate. But beſides that, holding *Boaz* next of blood to *Elimelech*, ſhe made account of him, as the lawfull husband of *Ruth*; ſo as there wanted nothing but a challeng, and conſummation. Nothing was abated but ſome outward ſolemnities, which (though expedient for the ſatisfaction of others, yet were not eſſentiall to mariage: And if there were not theſe colours for a proiect ſo ſuſpitious, it would not follow, that the action were warrantable, becauſe *Naomies*. Why ſhould her example be more ſafe in this, then in matching her ſonnes with infidels; then in ſending backe *Orpah* to her fathers gods? If euery act of an holy perſon ſhould be our rule, we ſhould haue crooked liues: Euery action that is reported, is not ſtraight-waies allowed. Our courſes were very vncertaine, if God had not giuen vs rules, whereby wee may examine the examples of the

the best Saints, and as well censure, as follow them. Let them that stumble at the boldnesse of *Ruth*, imitate the continence of *Boaz*.

These times were not delicate. This man (though great in Bethleem) laies him downe to rest vpon a pallat, in the floore of his barne; when he awakes at midnight, no maruell if hee were amazed to finde himselfe accompanied; yet, though his heart were cheared with wine, the place solitary, the night silent, the person comely, the inuitation plausible could he not be drawn to a rash act of lust; His appetite could not get the victory of reason, though it had wine and opportunity to helpe it. Herein *Boaz* shewed himselfe a great master of his affections, that he was able to resist a fit tentation. It is no thanke to many that they are free of some euils; perhaps they wanted not will, but conuenience. But if a man, when he is fitted with all helps to his sin, can repell the pleasure of sinne, out of conscience; this is true fortitude!

In stead of touching her as a wanton, he blesses her as a father, incourageth her as a friend, promiseth her as a kinsman, rewards her as a patrone, and sends her away laden with hopes, and gifts, no lesse chaste, more happy then she came. Oh admirable temperance worthy the progenitor of him, in whose lips and heart was no guile.

If *Boaz* had been the next kinsman, the marriage had needed no protraction, but now that his conscience told him that *Ruth* was the right of another, it had not beene more sensuality then iniustice to haue touched his kinswoman. It was not any bodily impotency, but honesty and conscience that restrained *Boaz*, for the very next night she conceiued by him; that good man wished his marriage bed holy, and durst not lye downe in the doubt of a sinne. Many a man is honest out of necessity, and affects the prayse of that, which he could not auoyde; but that mans minde is still an adulterer, in the forced continence of his body. No action can giue vs true comfort, but that which we doe out of the grounds of obedience.

Those which are fearefull of sinning, are carefull not to be thought to sinne. *Boaz*, though he knew himselfe so be cleare, would not haue occasion of suspition giuen to others; (*Let no man know that a woman came into the floore*:) A good heart is no lesse afraid of a scandall, then of a sinne; whereas those that are resolued not to make any scruple of sin, despise others constructions, not caring whom they offend, so that they may please themselues. That *Naomi* might see her daughter in law was not sent backe in dislike; she comes home laden with corne; *Ruth* hath gleaned more this night, then in haife the haruest. The care of *Boaz* was, that she should not returne to her mother empty: Loue whersoeuer it is, cannot be niggardly. Wee measure the loue of God by his gifts; How shall he abide to send vs away empty from those treasures of goodnesse!

Boaz is restlesse in the prosecution of this suite; and lies him from his threshing floore, to the gate, and there conuents the neerer kinsman before the Elders of the City: what was it that made *Boaz* so ready to entertain, so forward to vrge this match? Wealth she had none, not so much as bread, but what she gleaned out of the field: Friends she had none, and those she had elsewhere, Moabites: beauty she could not haue much, after that scorching in her trauell, in her gleanings: Himselfe tells her what drew his heart to her, (*All the City of my people doth know that thou art a vertuous woman*:) Vertue in whomsoeuer it is found, is a great dowry, and where it meets with an heart that knowes how to value it, is accounted greater riches then all that is hid in the bowels of the earth: The corne heape of *Boaz* was but chaffe to this, and his money, drosse.

As a man that had learned to square all his actions to the law of God, *Boaz* proceeds legally with his riuall; and tells him of a parcell of *Elimelecs* land (which, it is like, vpon his remouall to *Moab*, he had alienated;) which he (as the next kinsman) might haue power to redeeme; yet so, as he must purchase the wife of the deceased with the land. Euery kinsman is not a *Boaz*, the man could listen to the land, if it had bin free from the clog of a necessary marriage; but now hee will rather leaue the land, then take the wife; lest whiles hee should preserue *Elimelecs* inheritance, hee should destroy his

owne; for the next ſeed, which he ſhould haue by *Ruth*, ſhould not be his heire, but his deceaſed kinſmans; How knew he whether God might not by that wife, ſend heires enow for both thir eſtates? rather had he therefore incurre a manifeſt iniuſtice, then hazad the danger of his inheritance. The Law of God bound him to raiſe vp ſeed to the next in blood; the care of his inheritance drawes him to neglect of his duty, though with infamy and reproch, and he had rather, his face ſhould be ſpit vpon, and his name ſhould be called, *The houſe of him whoſe ſhoo was pulled off*, then to reſerue the honour of him, that did his brother right, to his owne preiudice. How many are there that doe ſo ouer-loue their iſſue, as that they regard neither ſinne, nor ſhame in aduancing it? and that will rather indanger their ſoule, then leeſe their name? It is a wofull inheritance that makes men heires of the vengeance of God.

Boaz is glad to take the aduantage of his refuſal; and holds that ſhoo (which was the ſigne of his tenure) more worth then all the land of *Elimelec*. And whereas other Wiues purchaſe their husbands, with a large dowry, this man purchaſeth his wife at a deare rate, and thinkes his bargain happy. All the ſubſtance of the earth, is not worth a vertuous and prudent wife; which *Boaz* doth now ſo reioyce in, as if he this day only began to be wealthy.

Now is *Ruth* taken into the houſe of *Boaz*; ſhe, that before had ſaid, ſhe was not like one of his maidens, is now become their miſtreſſe. This day ſhe hath gleaned all the fields and barnes of a rich husband; and (that there might be no want in her) happines by a gracious husband ſhe hath gained an happy ſeede; and hath the honour, aboue all the dames of Iſrael, to be the great grand-mother of a King, of *Dauid*, of the *Meſſiah*.

Now is *Marah* turnd backe againe to *Naomi*; and *Orpah*, if ſhe heare of this in *Moab*, cannot but enuy at her ſiſters happineſſe. Oh the ſure and bountifull payments of the almighty! Who euer came vnder his wing in vaine? Who euer loſt by truſting him? Who euer forſooke the *Moab* of this world for the true Iſrael, and did not at laſt reioyce in the change?

Anna *and* Peninna.

ALL cuſtoms, where they are once entertained, are not eaſily diſcharged; Polygamy, beſides carnall delight, might now plead age & example: ſo as euen *Elkanah* (though a Leuite) is tainted with the ſin of *Lamech*; Like as faſhions of attire, which at the firſt were diſliked as vncomely, yet when they are once grown cõmon, are taken vp of the graueſt. Yet this ſin (as then currant with the time) could not make *Elkanah* not religious. The Houſe of God in Shilo was duely frequented of him; oftentimes, alone, in his ordinary courſe of attendance; with all his males; thrice a yeere; and once a yeere with all his family. The continuance of an vnknowne ſinne cannot hinder the vprightneſſe of a mans heart with God; as a man may haue a mole vpon his backe, and yet thinke his skin cleare; the leaſt touch of knowledge, or wilfullneſſe marres his ſincerity.

He that by vertue of his place was imployed about the the ſacrifices of others, would much leſſe neglect his owne. It is a ſhame for him that teaches Gods people that they ſhould not appeare before the Lord empty, to bring no ſacrifice for himſelfe. If Leuites be profane, who ſhould be religious?

It was the faſhion when they ſacrificed, to feaſt; ſo did *Elkanah*, the day of his deuotion is the day of his triumph: he makes great cheere for his whole family, euen for that wife which he loued leſſe. There is nothing more comely then cheerefulneſſe in the ſeruices of God. What is there in all the world, wherewith the heart of man ſhould be ſo lift vp, as with the conſceience of his duty done to his Maker?

Whiles

Whiles we doe ſo, God dorh to vs, as our glaſſe, ſmile vpon vs, while we ſmile on him.

Loue will be ſeen by entertainement; *Peninna* and her children ſhall not complaine of want, but *Anna* ſhall find her husbands affection in her portion; as his loue to her was double, ſo was her part; She fared not the worſe, becauſe ſhe was childles; no good husband will diſlike his wife for a fault out of the power of her rednesſe: yea rather, that which might ſeeme to loſe the loue of her husband, winnes it, her barrennesſe. The good nature of *Elkanah* laboured by his deare reſpects, to recompence this affliction; that ſo ſhe might finde no leſſe contentment in the fruit of his hearty loue, then ſhe had griefe from her owne fruitleſneſſe. It is the property of true mercy, to be moſt fauourable to the weakeſt; Thus doth the gracious ſpouſe of the Chriſtian ſoule pitty th e barrennesſe of his ſeruants. O Sauiour, we ſhould not finde thee ſo indulgent to vs, if we did not complaine of our owne vnworthineſſe! *Peninna* may haue the more children, but barren *Anna* hath the moſt loue. How much rather could *Elkanah* haue wiſhed *Peninna* barren, and *Anna* fruitfull? but if ſhe ſhould haue had both iſſue, and loue, ſhe had bin proud, and her riuall deſpiſed. God knowes how to diſperſe his fauours ſo, that euery one may haue cauſe both of thankfulneſſe, and humiliation, whiles there is no one that hath all, no one but hath ſome. If enuy and contempt were not thus equally tempered, ſome would be ouer hauty; and others too miſerable: But now, euery man ſees that in himſelf which is worthy of contempt, & matter of emulation in others; and contrarily, ſees what to pitty, and diſlike in the moſt eminent, and what to applaud in himſelfe, and out of this contrariety, ariſes a ſweete meane of contentation.

The loue of *Elkanah* is ſo vnable to free *Anna* from the wrongs of her riuall, that it procures them rather. The vnfruitfulneſſe of *Anna* had neuer with ſo much deſpight been laid in her diſh, if her husbands heart had been as barren of loue to her. Enuy, though it take aduantage of our weakneſſes, yet is euer raiſed vpon ſome grounds of happineſſe, in them whom it emulates; it is euer an ill effect of a good cauſe: If *Abels* ſacrifice had not been accepted, and if the acceptation of his ſacrifice had not beene a bleſſing, no enuy had followed vpon it.

There is no euill of another, wherein it is fit to reioyce, but his enuy, and this is worthy of our ioy, and thankfulneſſe, becauſe it ſhewes vs the price of that good, which we had, and valued not. The malignity of enuy is thus well anſwered, when it is made the euill cauſe of a good effect to vs, when God and our ſoules may gaine by anothers ſin. I doe not finde that *Anna* inſulted vpon *Peninna*, for the greater meaſure of her husbands loue, as *Peninna* did vpon her, for her fruitleſneſſe. Thoſe that are truely gracious, know how to receiue the bleſſings of God, without contempt of them that want; and haue learned to be thankfull, without ouerlineſſe.

Enuy, when it is once conceiued in a malicious heart, is like fire in billets of Iuniper, which (they ſay) continues more yeeres then one. Euery yeere was *Anna* thus vexed with her emulous partner; and troubled, both in her prayers and meale: Amidſt all their feaſtings, ſhe fed on nothing but her teares. Some diſpoſitions are leſſe ſenſible, and more careleſſe of the deſpight and iniuries of others, and can turne ouer vnkinde vſages, with contempt. By how much more tender the heart is, ſo much more deeply is it euer affected with diſcourteſies; As waxe receiues and retaines that impreſſion, which in the heard clay cannot be ſeene; or, as the eye feeles that more, which the skin of the eye-lid could not complaine of: Yet the husband of *Anna* (as one that knew his duty) labours by his loue, to comfort her againſt theſe diſcontentments, *Why weepeſt thou? Am not I better to thee then ten ſonnes?* It is the weakeneſſe of good natures to giue ſo much aduantage to an euemy; what would malice rather haue, then the vexation of them whom it perſecutes? We cannot better pleaſe an aduerſary, then by hurting our ſelues: This is no other, then to humour enuy, to ſerue the turne of thoſe that maligne vs; and to draw on that malice, whereof we are weary; whereas carleſneſſe puts ill will out of countenance; and makes it with-draw it ſelfe in a rage, as that which doth but ſhame the author, without the hurt of the patient. In cauſleſſe wrongs, the beſt remedy is contempt.

She that could not finde comfort in the louing perſwaſions of her husband, ſeekes it in her prayers; ſhe riſes vp hungry from the feaſt, and hies her to the Temple; there ſhe power out hers teares, and ſupplications. Whatſoeuer the complaint be, here is the remedy: There is one vniuerſall receit for all euils, prayer: when all helpes fayle vs, this remaines; and whiles we haue an heart, comforts it.

Here was not more bitterneſſe in the ſoule of *Anna*, then feruency; ſhe did not onely weepe and pray, but vow vnto God: If God will giue her a ſonne, ſhe will giue her ſonne to God backe againe: Euen nature it ſelfe had conſecrated her ſonne to God; for he could not but be borne a Leuite: But if his birth make him a Leuite, her vow ſhall make him a Nazarite, and dedicate his minority to the Tabernacle. The way to obtaine any benefit is to deuote it in our hearts, to the glory of that God, of whom we aske it: By this meanes ſhall God both pleaſure his ſeruant, and honour himſelfe; whereas, if the ſcope of our deſires be carnall, we may be ſure either to fayle of our ſuit, or of a bleſſing.

ELY *and* ANNA.

OLd *Ely* ſits on a ſtoole, by one of the poſts of the Tabernacle: Where ſhould the Prieſts of God be but in the Temple? whether for action or for ouer-ſight: Their very preſence keepes Gods Houſe in order, and the preſence of God keepes their hearts in order.

It is oft found, that thoſe which are themſelues conſcionable, are too forward to the cenſuring of others: Good *Ely*, becauſe he markes the lips of *Anna* to moue without noyſe, chides her as drunken, and vncharitably miſconſtrues her deuotion: It was a weake ground whereon to build ſo heauy a ſentence. If he had ſpoken too loud, and incompoſedly, he might haue had ſome iuſt colour for this conceit; but now to accuſe her ſilence (notwithſtanding all the teares which he ſaw) of drunkenneſſe, it was a zealous breach of charity.

Some ſpirit would haue been enraged with ſo raſh a cenſure: When anger meets with griefe, both turne into fury: But this good woman had been iniured to reproches, and beſides, did well ſee the reproofe aroſe from miſpriſion, and the miſpriſion from zeale; and therefore anſwers meekely as one that had rather ſatisfie, then expoſtulate; *Nay, my Lord, but I am a woman troubled in ſpirit. Ely* may now learne charity of *Anna*: If ſhe had bin in that diſtemper, whereof he accuſed her, his iuſt reproofe had not bin ſo eaſily digeſted: Guiltines is commonly clamorous, and impatient, whereas innocence is ſilent and careleſſe of miſ-reſports. It is naturall vnto to all men to wipe off from their name all aſperſions of euill, but none doe it with ſuch violence, as they which are faulty. It is a ſigne the horſe is galled, that ſtirs too much when he is touched.

She that was cenſured for drunken, cenſures drunkenneſſe more deeply then her reprouer; *Count not thine handmaid for a daughter of Belial.* The drunkards ſtile begins in lawleſneſſe, proceeds in vnprofitableneſſe, ends in miſery; and all ſhut vp in the denomination of this pedegree, A ſonne of Belial.

If *Anna* had bin tainted with this ſin, ſhe would haue denied it with more fauour, and haue diſclaimed it with an extenuation; What if I ſhould haue bin merry with wine? yet I might be deuout: If I ſhould haue ouerioyed in my ſacrifice to God, one cup of exceſſe had not bin ſo hainous: now her freedome is ſeene in her ſeuerity. Thoſe which haue cleare hearts from any ſinne, proſecute it with rigour; whereas the guilty are euer partiall: their conſcience holds their hands, and tels them that they beat themſelues, whiles they puniſh others.

Now *Ely* ſees his errour, and recants it; and to make amends for his raſh cenſure, prayes for her. Euen the beſt may erre, but not perſiſt in it: When good natures haue

haue offended, they are vnquiet, till they haue haſtned ſatisfaction: This was within his office, to pray for the diſtreſſed: Wherefore ſerues the Prieſt, but to ſacrifice for the people? and the beſt ſacrifices are the prayers of faith.

She that beganne her prayers with faſting, and heauineſſe, riſes vp from them with cheerefulneſſe, and repaſt. It cannot bee ſpoken, how much eaſe and ioy the heart of man findes in hauing vnloaded his cares, and powred out his ſupplications into the eares of God; ſince it is well aſſured, that the ſuit which is faithfully asked, is already granted in heauen. The conſcience may well reſt, when it tels vs, that we haue neglected no meanes of redreſſing our affliction; for then it may reſolue to looke either for amendment, or patience.

The ſacrifice is ended, and now *Elkanah* and his family riſe vp early to returne vnto *Ramah*: but they dare not ſet forward, till they haue worſhipped before the Lord. That iourney cannot hope to proſper, that takes not God with it. The way to receiue bleſſings at home, is to be deuout at the Temple.

She that before conceiued faith in her heart, now conceiues a ſonne in her wombe: God will rather worke miracles, then faithfull prayers ſhall returne empty: I doe not finde that *Peninna* asked any ſonne of God, yet ſhe had ſtore; *Anna* begged hard for this one, and could not till now obtaine him. They which are deareſt to God, doe oft-times with great difficulty worke out of thoſe bleſſings, which fall into the mouthes of the careleſſe. That wiſe diſpoſer of all things knowes it fit to hold vs ſhort of thoſe fauours which we ſue for; whether for the triall of our patience, or the exerciſe of our faith; or the increaſe of our importunity, or the doubling of our obligation.

Thoſe children are moſt like to proue bleſſings, which the parents haue begged of God, and which are no leſſe the fruit of our ſupplications, then of our body. As this childe was the ſonne of his mothers prayers, and was conſecrated to God ere his poſſibility of being; ſo now himſelfe ſhall know, both how he came, and whereto he was ordained; and leſt he ſhould forget it, his very name ſhall teach him both; (*Shee called his name Samuel.*) Hee cannot ſo much as heare himſelfe named, but he muſt needs remember both the extraordinary mercy of God, in giuing him to a barren mother; and the vow of his mother, in reſtoring him backe to God by her zealous dedication; and by both of them learne holineſſe and obedience. There is no neceſſity of ſignificant names, but we cannot haue too many monitors to put vs in minde of our duty.

It is wont to be the fathers priuiledge to name his childe; but becauſe this was his mothers ſonne, begotten more by her prayers, then the ſeed of *Elkana*, it was but reaſon ſhe ſhould haue the chiefe hand both in his name, and diſpoſing. It had been indeed the power of *Elkanah*, to haue changed both his name, and profeſſion, and to abrogate the vow of his wife; that wiues might know, they were not their owne; and that the rib might learne to know the head: But husbands ſhall abuſe their authority, if they ſhall wilfully croſſe the holy purpoſes and religious endeuours of their yoke-fellowes. How much more fit is it for them to cheriſh all god deſires in the weaker veſſels? and as we vſe, when we carry a ſmall light in a winde, to hide it with our lap, or hand, that it may not goe out. If the wife be a Vine, the husband ſhould be an Elme to vphold her in all worthy enterpriſes; elſe ſhe fals to the ground, and proues fruitleſſe.

The yeare is now come about; and *Elkanah* cals his family to their holy iourney, to goe vp to Ieruſalem, for the anniuerſary ſolemnitie of their ſacrifice: *Annaes* heart is with them, but ſhe hath a good excuſe to ſtay at home, the charge of her *Samuel*: her ſucceſſe in the Temple, keepes her haply from the Temple; that her deuotion may be doubled, becauſe it was reſpited. God knowes how to diſpence with neceſſities; but if we ſuffer idle and needles occaſions to hold vs from the Tabernacle of God, our hearts are but hollow to Religion.

Now at laſt, when the child was weaned from her hand, ſhee goes vp, and payes her vow, and with it, payes the intereſt of her intermiſſion. Neuer did *Anna* goe vp with ſo glad an heart to Shilo, as now that ſhee carries God this reaſonable Preſent, which himſelfe gaue to her, & now ſhe vowed to him; accompanied with the bounty of

other ſacrifices, more in number & meaſure, then the Law of God required of her; and all this is too little for her God, that ſo mercifully remembred her affliction, and miraculouſly remedied it. Thoſe hearts which are truely thankfull, doe no leſſe reioyce in their repayment, then in their receit; and doe as much ſtudy, how to ſhew their humble and feruent affections, for what they haue, as how to compaſſe fauours when they want them; Their debt is their burden, which when they haue diſcharged, they are at eaſe.

If *Anna* had repented of her vow, and not preſented her ſonne to the Tabernacle, *Ely* could not haue challenged him; He had onely ſeene her lips ſtirre, not hearing the promiſe of her heart. It was enough, that her owne ſoule knew her vowe, and God which was greater then it. The obligation of a ſecret vow is no leſſe, then if it had ten thouſand witneſſes.

Old *Ely* could not chooſe but much reioyce to ſee this fruit of thoſe lips, which he thought moued with wine; and this good proof, both of the merciful audience of God, and the thankfull fidelity of his Handmaide; this ſight calls him down to his knees (*He worſhipped the Lord.*) Wee are vnprofitable witneſſes of the mercies of God and the graces of men, if we doe not glorifie him for others ſakes, no leſſe then for our owne.

Ely and *Anna* grew now better acquainted; neither had he ſo much cauſe to praiſe God for her, as ſhee afterwards for him; For if her owne prayers obtained her firſt child; his bleſſing inriched her with fiue more. If ſhe had not giuen her firſt ſonne to God, ere ſhe had him; I doubt whether ſhee had not beene euer barren; or if ſhe had kept her *Samuel* at home, whether euer ſhee had conceiued againe; now that piety which ſtripped her of her only childe, for the ſeruice of her God, hath multiplyed the fruit of her wombe, and gaue her fiue for that one, which was ſtill no leſſe hers, becauſe he was Gods. There is no ſo certaine way of increaſe, as to lend, or giue vnto the Owner of all things.

ELY *and his Sonnes.*

IF the conueyance of grace were naturall; holy Parents would not bee ſo ill ſuted with children. What good man would not rather wiſh his loyns dry, then fruitfull of wickedneſſe? Now, we can neither traduce goodneſſe, nor chooſe but traduce ſinne. If vertue were as well intailed vpon vs, as ſinne, one might ſerue to checke the other in our children; but now ſince grace is deriued from heauen on whomſoeuer it pleaſes the Giuer, and that euill which ours receiue hereditarily from vs, is multiplied by their own corruption, it can be no wonder that good men haue ill children, it is rather a wonder that any children are not euill. The ſons of *Ely* are as lewd, as himſelfe was holy. If the goodnes of examples, precepts, education, profeſſion, could haue been preſeruatiues from extremitie of ſin, theſe ſonnes of an holy Father had not been wicked; now, neither parentage, nor breeding, nor Prieſthood can keepe the ſonnes of *Ely* from the ſons of *Belial*. If our children bee good, let vs thanke God for it; this was more then we could giue them; if euill, they may thanke vs, and themſelues: vs, for their birth-ſinne; themſelues, for the improuement of it to that height of wickednes.

If they had not been ſonnes of *Ely*, yet being Prieſts of God, who would not haue hoped their very calling ſhould haue infuſed ſome holineſſe into them? But now, euen their white Ephod couers foule ſinnes; yea rather, if they which ſerue at the Altar degenerate, their wickedneſſe is ſo much more aboue others, as their place is holier. A wicked Prieſt is the worſt creature vpon earth. Who are Diuels, but they which were once Angels of light? Who can ſtumble at the ſinnes of the Euangelicall Leuites, that

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ſees ſuch impurity euen before the Arke of God? That God which promiſed to bee the Leuites portion, had ſet forth the portion of his Miniſters; hee will feaſt them at his owne Altar; The breſt & the right ſhoulder of the peace-offring was their morſell; theſe bold and couetous Prieſts will rather haue the fleſh-hooke their rabiter, then God, whatſoeuer thoſe three teeth faſten vpon, ſhall bee for their tooth; they were weary of one ioynt, and now their delicacie affects variety; God is not worthy to carue for theſe men, but their owne hands; And this they doe not receiue, but take; and take violently, vnſeaſonably: It had been fit God ſhould be firſt ſerued; their preſumption will not ſtay his leiſure; ere the fat bee burned, ere the fleſh bee boyled, they ſnatch more then their ſhare from the Altar; as if the God of heauen ſhould wait on their palate; as if the Iſraelites had come thither to ſacrifice to their bellies; and (as commonly a wanton tooth is the harbinger to luxurious wantonneſſe) they are no ſooner fed, then they neigh after the Dames of Iſrael; Holy women aſſemble to the doore of the Tabernacle; theſe varlets tempt them to luſt, that came thither for deuotion; they had wiues of their owne, yet their vnbridled deſires roue after ſtrangers, and feare not to pollute euen that holy place with abominable filthineſſe. O ſinnes, too ſhamefull for men; much more for the ſpirituall guides of Iſrael! He that makes himſelfe a ſeruant to his tooth, ſhall eaſily become a ſlaue to all inordinate affections. That Altar which expeiated other mens ſinnes added to the ſinnes of the ſacrificers, Doubtleſſe many a ſoule was the cleaner for the bloud of the ſacrifices, which they ſhed, whiles their own were more impure; And as the Altar cannot ſanctifie the prieſt, ſo the vncleanneſſe of the Miniſter cannot pollute the offering; becauſe the vertue thereof is not in the agent, but in the inſtitution; in the repreſentation his ſinne is his owne; the comfort of the Sacrament is from God; Our Clergy is no charter for heauen; Euen thoſe, whoſe trade is deuotion, may at once ſhew the way to heauen by their tongue, and by their foot lead the way to hell. It is neither a coule, nor an Ephod that can priuiledge the ſoule.

The ſinne of theſe men was worthy of contempt, yea perhaps their perſons; but for the people therefore, to abhorre the offerings of the Lord, was to adde their euill vnto the Prieſts; and to offend God, becauſe he was offended; There can no offence be iuſtly taken, euen at men; much leſſe at God for the ſake of men: No mans ſinnes ſhould bring the ſeruice of God into diſlike; this is to make holy things guilty of our profaneneſſe. It is dangerous ignorance, not to diſtinguiſh betwixt the worke, and the inſtrument; whereupon it oft comes to paſſe, that we fall out with God, becauſe we finde cauſe of offence from men; and giue God iuſt cauſe to abhorre vs, becauſe we abhorre his ſeruice vniuſtly. Although it be true (of great men eſpecially) that they are the laſt that know the euils of their owne houſe, yet either it could not be, when all Iſrael rung of the lewdneſſe of *Elies* ſonnes, that he onely ſhould not know it, or if he knew it not, his ignorance cannnot be excuſed; for a ſeaſonable reſtraint might haue preuented this extremity of debauchedneſſe. Complaints are long muttered of the great, ere they dare breake forth to open conteſtation: publike accuſations of authority argues intolerable extremities of euill; nothing but age can plead for *Ely*, that he was not the firſt accuſer of his ſons: now when their enormities came to be the voice of the multitude, he muſt heare it perforce; and doubtleſſe he heard it with griefe enough, but not with anger enough: he that was the Iudge of Iſrael, ſhould haue vnpartially iudged his owne fleſh and bloud; neuer could he haue offered a more pleaſing ſacrifice, then the depraued bloud of ſo wicked ſons. In vaine doe we rebuke thoſe ſinnes abroad, which we tolerate at home. That man makes himſelfe but ridiculous, that leauing his owne houſe on fire, runs to quench his neighbours.

I heard *Ely* ſharpe enough to *Anna*, vpon but a ſuſpition of ſinne; and now, how milde I finde him to the notorious crimes of his owne? *Why doe you ſo, my ſonnes? It is no good report; my ſonnes, doe no more ſo*: The caſe is altered with the perſons. If nature may be allowed to ſpeake in iudgement, and to make difference, not of ſinnes, but offenders, the ſentence muſt needs ſauour of partialitie. Had theſe men but ſome little ſlackned their duty, or heedleſly omitted ſome rite of the ſacrifice, this cenſure had

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not been vnfit; but to punish the thefts, rapines, sacriledges, adulteries, incests of his sonnes, why *Why doe yee so*, was no other then to shaue that head, which had deserued cutting off. As it is with ill humours, that a weake dose doth but stirre, and anger them, not purge them out; so it fareth with sinnes: An easie reproofe doth but incourage wickednesse, and makes it thinke it selfe so slight, as that censure importeth: A vehement rebuke to a capitall euill, is but like a strong showre to a ripe field, which layes that corne which were worthy of a sickle. It is a breach of Iustice, not to proportionate the punishment to the offence: To whip a man for a murder, or to punish the purse for incest, or to burne treason in the hand, or to award the stockes to burglary, is to patronize euill, in stead of auenging it: Of the two extremes, rigour is more safe for the publike weale, because the ouer-punishing of one offender frights many from sinning. It is better to liue in a common-wealth where nothing is lawfull, then where euery thing.

Indulgent parents are cruell to themselues, and their posterity. *Ely* could not haue deuised which way to haue plagued himselfe and his house so much, as by his kindnesse to his childrens sinnes: What variety of iudgements doth he now heare of from the messenger of God? First, because his old age (which vses to be subiect to choler) inclined now to mis-fauour his sonnes; therefore there shall not be an old man left of his house for euer: and because it vexed him not enough to see his sonnes enemies to God in their profession, therefore he shall see his enemie in the habitation of the Lord; and because himselfe forbore to take vengeance of his sonnes, and esteemed their life aboue the glory of his Master, therefore God will reuenge himselfe, by killing them both in one day; and because he abused his soueraignty by connuence at sinne, therefore shall his house be stripped of his honour, and see it translated to another; and lastly, because he suffered his sonnes to please their owne wanton appetite, in taking meat off from Gods trencher, therefore, those which remaine of his house, shall come to his successors, to beg a piece of siluer, and a morsell of bread; in a word, because he was partiall to his sonnes, God shall execute all this seuerely vpon him and them. I doe not read of any fault *Ely* had, but indulgence; and which of the notorious offenders were plagued more. Parents need no other meanes to make them miserable, then sparing the rod.

Who should be the bearer of these fearfull tidings to *Ely*, but young *Samuel*, whom himselfe had trained vp? He was now grown past his mothers coats, fit for the Message of God. Old *Ely* rebuked not his young sonnes, therefore yong *Samuel* is sent to rebuke him. I maruell not whiles the Priesthood was so corrupted, if the Word of God were precious, if there were no publike vision; It is not the manner of God to grace the vnworthy; The ordinarie ministration in the Temple was too much honor for those that robbed the Altar, though they had no extraordinary reuelations. Hereupon it was, that God lets old *Ely* sleepe, (who slept in his sinne) and awakes *Samuel*, to tell what he would do with his master. He which was wont to be the mouth of God to the people, must now receiue the Message of God, from the mouth of another; As great persons will not speake to those, with whom they are highly offended, but send them their checks by others.

The lights of the Temple were now dim, and almost ready to giue place to the morning, when God called *Samuel*; to signifie perhaps, that those which should haue been the lights of Israel, burned no lesse dimly, and were neere their going out, and should be succeeded with one, so much more lightsome then they, as the Sunne was more bright then the Lampes: God had good leasure to haue deliuered this message by day, but he meant to make vse of *Samuels* mistaking; and therefore so speakes, that *Ely* may be asked for an answer, and perceiue himself both omitted, & censured. He that meant to vse *Samuels* voice to *Ely*, imitates the voice of *Ely* to *Samuel*; *Samuel* had so accustomed himselfe to obedience, and to answer the call of *Ely*, that lying in the further cells of the Leuites, he is easily raised from his sleep; and euen in the night runs for his message to him, who was rather to receiue it from him: Thrice is the old man disquieted with the diligence of his seruant; and, though visions were rare in his daies, yet is

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he not ſo vnacquainted with God, as not to attribute that voice to him, which himſelfe heard not. Wherefore like a better Tutor then a parent, he teaches *Samuel* what he ſhall anſwer, *Speake Lord, for thy ſeruant heareth.*

It might haue pleaſed God at the firſt call to haue deliuered his meſſage to *Samuel*, not expecting the anſwer of a nouice vnſeene in the viſions of a God; yet doth he rather deferre it till the fourth ſummons, and will not ſpeake till *Samuel* confeſſed his audience. God loues euer to prepare his ſeruants for his imployments, and will not commit his errands, but to thoſe, whom he addreſſed both by wonder, and attention, and humility.

Ely knew well the gracious faſhion of God, that where he tended a fauour, prorogation could be no hindrance; & therefore after the call of God thrice anſwered with ſilence, he inſtructs *Samuel* to be ready for the fourth: If *Samuels* ſilence had been wilfull, I doubt whether he had been againe ſollicited; now God doth both pitty his error, and requite his diligence by redoubling his name at the laſt.

Samuel had now many yeeres miniſtred before the Lord, but neuer till now heard his voice; and now heares it with much terror; for the firſt word that he heares God ſpeake, is threatning, and that of vengeance to his maſter. What were theſe menaces, but ſo man premonitions to himſelfe that ſhould ſucceed *Ely*? God begins early to ſeaſon their hearts with feare, whom hee meanes to make eminent inſtruments of his glory. It is his mercy to make vs witneſſes of the iudgements of others, that we may be forewarned, ere we haue the occaſions of ſinning.

I doe not heare God bid *Samuel* deliuer this meſſage to *Ely*; He that was but now made a Prophet, knowes, that the errands of God intend not ſilence; and that God would not haue ſpoken to him of another, if he had meant the newes ſhould be reſerned to himſelfe: Neither yet did he run with open mouth vnto *Ely*, to tell him this viſion, vnasked. No wiſe man will be haſty to bring ill tidings to the great; rather doth he ſtay till the importunity of his Maſter ſhould wring it from his vnwillingnes; and then, as his concealement ſhewed his loue, ſo his full relation ſhall approue his fidelity. If the heart of *Ely* had not told him this newes, before God told it *Samuel*, he had neuer been ſo inſtant with *Samuel*, not to conceale it; His conſcience did well preſage that it concerned himſelfe; Guiltines needs no Prophet to aſſure it of puniſhment: The minde that is troubled, proiecteth terrible things: and though it cannot ſingle out the iudgement allotted to it, yet it is in a confuſed expectation of ſome grieuous euill. Surely, *Ely* could not thinke it worſe then it was; The ſentence was fearefull, and ſuch as I wonder, the necke, or the heart of old *Ely* could hold out the report of; That God ſweares he will iudge *Elyes* houſe; and that with beggery, with death, with deſolation; & that the wickednes of his houſe ſhal not be purged with ſacrifice, or offrings for euer: And yet this which euery Iſraelites eare ſhould tingle to heare of, when it ſhould be done, old *Ely* heares with an vnmoued patience, and humble ſubmiſſion, *It is the Lord, let him doe what ſeemeth him good.* Oh admirable faith, and more then humane conſtancy and reſolution, worthy of the aged preſident of Shiloh, worthy of an heart ſacrificed to that God, whoſe iuſtice had refuſed to expiate his ſinne by ſacrifice! If *Ely* haue been an ill father to his ſonnes, yet he is a good ſon to God, and is ready to kiſſe the very rod he ſhal ſmart withall; It is the Lord, whom I haue euer found holy, and iuſt, and gracious, and he cannot but be himſelf; Let him do what ſeemeth him good; for whatſoeuer ſeemeth good to him, cannot but be good, howſoeuer it ſeemes to mee: Euery man can open his hand to God while he bleſſes; but to expoſe our ſelues willingly to the afflicting hand of our Maker, and to kneele to him whiles he ſcourges vs, is peculiar onely to the faithfull.

If euer a good heart could haue freed a man from temporall puniſhments, *Ely* muſt neds haue eſcaped: Gods anger was appeaſed by his humble repentäce, but his iuſtice muſt be ſatisfied: *Elies* ſinne and his ſonnes, was in the eye and mouth of all Iſrael; his therefore ſhould haue been much wronged by their impunity. Who would not haue made theſe ſpirituall guides an example of lawleſneſſe? and haue ſaid, What care I

how

how I liue, if *Elyes* ſonnes goe away vnpuniſhed? As not the teares of *Ely*, ſo not the words of *Samuel* may fall to the ground: We may not meaſure the diſpleaſure of God by his ſtripes; many times, after the remiſſion of the ſin, the very chaſtiſements of the Almighty are deadly: No repentance can aſſure vs that we ſhall not ſmart with outward afflictions; That can preuent the eternall diſpleaſure of God; but ſtill it may bee neceſſary and good we ſhould be corrected: Our care and ſuit muſt be, that the euils which ſhall not be auerted, may be ſanctified.

If the prediction of theſe euils were fearefull, what ſhall the execution be? The preſumption of the il-taught Iſraelites ſhal giue occaſion to this iudgement, for being ſmitten before the Philiſtims, they ſend for the Arke into the field. Who gaue them authority to command the Ark of God at their pleaſure? Here was no conſulting with the Ark, which they would fetch; no inquiry of *Samuel* whether they ſhould fetch it; but an heady reſolution of preſumptuous Elders to force God into the field, and to challenge ſucceſſe. If God were not with the Arke, why did they ſend for it, and reioyce in the comming of it? If God were with it, why was not his allowance asked that it ſhould come? How can the people be good, where the Prieſts are wicked? When the Arke of the Couenant of the Lord of Hoſts that dwels between the Cherubins, was brought into the Hoſt (though with meane and wicked attendance) Iſrael doth (as it were) fill the heauen, and ſhake the earth with ſhouts; as if the Arke and victory were no leſſe vnſeparable then they had their ſinnes. Euen the lewdeſt men will be looking for fauour from that God, whom thy cared not to diſpleaſe, contrary to the conſcience of their deſeruings. Preſumptiō doth the ſame in wicked mē, which faith doth in the holieſt. Thoſe that regarded not the God of the Arke, thinke themſelues ſafe & happy in the Ark of God: Vaine men are tranſported with a confidence in the out-ſides of religion, not regarding the ſubſtance and ſoule of it, which only can giue them true peace. But rather then God will humour ſuperſtition in Iſraelites, hee will ſuffer his owne Arke to fall into the hands of Philiſtims: Rather will he ſeeme to ſlacken his hand of protection, then he will be thought to haue his hands bound by a formall miſconfidence. The ſlaughter of the Iſraelites was no plague to this: It was a greater plague rather to them that ſhould ſuruiue, and behold it. The two ſonnes of *Ely*, which had helped to corrupt their brethren, die by the hands of the vncircumciſed, & are now too late ſeparated from the Arke of God by Philiſtims, which ſhould haue been before ſeparated by their Father: They had liued formerly to bring Gods Altar into contempt, & now liue to carry his Arke into captiuity: and at laſt, as thoſe that had made vp the meaſure of their wickedneſſe, are ſlaine in their ſinne.

Ill newes doth euer either runne, or flie: The man of *Beniamin*, which ran from the Hoſt, hath ſoone filled the City with outcries; and *Elies* eares with the crie of the City. The good old man, after ninety and eight yeers, ſits in the gate, as one that neuer thought himſelfe too aged to doe God ſeruice; & heares the news of Iſraels diſcomfiture, and his ſonnes death, though with ſorrow, yet with patience; but when the meſſenger tels him of the Arke of God taken, he can liue no longer; that word ſtrikes him down backward from his throne, and kils him in the fall: no ſword of a Philiſtim could haue ſlaine him more painefully, neither know I whether his necke or his heart were firſt broken. Oh fearefull iudgement, that euer any Iſraelites eare could tingle withall! The Arke loſt? what good man would wiſh to liue without God? Who can chuſe but think he hath liued too long, that hath ouer-liued the Teſtimonies of Gods preſence with his Church? Yea the very daughter in law of *Ely*, a woman, the wife of a lewd husband, when ſhe was at once traueling (vpon that tidings) & in that trauel, dying (to make vp the ful ſum of Gods iudgement vpon that wicked houſe) as one inſenſible of the death of her father, of her husband, of her ſelf, in cōpariſon of this los, cals her (then vnſeaſonable) ſon *Ichabod*, & with her laſt breath ſays, *The Glory is departed from Iſrael; the Arke is taken*: what cares ſhe for a poſterity, which ſhould want the Ark? what cares ſhe for a ſon, come into the world, of Iſrael, when God was gone frō it? and how willingly doth ſhe depart from them, from whom God was departed?

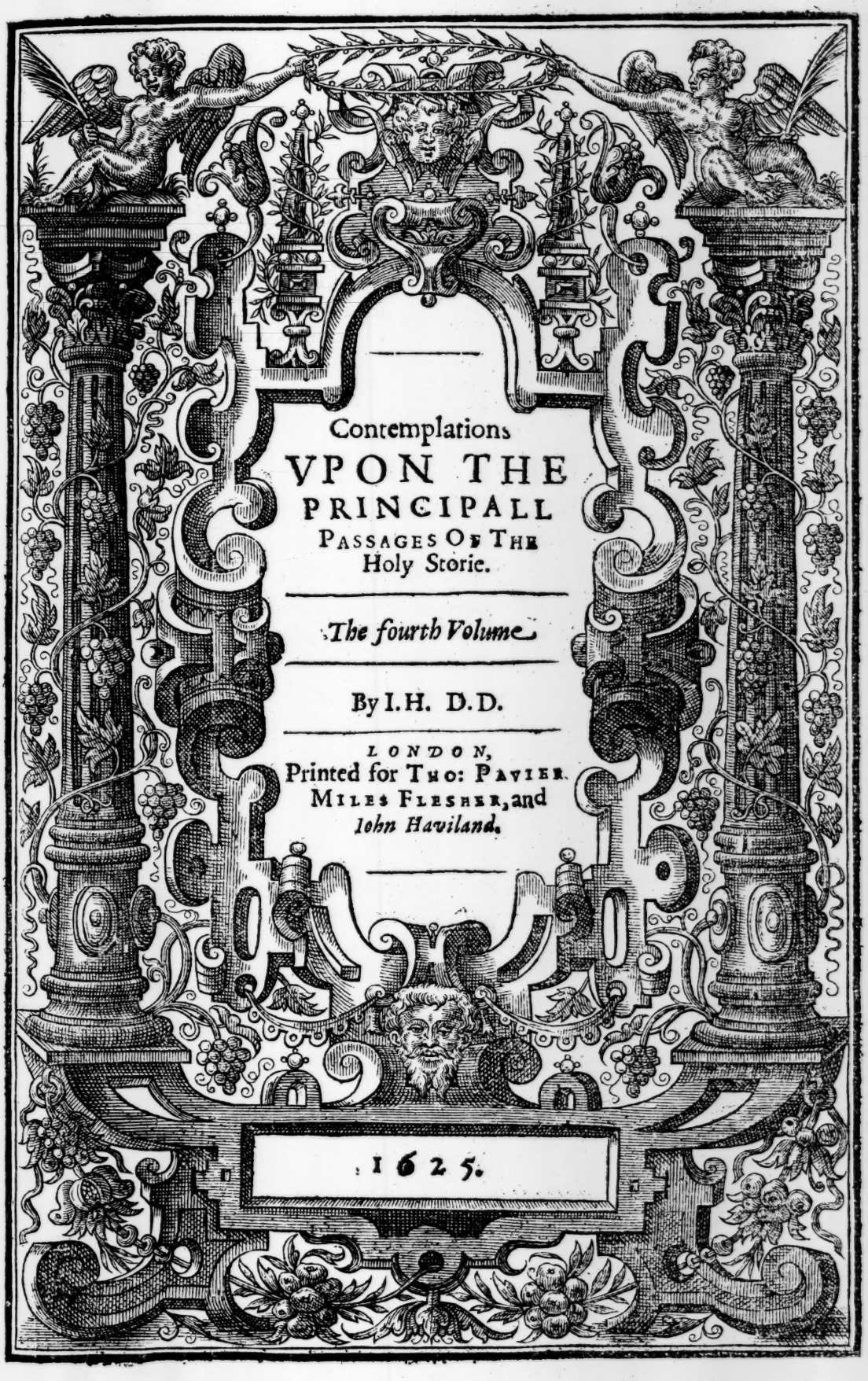
Not

Not outward magnificence, not ſtate, not wealth, not fauour of the mighty, but the preſence of God in his Ordinances, are the glory of Iſrael: the ſubducing whereof is a greater iudgement then deſtruction.

Oh Iſrael, worſe now then no people! a thouſand times more miſerable then Philiſtims: Thoſe Pagans went away triumphing with the Arke of God, and victory; and leaue the remnants of the choſen people to lament, that they once had a God.

Oh cruell and wicked indulgence, that is now found guilty of the death, not only of the Prieſts, and people, but of Religion! Vniuſt mercy can neuer end in leſſe then bloud; and it were well, if only the body ſhould haue cauſe to complaine of that kinde crueltie.

FINIS.



Contemplations
VPON THE
PRINCIPALL
PASSAGES OF THE
Holy Storie.

The fourth Volume

By I.H. D.D.

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1625.

Contemplations.

THE TVVELFTH BOOKE.

Containing:

- *The Arke and Dagon.*
- *The Arkes reuenge and returne.*
- *The remoue of the Arke.*
- *The meeting of* SAVL *and* SAMVEL.
- *The Inauguration of* SAVL.
- SAMVELS *conteſtation.*
- SAVLS *ſacrifice.*
- IONATHANS *victorie and* SAVLS *oath.*

By Ios. HALL, D. of Diuinitie, and Deane *of* WORCESTER.

TO THE RIGHT HONOVRABLE, MY SINGVLAR GOOD LORD,

the Lord *Hay*, Baron of *Saley*,

One of his Maiesties most honourable Priuy Councell.

RIGHT HONORABLE:

VPon how iust reason these my Contemplations goe forth so late after their Fellowes, it were needlesse to giue account to your Lordship, in whose traine I had the honour (since my last) to passe both the Sea and the Twede. All my priuate studies haue gladly vailed to the publike seruices of my Soueraigne Master: No sooner could I recouer the happinesse of my quiet thoughts, then I renued this my diuine taske: Wherein I cannot but professe to place so much contentment, as that I wish not any other measure of my life, then it; What is this other, then the exaltation of ISAACS *delight to walke forth into the pleasant fields of the Scriptures, and to meditate of nothing vnder heauen? Yea, what other then* IACOBS *sweet vision of Angels, climbing vp and downe*

that ſacred Ladder, which God hath ſet betweene heauen and earth? Yea, (to riſe yet higher) what other then an imitation of holy Moyſes, *in his conuerſing with God himſelfe, on the Horeb of both Teſtaments? And if I may call your Lo. forth a little from your great affaires of Court and State, to bleſſe your eyes with this proſpect, how happy ſhall you confeſſe this change of obiects? and how vnwillingly ſhall you obtaine leaue of your thoughts to returne vnto theſe ſublunary imployments? Our laſt Diſcourſe left Gods* Arke *amongſt the Philiſtims; now we returne to ſee what it doth there, and to fetch it thence: Wherein your Lo. ſhall find the reuenges of God neuer ſo deadly, as when he giues moſt way vnto men; The vaine confidence of wickedneſſe ending in a late repentance: The fearfull plagues of a preſumptuous ſawcineſſe with God, not preuented with the honeſty of good intentions; The mercy of God accepting the ſeruices of an humble faithfulneſſe in a meaner dreſſe. From thence you ſhall ſee the dangerous iſſue of an affected innouation, although to the better; The errors of credulitie, and blind affection in the holieſt Gouernours, guilty of the peoples diſcontentment; The ſtubborne headdineſſe of a multitude that once finds the reynes ſlacke in their necks, not capable of any pauſe, but their owne fall; The vntruſty promiſes of a faire outſide, and a plauſible entrance, ſhutting vp in a wofull diſappointment. What doe I foreſtall a Diſcourſe ſo full of choice; your Lo. ſhall finde euery line vſefull, and ſhall willingly confeſſe that the Story of God can make a man not leſſe wiſe, then good.*

Mine humble thankfulneſſe knowes not how to expreſſe it ſelfe otherwiſe, then in theſe kind of preſents, and in my heartie prayers for the encreaſe of your honour, and happineſſe, which ſhall neuer be wanting from

Your Lo. ſincerely and
thankfully deuoted,

Ios. Hall.

Contemplations.

THE TWELFTH BOOKE.

The Arke and Dagon.

IF men did not miſtake God, they could not ariſe to ſuch height of impiety: The acts of his iuſt iudgement are imputed to impotence; that God would ſend his Arke captiue to the Philiſtims, is ſo conſtrued by them, as if hee could not keepe it: the wife of *Phinehas* cryed out, that glory was departed from Iſrael; The Philiſtims dare ſay in triumph, that glory is departed from the God of Iſrael: The Arke was not Iſraels, but Gods, this victory reaches higher then to men. Dagon had neuer ſo great a day, ſo many ſacrifices, as now that he ſeemes to take the God of Iſrael priſoner: Where ſhould the captiue be beſtowed, but in the cuſtody of the victor? It is not loue, but inſultation, that lodges the Arke cloſe beſide Dagon. What a ſpectacle was this, to ſee vncircumciſed Philiſtims laying their prophane hands vpon the Teſtimony of Gods preſence? to ſee the glorious Mercy-ſeat vnder the roofe of an idoll? to ſee the two Cherubims ſpreading their wings vnder a falſe god?

Oh the deepe and holy wiſedome of the Almighty, which ouer-reaches all the finite conceits of his creatures, who whiles he ſeemes moſt to neglect himſelfe, fetches about moſt glory to his owne name; He winkes and ſits ſtill on purpoſe, to ſee what men would doe, and is content to ſuffer indignity from his creature, for a time, that he may be euerlaſtingly magnified in his iuſtice, and power: That honour pleaſeth God and men beſt, which is raiſed out of contempt.

The Arke of God was not vſed to ſuch Porters; The Philiſtims carie it vnto Aſhdod, that the victory of Dagon may bee more glorious: What paines Superſtition puts men vnto, for the triumph of a falſe cauſe? And if prophane Philiſtims can thinke it no toyle to carrie the Arke where they ſhould not, what a ſhame is it for vs, if wee doe not gladly attend it where we ſhould? How iuſtly may Gods truth ſcorne the imparitie of our zeale?

If the Iſraelites did put confidence in the Arke, can wee maruell that the Philiſtims did put confidence in that power which (as they thought) had conquered the Arke? The leſſe is euer ſubiect vnto the greater; What could they now thinke but that heauen and earth were theirs? Who ſhall ſtand out againſt them, when the God of Iſrael hath yeelded? Security and preſumption attend euer at the threſhold of ruine.

God

God will let them sleepe in this confidence; in the morning they shall find how vainly they haue dreamed. Now they begin to find they haue but gloried in their owne plague, and ouerthrowne nothing but their owne peace. Dagon hath an house, when God hath but a Tabernacle; It is no measuring of Religion by outward glory: Into this house the proud Philistims come, the next morning, to congratulate vnto their god, so great a captiue, such diuine spoiles, and in their early deuotions to fall downe before him, vnder whom the God of Israel was fallen: and loe, where they find their god, fallen downe on the ground vpon his face, before him whom they thought both his prisoner and theirs: Their god is forced to doe that, which they should haue done voluntarily; although God casts downe that dumbe riuall of his, for scorne, not for adoration. Oh ye foolish Philistims, could ye thinke that the same house will hold God and Dagon? could ye thinke a senseless stone, a fit companion and guardian for the liuing God? Had ye laid your Dagon vpon his face, prostrate before the Arke, yet would not God haue endured the indignity of such a lodging; but now, that ye presume to set vp your carued stone, equall to his Cherubins; goe reade your folly in the floore of your Temple, and know that hee which cast your god so low, can cast you lower.

The true God owes a shame to those which will be making matches betwixt himselfe and Belial.

But this perhaps was onely a mischance, or a neglect of attendance, lay to your hands, O ye Philistims, and raise vp Dagon into his place: It is a miserable god that needs helping vp; Had ye not beene more senseless then that stone, how could you choose but thinke, How shall he raise vs aboue our enemies, that cannot rise alone? How shall he establish vs in the station of our peace, that cannot hold his owne foot? If Dagon did giue the foile vnto the God of Israel, what power is it, that hath cast him vpon his face, in his owne Temple? It is iust with God, that those which want grace, shall want wit too; it is the power of superstition, to turne men into those stocks and stones which they worship: They that make them are like vnto them: Doubtlesse, this first fall of Dagon was kept as secret, and excused as well as it might, and serued rather for astonishment, then conuiction; there was more strangenesse then horrour in that accident: That whereas Dagon had wont to stand, and the Philistims fall downe, now Dagon fell downe, and the Philistims stood, and must become the patrons of their owne god; their god worships them vpon his face, and craues more helpe from them, then euer hee could giue: But if their sottishnesse can digest this, all is well.

Dagon is set in his place, and now those hands are lift vp to him, which helped to lift him vp; and those faces are prostrate vnto him, before whom he lay prostrate. Idolatry and superstition are not easily put out of countenance; but will the iealousie of the true God put it vp thus? Shall Dagon escape with an harmlesse fall? Surely, if they had let him lye still vpon the pauement, perhaps that insensible statue had found no other reuenge; but now, they will be aduancing it to the rood-loft againe, and affront Gods Arke with it, the euent will shame them, and let them know, how much God scornes a partner, either of his owne making, or theirs.

The morning is fittest for deuotion, then doe the Philistims flocke to the Temple of their god. What a shame is it for vs to come late to ours? Although not so much pietie as curiositie did now hasten their speed, to see what rest their Dagon was allowed to get in his owne roofe; and now behold their kind god is come to meet them in the way; some pieces of him salute their eyes vpon the threshold. Dagons head and hands are ouer-runne their fellowes, to tell the Philistims how much they were mistaken in a god.

This second fall breakes the Idoll in pieces, and threats the same confusion to the worshippers of it. Easie warnings neglected end euer in destruction. The head is for deuising, the hand for execution: In these two powers of their god, did the Philistims chiefly trust; these are therefore laid vnder their feet, vpon the threshold, that they

they might afarre off ſee their vanity, and that (if they would) they might ſet their foot on that beſt peece of their god, wherein their heart was ſet.

There was nothing wherein that Idoll reſembled a man, but in his head, and hands, the reſt was but a ſcaly portraiture of a fiſh; God would therefore ſeparate from this ſtone, that part which had mocked man, with the counterfeit of himſelfe; that man might ſee what an vnworthy lumpe he had matched with himſelfe, and ſet vp aboue himſelfe: The iuſt quarrell of God is bent vpon thoſe meanes, and that parcell which haue dared to rob him of his glory.

How can the Philiſtims now miſſe the ſight of their owne folly? how can they bee but enough conuicted of their mad idolatry, to ſee their god lye broken to morſels, vnder their feet? euery peece whereof proclaimes the power of him that brake it, and the ſtupidity of thoſe that adored it? Who would expect any other iſſue of this act, but to heare the Philiſtims ſay, Wee now ſee how ſuperſtition hath blinded vs? Dagon is no god for vs, our hearts ſhall neuer more reſt vpon a broken ſtatue: That onely true God, which hath beaten ours, ſhall challenge vs by the right of conqueſt: but here was none of this; rather a further degree of their dotage followes vpon this palpable conuiction: They cannot yet ſuſpect that god, whoſe head they may trample vpon, but in ſtead of hating their Dagon, that lay broken vpon their threſhold, they honour the threſhold, on which Dagon lay; and dare not ſet their foot on that place which was hallowed by the broken head and hands of their Deitie: Oh the obſtinacie of Idolatry, which where it hath got hold of the heart, knowes neither to bluſh, nor yeeld, but rather gathers ſtrength from that which might iuſtly confound it. The hand of the Almighty, which moued them not in falling vpon their god, fals now neerer them vpon their perſons, and ſtrikes them in their bodies, which would not feele themſelues ſtricken in their Idoll: Paine ſhall humble them whom ſhame cannot. Thoſe which had entertained the ſecret thoughts of abominable idolatrie within them, are now plagued in the inwardeſt and moſt ſecret part of their bodies, with a loathſome diſeaſe; and now grow weary of themſelues, in ſtead of their idolatry. I doe not heare them acknowledge it was GODS hand, which had ſtricken Dagon their god, till now, they finde themſelues ſtricken: GODS iudgements are the racke of godleſſe men; If one ſtraine make them not confeſſe, let them bee ſtretched but one wrench higher, and they cannot be ſilent. The iuſt auenger of ſinne will not loſe the glory of his executions, but will haue men know from whom they ſmart.

The Emerods were not a diſeaſe beyond the compaſſe of naturall cauſes, neither was it hard for the wiſer ſort, to giue a reaſon of their complaint, yet they aſcribe it to the hand of God: The knowledge and operation of ſecondary cauſes ſhould be no preiudice to the firſt; They are worſe then the Philiſtims, who when they ſee the meanes, doe not acknowledge the firſt Mouer; whoſe actiue and iuſt power is no leſſe ſeene in imploying ordinary agents, then in raiſing vp extraordinarie: neither doth he leſſe ſmite by a common feuer, then a reuenging Angell.

They iudge right of the cauſe, what doe they reſolue for the cure? (Let not the Arke of the God of Iſrael abide with vs) where they ſhould haue ſaid, Let vs caſt out Dagon, that we may pacifie and retaine the God of Iſrael, they determine to thruſt out the Arke of God, that they might peaceably enioy themſelues, and Dagon. Wicked men are vpon all occaſions glad to be rid of God, but they can with no patience, endure to part with their ſinnes, and whiles they are wearie of the hand that puniſheth them, they hold faſt the cauſe of their puniſhment.

Their firſt and onely care is to put away him, who as he hath corrected, ſo can eaſe them. Folly is neuer ſeparated from wickedneſſe.

Their heart told them that they had no right to the Arke. A Councell is called of their Princes and Prieſts. If they had reſolued to ſend it home, they had done wiſely; Now they doe not carry it away, but they carry it about from Ebenezer to Aſhdod, from Aſhdod to Gath, from Gath to Ekron: Their ſtomacke was greater then their con-

conſcience; The Arke was too ſore for them, yet it was too good for Iſrael; and they will rather dye then make Iſrael happy. Their conceit, that the change of ayre could appeaſe the Arke, God vſeth to his owne aduantage; for by this meanes his power is knowne, and his iudgement ſpred ouer all the country of the Philiſtims: What doe theſe men now, but ſend the plague of God to their fellowes? The iuſtice of God can make the ſinnes of men their mutuall executioners; It is the faſhion of wicked men to draw their neighbours into the partnerſhip of their condemnation.

Whereſoeuer the Arke goes, there is deſtruction; The beſt of Gods Ordinances, if they bee not proper to vs, are deadly. The Iſraelites did not more ſhout for ioy, when they ſaw the Arke come to them, then the Ekronites cry out for griefe to ſee it brought amongſt them: Spirituall things are either ſoueraigne, or hurtfull, according to the diſpoſition of the receiuers. The Arke doth either ſaue, or kill, as it is entertained.

At laſt, when the Philiſtims are well wearie of paine and death, they are glad to bee quit of their ſinne; The voyce of the Princes and people is changed to the better (Send away the Arke of the God of Iſrael, and let it returne to his owne place,) God knowes how to bring the ſtubborneſt enemy vpon his knees, and makes him doe that out of feare, which his beſt child would doe out of loue and duty. How miſerable was the eſtate of theſe Philiſtims? Euery man was either dead, or ſicke: thoſe that were left liuing (through their extremity of paine) enuied the dead, and the cry of their whole Cities went vp to heauen. It is happy that God hath ſuch ſtore of plagues and thunderbolts for the wicked: If he had not a fire of iudgement, wherewith the yron hearts of men might bee made flexible, hee would want obedience, and the world peace.

The Arkes reuenge and returne.

IT had wont to bee a ſure rule, Whereſoeuer God is among men, there is the Church: Here onely it failed: The teſtimony of Gods preſence was many moneths amongſt the Philiſtims, for a puniſhment to his owne people, whom hee left; for a curſe to thoſe forrainers which entertained it; Iſrael was ſeuen moneths without GOD: How doe wee thinke faithfull *Samuel* tooke this abſence? How deſolate and forlorne did the Tabernacle of GOD looke, without the Arke? There were ſtill the Altars of GOD; his Prieſts, Leuites, Tables, Veiles, Cenſers, with all their legall accouſtrements: Theſe without the Arke, were as the Sunne without light, in the midſt of an Eclipſe: If all theſe had beene taken away, and onely the Arke had beene remaining, the loſſe had beene nothing to this, that the Arke ſhould be gone, and they left: For what are all theſe without God, and how all-ſufficient is GOD without theſe? There are times, wherein GOD withdrawes himſelfe from his Church, and ſeemes to leaue her without comfort, without protection: Sometimes wee ſhall finde Iſrael taken from the Arke, otherwhiles the Arke is taken from Iſrael: In either, there is a ſeparation betwixt the Arke and Iſrael: Heauy times to euery true Iſraelite, yet ſuch as whoſe example may relieue vs in our deſertions: Still was this people Iſrael; the ſeed of him, that would not bee left of God without a bleſſing; and therefore without the teſtimony of his preſence, was God preſent with them: It were wide with the faithfull, if God were not oftentimes with them, when there is no witneſſe of his preſence.

One act was a mutuall penance to the Iſraelites and Philiſtims, I know not

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to whether more: Israel grieued for the losse of that, whose presence grieued the Philistims, their paine was therefore no other then voluntary: It is strange, that the Philistims would endure seuen moneths smart with the Arke, since they saw, that the presence of that Prisoner would not requite, no nor mitigate to them, one houres misery: Foolish men will be struggling with God, till they be vtterly either breathlesse or impotent. Their hope was, that time might abate displeasure, euen whiles they persisted to offend: The false hopes of worldly men cost them deare; they could not be so miserable, if their owne hearts did not deceiue them with mis-expectations of impossible fauour.

In matters that concerne a God, who is so fit to be consulted with, as the Priests? The Princes of the Philistims had before giuen their voyces, yet nothing is determined, nothing is done without the direction and assent of those whom they accounted sacred: Nature it selfe sends vs in diuine things, to those persons, whose calling is diuine: It is either distrust, or presumption, or contempt, that caries vs our owne waies in spirituall matters, without aduising with them, whose lips God hath appointed to preserue knowledge: There cannot but arise many difficulties in vs about the Arke of God, whom should wee consult with but those which haue the Tongue of the Learned?

Doubtlesse, this question of the Arke did abide much debating: There wanted not faire probabilities on both sides: A wise Philistim might well plead, If God had either so great care of the Arke, or power to retaine it, how is it become ours? A wiser then he would reply; If the God of Israel had wanted either care or power, Dagon, and we had beene still whole: why doe we thus grone, and dye; all that are but within the Aire of the Arke, if a diuine hand doe not attend it? Their smart pleads enough for the dismission of the Arke: The next demand of their Priests and Soothsayers, is, how it should be sent home: Affliction had made them so wise, as to know, that euery fashion of parting with the Arke would not satisfie the owner: oftentimes the circumstance of an action marres the substance: In diuine matters wee must not onely looke, that the body of our seruice be sound, but that the clothes be fit: Nothing hinders, but that sometimes good aduice may fall from the mouth of wicked men. These superstitious Priests can counsell them not to send away the Arke of God emptie, but to giue it a sinne-offering: They had not liued so farre from the smoake of the Iewish Altars, but that they knew, God was accustomed to manifold oblations, and chiefly to those of expiation. No Israelite could haue said better: Superstition is the Ape of true deuotion, and if we looke not to the ground of both, many times it is hard by the very outward acts to distinguish them: Nature it selfe teacheth vs, that God loues a full hand: He that hath beene so bountifull to vs, as to giue vs all, lookes for a returne of some offering from vs; If we present him with nothing but our sins, how can wee looke to bee accepted? The sacrifices vnder the Gospell are spirituall, with these must we come into the presence of God, if we desire to carie away remission and fauour.

The Philistims knew well, that it were bootlesse for them to offer, what they listed, their next suit is to be directed in the matter of their oblation; Pagans can teach vs, how vnsafe it is to walke in the wayes of Religion without a guide, yet here their best teachers can but guesse at their duty, and must deuise for the people, that, which the people durst not impose vpon themselues: The golden Emerods, and Mise, were but coniecturall prescripts: With what security may we consult with them which haue their directions from the mouth and hand of the Almighty?

God strucke the Philistims at once in their god, in their bodies, in their land: In their god, by his ruine and dismembering: In their bodies, by the Emerods: In their land, by the Mise: That base vermine did God send among them on purpose to shame their Dagon, and them, that they might see, how vnable their god was (which they thought the Victor of the Arke) to subdue the least Mouse, which the true God did create, and command to plague them: This plague vpon the fields, beganne toge-

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The remoue of the Arke.

Heare of the Bethſhemites lamentation, I heare not of their repentance; they complaine of their ſmart, they complaine not of their ſinne; and for ought I can perceiue, ſpeake, as if God were curious, rather then they faulty: (*Who is able to ſtand before this holy Lord God, and to whom ſhall he goe from vs?*) As if none could pleaſe that God, which miſliked them: It is the faſhion of naturall men to iuſtifie themſelues in their owne courſes; if they cannot charge any earthly thing with the blame of their ſuffering, they will caſt it vpon Heauen: That a man pleads himſelfe guiltie of his owne wrong, is no common worke of Gods Spirit. Bethſhemeſh bordered too neere vpon the Philiſtims; If theſe men thought the very preſence of the Arke hurtfull, why do they ſend to their neighbours of Kiriath-iearim, that they might make themſelues miſerable? Where there is a miſconceit of God, it is no maruell if there be a defect of Charity: How cunningly doe they ſend their meſſage to their neighbours? They doe not ſay the Arke of God is come to vs of it owne accord, leſt the men of Kiriath-iearim ſhould reply, It is come to you, let it ſtay with you: They ſay onely, the Philiſtims haue brought it; they tell of the preſence of the Arke, they doe not tell of the ſucceſſe, leſt the example of their iudgement ſhould haue diſcouraged the forwardneſſe of their reliefe: And after all, the offer was plauſible; *Come ye downe and take it vp to you*; as if the honour had been too great for themſelues, as if their modeſtie had beene ſuch, that they would not foreſtall and engroſſe happineſſe from the reſt of Iſrael.

It is no boot to teach Nature how to tell her owne tale, ſmart and danger will make a man wittie: He is rarely conſtant, that will not diſſemble for eaſe. It is good to be ſuſpitious of the euaſions of thoſe which would put off miſerie. Thoſe of Bethſhemeſh were not more craftie then theſe of Kiriath-iearim (which was the ground of their boldneſſe) faithfull: So many thouſand Bethſhemites could not be dead, and no part of the rumour flie to them: They heard how thicke, not onely the Philiſtims, but the bordering Iſraelites fell downe dead before the Arke; yet they durſt aduenture to come, and fetch it, euen from amongſt the carcaſſes of their brethren: They had beene formerly acquainted with the Arke, they knew it was holy, it could not be changeable, and therefore they well conceiued this ſlaughter to ariſe from the vnholineſſe of men, not from the rigour of God, and thereupon can ſeeke comfort in that, which others found deadly: Gods children cannot by any meanes bee diſcouraged from their honour, and loue to his Ordinances: If they ſee thouſands ſtrucke downe to Hell by the Scepter of Gods Kingdome, yet they will kiſſe it vpon their knees, and if their Sauiour be a rocke of offence, and the occaſion of the fall of millions in Iſrael, they can feed temperately of that, whereof others haue ſurfeted to death, &c.

Bethſhemeſh was a Citie of Prieſts and Leuits: Kiriath-iearim a Citie of Iuda, where wee heare but of one Leuit, *Abinabab*; yet this Citie was more zealous for God, more reuerent and conſcionable in the entertainment of the Arke, then the other. Wee heard of the taking downe of the Arke by the Bethſhemites, when it came miraculouſly to them; we doe not heare of any man ſanctified for the attendance of it, as was done in this ſecond lodging of the Arke: Grace is not tied either to number, or meanes. It is in ſpirituall matters, as in the eſtate: Small helpes with good thrift enrich vs, when great patrimonies loſe themſelues in the neglect. Shiloh was wont to be the place which was honoured with the preſence of the Arke; Euer ſince the wickedneſſe of *Elies* Sonnes, that was forlorne, and deſolate, and now Kiriath-

Kiriath-iearim ſucceeds into this priuiledge: It did not ſtand with the royall liberty of God, no not vnder the Law, to tie himſelfe vnto places and perſons: Vnworthineſſe was euer a ſufficient cauſe of exchange. It was not yet his time to ſtirre from the Iewes, yet he remoued from one Prouince to another: Leſſe reaſon haue we to thinke, that ſo God will reſide amongſt vs, that none of our prouocations can driue him from vs, &c.

Iſrael, which had found the miſery of Gods abſence, is now reſolued into teares of contrition, and thankfulneſſe vpon his returne: There is no mention of their lamenting after the Lord, while he was gone, but when he was returned, and ſetled in Kiriath-iearim: The mercies of God draw more teares from his children, then his iudgements doe from his enemies: There is no better ſigne of good nature, or grace, then to be wonne to repentance with kindneſſe: Not to thinke of God, except we be beaten vnto it, is ſeruile: Becauſe God was come againe to Iſrael, therefore Iſrael is returned to God; If God had not come firſt, they had neuer come: If hee, that came to them, had not made them come to him, they had beene euer parted. They were cloyed with God, while he was perpetually reſident with them, now that his abſence had made him dainty, they cleaue to him feruently, and penitently in his returne: This was it, that God meant in his departure, a better welcome at his comming backe.

I heard no newes of *Samuel* all this while the Arke was gone: Now when the Arke is returned and placed in Kiriath-iearim, I heare him treat with the people. It is not like, he was ſilent in this ſad deſertion of God; but now he takes full aduantage of the profeſſed contrition of Iſrael, to deale with them effectually, for their perfect conuerſion vnto God. It is great wiſedome in ſpirituall matters, to take occaſion by the fore-locke, and to ſtrike while the iron is hot: We may beat long enough at the doore, but till God haue opened, it is no going in, and when he hath opened, it is no delaying to enter. The triall of ſincerity is the abandoning of our wonted ſinnes. This *Samuel* vrgeth (*If ye be come againe vnto the Lord with all your heart, put away the ſtrange gods from among you, and Aſhtaroth:*) In vaine had it beene to profeſſe repentance, whilſt they continued in idolatry; God will neuer acknowledge any conuert, that ſtayes in a knowne ſinne: Graces and Vertues are ſo linckt together, that hee, which hath one, hath all: The partiall conuerſion of men vnto God is but hatefull hypocriſie. How happily effectuall is a word ſpoken in ſeaſon? *Samuels* exhortation wrought vpon the hearts of Iſrael, and fetcht water out of their eyes, ſuits, and confeſſions, and vowes out of their lips, and their falſe gods out of their hands; yet it was not meerly remorſe, but feare alſo, that moued Iſrael to this humble ſubmiſſion.

The Philiſtims ſtood ouer them ſtill, and threatned them with new aſſaults, the memory of their late ſlaughter, and ſpoile, was yet freſh in their minds, ſorrow for the euils paſt, and feare of the future, fetcht them downe vpon their knees: It is not more neceſſary for men to be cheared with hopes, then to bee awed with dangers: where God intends the humiliation of his ſeruants, there ſhal not want meanes of their deiection: It was happy for Iſrael that they had an enemy. Is it poſſible that the Philiſtims after thoſe deadly plagues, which they ſuſtained from the God of Iſrael, ſhould think of inuading Iſrael? thoſe that were ſo mated with the preſence of the Arke, that they neuer thought themſelues ſafe, till it was out of ſight, doe they now dare to thruſt themſelues vpon the new reuenge of the Arke? It ſlue them whiles they thought to honor it, and doe they thinke to eſcape, whilſt they reſiſt it? It ſlue them in their owne Coaſts, and do they come to it to ſeeke death? yet behold no ſooner do the Philiſtims heare, that the Iſraelites are gathered to Mizpeh, but the Princes of the Philiſtims gather themſelues againſt them: No warnings will ſerue obdurate hearts, wicked men are euen ambitious of deſtruction; Iudgements need not to goe finde them out, they runne to meet their bane.

The Philiſtims come vp, and the Iſraelites feare; they that had not the wit to feare, whilſt they were not friends with God, haue not now the grace of fearleſſe-

neſſe, when they were reconciled to God: Boldneſſe and Feare are commonly miſplaced in the beſt hearts; when we ſhould tremble, we are confident, and when wee ſhould be aſſured, we tremble: Why ſhould Iſrael haue feared, ſince they had made their peace with the God of Hoſts? Nothing ſhould affright thoſe, which are vpright with God. The peace, which Iſrael had made with God, was true, but tender. They durſt not truſt their owne innocency, ſo much as the prayers of *Samuel*; *Ceaſe not to cry to the Lord our God for vs.* In temporall things nothing hinders, but we may fare better for other mens faith, then for our owne: It is no ſmall happineſſe to be intereſſed in them which are Fauourites in the Court of Heauen; one faithfull man in theſe occaſions is more worth then millions of the wauering and vncertaine.

A good heart is eaſily wonne to deuotion: *Samuel* cries, and ſacrificeth to God; he had done ſo, though they had intreated his ſilence, yea his forbearance. Whiles he is offering, the Philiſtims fight with Iſrael, and God fights with the Philiſtims. *(The Lord thundred with a great thunder that day vpon the Philiſtims, and ſcattered them:)* *Samuel* fought more vpon his knees, then all Iſrael beſides: The voyce of God anſwered the voyce of *Samuel*, and ſpeakes confuſion and death to the Philiſtims: How were the proud Philiſtims dead with feare, ere they dyed, to heare the fearfull thunder claps of an angry God againſt them? to ſee, that Heauen it ſelfe fought againſt them? He that ſlue them ſecretly in the reuenges of his Arke, now kils them with open horror in the fields: If preſumption did not make wicked men mad, they would neuer lift their hand againſt the Almightie; what are they in his hands, when he is diſpoſed to vengeance?

The meeting of Saul *and* Samuel.

SAmvel began his acquaintance with God early, and continued it long: He began it in his long Coats, and continued to his gray hayres: (He iudged Iſrael all the dayes of his life.) God doth not vſe to put off his old Seruants; their age indeareth them to him the more; If wee be not vnfaithfull to him, hee cannot be vnconſtant to vs. At laſt his decayed age met with ill partners, his Sonnes for Deputies, and *Saul* for a King; The wickedneſſe of his Sonnes gaue the occaſion of a change: Perhaps Iſrael had neuer thought of a King, if *Samuels* Sonnes had not beene vnlike their Father: Who can promiſe himſelfe holy children, when the loynes of a *Samuel*, and the education in the Temple, yeelded monſters? It is not likely, that good *Samuel* was faulty in that indulgence, for which his owne mouth had denounced Gods iudgement againſt *Hely*: yet this holy man ſucceds *Hely* in his croſſe, as well as his place, though not in his ſinne; and is afflicted with a wicked ſucceſſion: God will let vs find, that Grace is by gift, not by inheritance.

I feare *Samuel* was too partiall to nature in the ſurrogation of his Sonnes, I doe not heare of Gods allowance to this act: If this had beene Gods choice, as well as his, it had beene like to haue receiued more bleſſing. Now all Iſrael had cauſe to rue, that theſe were the Sonnes of *Samuel*; For now the queſtion was not of their vertues, but of their blood; not of their worthineſſe, but their birth; euen the beſt heart may bee blinded with affection. Who can maruell at theſe errors of Parents loue, when he that ſo holily iudged Iſrael all his life, miſiudged of his owne ſonnes.

It was Gods ancient purpoſe to raiſe vp a King to his people: How doth hee take occaſion to performe it, but by the vnruly deſires of Iſrael? euen as we ſay of humane proceedings, that ill manners beget good lawes. That, Monarchy is the beſt forme of gouern-

gouernment, there is no queſtion: Good things may be ill deſired, ſo was this of Iſrael; If an itching deſire of alteration had not poſſeſſed them, why did they not rather ſue for a reformation of their Gouernours, then for a change of gouernment? Were *Samuels* ſonnes ſo deſperately euill, that there was no poſſibility of amendment? Or if they were paſt hope, were there not ſome others to haue ſucceeded the iuſtice of *Samuel*, no leſſe then theſe did his perſon? What needed *Samuel* to be thruſt out of place? What needed the ancient forme of adminiſtration to be altred? He that raiſed vp their Iudges, would haue found time to raiſe them vp Kings: Their curious, and inconſtant newfanglenes, will not abide to ſtay it, but with an heady importunity labors to our haſten the pace of God. Where there is a ſetled courſe of good gouernment (howſoeuer blemiſhed with ſome weakneſſes) it is not ſafe to be ouer-forward to a change, though it ſhould be to the better. He, by whom Kings reigne, ſayes, They haue caſt him away, that he ſhould not reigne ouer them, becauſe they deſire a King to reigne ouer them: Iudges were his owne inſtitution to his people, as yet Kings were not; after that Kings were ſetled, to deſire the gouernment of Iudges, had bin a much more ſeditious inconſtancy: God hath not appointed to euery time & place thoſe formes, which are ſimply beſt in themſelues, but thoſe, which are beſt to them, vnto whom they are appointed; which we may neither alter, till he begin, nor recall, when he hath altred.

This buſineſſe ſeemed perſonally to concerne *Samuel*, yet he ſo deales in it, not as a partie, not as a Iudge of his owne Caſe, but as a Prophet of God, as a Friend of his oppoſite; He prayes to God for aduice, he foretels the ſtate and courſes of their future King. Wilfull men are blind to all dangers, are deafe to all good counſels. Iſrael muſt haue a King, though they pay neuer ſo deare for their longing: The vaine affectation of conformitie to other Nations ouercomes all diſcouragements; there is no readier way to error, then to make others examples the rule of our deſires, or actions. If euery man haue not grounds of his owne, whereon to ſtand, there can be no ſtability in his reſolutions or proceedings.

Since then they chooſe to haue a King, God himſelfe will chooſe and appoint the King which they ſhall haue. The kingdome ſhall beginne in *Beniamin*, which was to endure in *Iuda*: It was no probability or reaſon, this firſt King ſhould proue well, becauſe he was abortiue; their humour of innouation deſerued to be puniſhed with their owne choice: *Kiſh* the father of *Saul* was mighty in eſtate, *Saul* was mighty in perſon, ouer-looking the reſt of the people in ſtature, no leſſe then he ſhould doe in dignitie: The ſenſes of the Iſraelites could not but be well pleaſed for the time, howſoeuer their hearts were afterwards; when men are caried with outward ſhewes, it is a ſigne that God meanes them a deluſion.

How farre God fetches his purpoſes about! The Aſſes of *Kiſh*, *Sauls* father, are ſtrayed away: What is that to the newes of a kingdome? God layes theſe ſmall accidents for the ground of greater deſignes: The Aſſes muſt be loſt, none but *Saul* muſt goe with his fathers ſeruant to ſeeke them: *Samuel* ſhall meet them in the ſearch: *Saul* ſhall be premoniſhed of his inſuing Royalty; Little can we, by the beginning of any action, gueſſe at Gods intention in the concluſion.

Obedience was a fit entrance into Soueraignty: The ſeruice was homely for the ſonne of a great man, yet he refuſeth not to goe, as a fellow to his fathers ſeruant, vpon ſo meane a ſearch: The diſobedient and ſcornfull are good for nothing, they are neither fit to be ſubiects nor gouernours. *Kiſh* was a great man in his country, yet hee diſdaineth not to ſend his ſonne *Saul* vpon a thrifty errand, neither doth *Saul* plead his diſparagement from a refuſall. Pride and wantonneſſe haue marred our times: Great parents count it a diſreputation to employ their ſonnes in courſes of frugality; and their pampered children thinke it a ſhame to doe any thing; and ſo beare themſelues, as thoſe that hold it the onely glory to be either idle or wicked.

Neither doth *Saul* goe faſhionably to worke, but does his ſeruice heartily and painfully, as a man, that deſires rather to effect the command, then pleaſe the Commander:

der: He paſſed from Ephraim to the Land of Shaliſha, from Shaliſha to Salim, from Salim to Iemini, whence his Houſe came; from Iemini to Zuph, not ſo much as ſtaying with any of his kinred ſo long as to vittaile himſelfe: He that was afterward an ill King, approued himſelfe a good Sonne. As there are diuerſity of relations and offices, ſo there is of diſpoſitions; thoſe, which are excellent in ſome, attaine not to a mediocrity in other: It is no arguing from priuate vertues to publike; from dexterity in one ſtation, to the reſt: A ſeuerall grace belongs to the particular cariage of euery place whereto we are called, which if we want, the place may well want vs.

There was more praiſe of his obedience in ceaſing to ſeeke, then in ſeeking: hee takes care, leſt his father ſhould take care for him, that whilſt he ſhould ſeeme officious in the leſſe, he might not neglect the greateſt. A blind obedience in ſome caſes doth well, but it doth farre better, when it is led with the eyes of diſcretion; otherwiſe we may more offend in pleaſing, then in diſobeying.

Great is the benefit of a wiſe and religious attendant, ſuch an one puts vs into thoſe duties and actions which are moſt expedient, and leaſt thought of. If *Saul* had not had a diſcreet Seruant, he had returned but as wiſe as he came; now he is drawne in to conſult with the man of God, and heares more then hee hoped for. *Saul* was now a ſufficient iourney from his fathers houſe, yet his religious ſeruant in this remoteneſſe, takes knowledge of the place, where the Prophet dwels, and how honourably doth he mention him to his maſter? *Behold, in this Citie is a man of God, and he is an honorable man, all that he ſaith commeth to paſſe:* Gods Prophets are publike perſons, as their function, ſo their notice concernes euery man: There is no reaſon God ſhould abate any of the reſpect due to his Miniſters vnder the Goſpell: Saint *Pauls* ſuit is both vniuerſall and euerlaſting; *I beſeech you, Brethren, know them that labour amongſt you.*

The chiefe praiſe is to be able to giue good aduice; the next is to take it. *Saul* is eaſily induced to condeſcend: He, whoſe curioſity led him voluntarily at laſt, to the Witch of Endor, is now led at firſt by good counſell to the man of God; neither is his care in going, leſſe commendable, then his will to goe. For as a man, that had bin catechized not to goe vnto God empty-handed, he asks, *What ſhall we bring vnto the man? What haue we?* The caſe is well altered in our times: Euery man thinkes, what may I keepe backe? There is no gaine ſo ſweet, as of a robbed Altar; yet Gods charge is no leſſe vnder the Goſpel, *Let him that is taught, make his Teacher partaker of all.* As this faithfull care of *Saul* was a iuſt preſage of ſucceſſe, more then hee looked for, or could expect; ſo the ſacrilegious vnthankfulneſſe of many, bodes that ruine to their ſoule and eſtate, which they could not haue grace to feare.

He that knew the Prophets abode, knew alſo the honour of his place, he could not but know that *Samuel* was a mixt perſon; The Iudge of Iſrael, and the Seer: yet both *Saul* and his Seruant purpoſe to preſent him the fourth part of a ſhekell, to the value of about our fiue pence. They had learned, that thankfulneſſe was not to be meaſured of good men by the weight, but by the will of the Retributor: How much more will God accept the ſmall offerings of his weak Seruants, when he ſees them proceed from great loue?

The very maids of the City can giue direction to the Prophet, they had liſtned after the holy affayres, they had heard of the Sacrifice, and could tell of the neceſſity of *Samuels* preſence: Thoſe that liue within the Sun-ſhine of Religion, cannot but be ſomewhat coloured with thoſe beames: Where there is practice and example of piety in the better ſort, there will be a reflection of it vpon the meaneſt: It is no ſmall benefit to liue in religious and holy places, we ſhall be much to blame, if all goodneſſe fall beſide vs: Yea ſo skilfull were theſe Damzels in the faſhions of their publike Sacrifices, that they could inſtruct *Saul* and his ſeruant, vnasked, how the people would not eate, till *Samuel* came to bleſſe the Sacrifice, This meeting was not more a Sacrifice, then it was a Feaſt: Theſe two agree well, we haue neuer ſo much cauſe to reioyce in feaſting, as when we haue duly ſerued our God: The Sacrifice was a feaſt to God, the other to men: The body may eate and drinke with contentment, when the ſoule hath beene

beene firſt fed, and hath firſt feaſted the maker of both: Goe eate thy bread with ioy, and drinke thy drinke with a merry heart, for God now accepteth thy workes. The Sacrifice was before conſecrated, when it was offered to God; but it was not conſecrated to them, till *Samuel* bleſſed it, his bleſſing made that meate holy to the gueſts, which was formerly hallowed to God: All creatures were made good, and tooke holineſſe from him, which gaue them being: Our ſinne brought that curſe vpon them (which vnleſſe our prayers remoue it) cleaues to them ſtill, ſo as we receiue them not without a curſe. We are not our owne friends, except our Prayers helpe to take that away, which our ſinne hath brought, that ſo to the cleane all may bee cleane: It is an vnmannerly godleſſeneſſe, to take Gods creatures without the leaue of their Maker, and well may God withhold his bleſſing from them, which haue not the grace to aske it.

Thoſe gueſts which were ſo religious, that they would not eate their Sacrifice vnbleſſed, might haue bleſſed it themſelues: Euery man might pray, though euery man might not ſacrifice; yet would they not either eate, or bleſſe, whiles they looked for the preſence of a Prophet. Euery Chriſtian may ſanctifie his owne meat, but where thoſe are preſent, that are peculiarly ſanctified to God, this ſeruice is fitteſt for them: It is commendable to teach Children the practice of Thankſgiuing, but the beſt is euer moſt meet to bleſſe our tables, and thoſe eſpecially, whoſe office it is to offer our prayers to God.

Little did *Saul* thinke, that his comming and his errand was ſo noted of God, as that it was fore-ſignified vnto the Prophet, and now, behold *Samuel* is told a day before of the man, time, the place of his meeting. The eye of Gods prouidence is no leſſe ouer all our actions, all our motions. We cannot goe any whither without him, he tels all our ſteps; ſince it pleaſeth God therefore to take notice of vs, much more ſhould we take notice of him, and walke with him, in whom we moue. *Saul* came beſide his expectation to the Prophet, he had no thought of any ſuch purpoſe, till his Seruant made this ſudden motion vnto him of viſiting *Samuel*, and yet God ſayes to his Prophet, *I will ſend thee a man out of the Land of Beniamin.* The ouer-ruling hand of the Almighty workes vs inſenſibly, and all our affaires to his owne ſecret determinations; ſo as whiles we thinke to doe our owne wils, we doe his. Our owne intentions we may know, Gods purpoſes we know not; we muſt goe the way that wee are called, let him lead vs to what end he pleaſeth; It is our dutie to reſigne our ſelues and our wayes to the diſpoſition of God, and patiently and thankfully to await the iſſue of his decrees. The ſame God that fore-ſhewed *Saul* to *Samuel*, now points to him (*See this is the man,*) and commands the Prophet to anoint him Gouernour ouer Iſrael: He, that told of *Saul* before he came, knew before he came into the world, what a man, what a King he would be; yet he chooſeth him out, and inioynes his inunction. It is one of the greateſt prayſes of Gods wiſedome, that hee can turne the euill of men to his owne glory. Aduancement is not euer a ſigne of loue, either to the man, or to the place. It had beene better for *Saul*, that his head had beene euer dry: ſome God raiſeth vp in iudgement, that they may fall the more vneaſily; there are no men ſo miſerable, as thoſe that are great and euill.

It ſeemes that *Samuel* bore no great port in his outſide, for that *Saul* not diſcerning him, either by his habit, or attendants, comes to him, and askes him for the Seer; yet was *Samuel* as yet the Iudge of Iſrael, the ſubſtitution of his Sonnes had not diſplaced himſelfe: There is an affable familiarity that becommeth Greatneſſe; It is not good for eminent perſons to ſtand alwayes vpon the height of their ſtate, but ſo to behaue themſelues, that as their ſociable cariage may not breed contempt, ſo their ouer-highneſſe may not breed a ſeruile fearfulneſſe in their people.

How kindly doth *Samuel* entertaine and inuite *Saul*, yet it was he onely that ſhould receiue wrong by the future royalty of *Saul?* Who would not haue looked, that aged *Samuel* ſhould haue emulated rather the glory of his young riuall, and haue looked churliſhly vpon the man that ſhould rob him of his authority? yet now, as if he came

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on purpoſe to gratifie him, he bids him to the feaſt, hee honours him with the chiefe ſeat, he reſerues a ſelect morſell for him, he tels him ingenuouſly the newes of his inſuing Soueraignty, (*On whom is ſet the deſire of all Iſrael, is it not vpon thee, and thy fathers houſe?*) Wiſe and holy men, as they are not ambitious of their owne burden, ſo they are not vnwilling to bee eaſed, when God pleaſeth to diſcharge them; neither can they enuy thoſe whom God lifteth aboue their heads: They make an idoll of honour, that are troubled with their owne freedome, or grudge at the promotion of others.

Doubtleſſe *Saul* was much amazed with the ſtrange ſalutation, and newes of the Prophet, and how modeſtly doth he put it off, as that, which was neither fit, nor likely; diſparaging his Tribe in reſpect of the reſt of Iſrael, his fathers Family in reſpect of the Tribe, and himſelfe in reſpect of his Fathers Family; neither did his humility ſtoope below the truth: For, as *Beniamin* was the youngeſt ſonne of Iſrael, ſo he was now by much, the leaſt Tribe of Iſrael; They had not yet recouered that vniuerſall ſlaughter which they had receiued from the hands of their brethren, whereby a Tribe was almoſt loſt to Iſrael; yet euen out of the remainder of *Beniamin* doth God chooſe the man, that ſhall command Iſrael; out of the rubbiſh of *Beniamin* doth God raiſe the Throne. That is not euer the beſt and fatteſt which God chooſeth, but that which God chooſeth is euer the fitteſt; the ſtrength or weakneſſe of meanes is neither ſpur nor bridle to the determinate choices of God, yea rather he holds it the greateſt proofe of his freedome, and omnipotency, to aduance the vnlikelieſt. It was no hollow and fained excuſe, that *Saul* makes to put off that, which he would faine enioy, and to cauſe honour to follow him the more eagerly: It was the ſincere truth of his humilitie, that ſo deiected him vnder the hand of Gods Prophet. Faire beginnings are no ſound proofe of our proceedings and ending well: How often hath a baſhfull childhood ended in an impudency of youth, a ſtrict entrance in licentiouſneſſe, early forwardneſſe in Atheiſme? There might be a ciuill meekneſſe in *Saul*, true grace there was not in him; they that be good, beare more fruit in their age.

Saul had but fiue pence in his purſe to giue the Prophet: The Prophet after much good cheere giues him the Kingdome, he beſtowes the oyle of royall conſecration on his head, the kiſſes of homage vpon his face, and ſends him away rich in thoughts, and expectation; and now leſt his aſtoniſhment ſhould end in diſtruſt, he ſetles his aſſurance, by forewarnings of thoſe euents, which he ſhould find in his way: Hee tels him whom he ſhall meet, what they ſhall ſay, how himſelfe ſhall bee affected; that all theſe, and himſelfe, might be ſo many witneſſes of his following coronation; euery word confirmed him. For well might he thinke, He that can foretell me the motions and words of others, cannot faile in mine; eſpecially when (as *Samuel* had prophecied to him) he found himſelfe to prophecie; His propheſying did enough foretell his Kingdome. No ſooner did *Samuel* turne his backe from *Saul*, but God gaue him another heart, lifting vp his thoughts and diſpoſition to the pitch of a King: The calling of God neuer leaues a man vnchanged, neither did God euer employ any man in his ſeruice, whom he did not enable to the worke he ſet him; eſpecially thoſe, whom hee raiſeth vp to the ſupply of his owne place, and the repreſentation of himſelfe. It is no maruell, if Princes excell the vulgar in gifts, no leſſe then in dignity: Their Crownes and their hearts are both in one and the ſame hand; If God did not adde to their powers, as well as their honours, there would be no equality.

The Inauguration of SAVL.

GOD hath ſecretly deſtined *Saul* to the Kingdome; it could not content Iſrael, that *Samuel* knew this, the lots muſt ſo decide the choice, as if it had not beene predetermined; That God, which is euer conſtant to his owne decrees, makes the lots to find him out, whom *Samuel* had anointed: If once we haue notice of the will of God, we may be confident of the iſſue: There is no chance to the Almighty; euen caſuall things are no leſſe neceſſary in their firſt cauſe, then the naturall. So farre did *Saul* truſt the prediction, and oyle of *Samuel*, that he hides him among the ſtuffe: Hee knew where the lots would light before they were caſt: This was but a modeſt declination of that honour, which he ſaw muſt come; His very withdrawing ſhewed ſome expectation, why elſe ſhould he haue hid himſelfe, rather then the other Iſraelites? yet could hee not hope his ſubducing himſelfe, could diſappoint the purpoſe of God: He well knew, that hee, which found out and deſigned his name amongſt the thouſands of Iſrael, would eaſily find out his perſon in a Tent: When once we know Gods decree, in vaine ſhall we ſtriue againſt it: Before we know it, it is indifferent for vs to worke to the likelieſt.

I cannot blame *Saul* for hiding himſelfe from a Kingdome, eſpecially of Iſrael: Honour is heauy, when it comes vpon the beſt tearmes: How ſhould it be otherwiſe, when all mens cares are caſt vpon one? but moſt of all in a troubled eſtate? No man can put to Sea without danger, but he that lancheth out in a tempeſt, can expect nothing but the hardeſt euent; ſuch was the condition of Iſrael: Their old enemie the Philiſtims were ſtilled with that fearfull thunder of God, as finding what it was to warre againſt the Almighty. There were aduerſaries enow beſides in their borders: It was but an hollow truce, that was betwixt Iſrael and their heatheniſh neighbours, and *Nahaſh* was now at their gates. Well did *Saul* know the difference betweene a peacefull gouernment, and the perilous and weariſome tumults of warre. The quieteſt Throne is full of cares, but the perplexed, of dangers. Cares and dangers droue *Saul* into this corner to hide his head from a Crowne: Theſe made him chuſe rather to lye obſcurely among the baggage of his Tent, then to ſit gloriouſly in the Throne of State. This hiding could doe nothing but ſhew, that both he ſuſpected leſt hee ſhould be choſen, and deſired he ſhould not be choſen: That God, from whom the hils and the rockes could not conceale him, brings him forth to the light, ſo much more longed for, as he was more vnwilling to be ſeene, and more applauded, as he was more longed for.

Now then when *Saul* is drawne forth in the middeſt of the eager expectation of Iſrael, modeſty and godlineſſe ſhewed themſelues in his face: The preaſe cannot hide him, whom the ſtuffe had hid; As if hee had beene made to bee ſeene, he ouerlookes all Iſrael in height of ſtature, for preſage of the eminence of his eſtate, (*from the ſhoulders vpward was he higher then any of the people.*) Iſrael ſees their lots are falne vpon a noted man; one, whoſe perſon ſhewed, he was borne to be a King, and now all the people ſhout for ioy; they haue their longing, and applaud their owne happineſſe, and their Kings honour: How eaſie is it for vs to miſtake our owne eſtates? to reioyce in that which we ſhall find the iuſt cauſe of our humiliation? The end of a

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thing is better then the beginning; the safest way is to reserue our ioy, till wee haue good proofe of the worthinesse and fitnesse of the obiect. What are wee the better for hauing a blessing, if we know not how to vse it? The office and obseruance of a King was vncowth to Israel: *Samuel* therefore informes the people of their mutuall duties, and writes them in a booke, and layes it vp before the Lord; otherwise, nouelty might haue beene a warrant for their ignorance, and ignorance for neglect: There are reciprocall respects of Princes and people, which if they be not obserued, gouernment languisheth into confusion; these *Samuel* faithfully teacheth them. Though he may not be their iudge, yet he will be their Prophet; he will instruct, if he may not rule; yea he will instruct him that shall rule: There is no King absolute, but he, that is the King of all gods: Earthly Monarchs must walke by a rule, which if they transgresse, they shall be accountable to him, that is higher then the highest, who hath deputed them. Not out of care of ciuility, so much as conscience, must euery *Samuel* labour to keepe eauen termes betwixt Kings and Subiects, prescribing iust moderation to the one, to the other obedience and loyalty, which who euer endeauors to trouble, is none of the friends of God, or his Church.

The most and best applaud their new King, some wicked ones despised him, and said, *How shall he saue vs?* It was not the might of his Parents, the goodlinesse of his person, the priuiledge of his lot, the fame of his propheſying, the Panegyricke of *Samuel*, that could shield him from contempt, or winne him the hearts of all: There was neuer yet any man, to whom some tooke not exceptions; It is not possible either to please or displease all men, while some men are in loue with vice, as deeply, as others with vertue, and some (as ill) dislike vertue, if not for it selfe, yet for contradiction. They well saw, *Saul* chose not himselfe, they saw him worthy to haue beene chosen, if the Election should haue beene carried by voices, and those voyces by their eyes; they saw him vnwilling to hold, or yeeld, when hee was chosen; yet they will enuy him: What fault could they find in him whom God had chosen? His parentage was equall, his person aboue them, his inward parts more aboue them then the outward; Malecontents will rather deuise then want causes of flying out, and rather then faile, the vniuersall approbation of others is ground enough of their dislike. It is a vaine ambition of those, that would be loued of all: The Spirit of God, when he enioynes vs peace with all, he addes, [if it be possible] and fauour is more then peace; A mans comfort must be in himselfe, the conscience of deseruing well.

The neighbouring Ammonites could not but haue heard of Gods fearfull vengeance vpon the Philistims, and yet they will be taking vp the quarrell against Israel: *Nahash* comes vp against Iabesh Gilead: Nothing but grace can teach vs to make vse of others iudgements; wicked men are not moued with ought, that fals beside them; they trust nothing but their owne smart: What fearfull iudgements doth God execute euery day? resolute sinners take no notice of them, and are growne so peremptorie, as if God had neuer shewed dislike of their wayes.

The Gileadites were not more base, then *Nahash* the Ammonite was cruell: The Gileadites would buy their peace with seruility, *Nahash* would sell them a seruile peace for their right eyes. *Iephtha* the Gileadite did yet sticke in the stomacke of *Ammon*, and now they thinke their reuenge cannot be too bloody: It is a wonder, that hee, which would offer so mercilesse a condition to Israel, would yeeld to the motion of any delay; Hee meant nothing but shame and death to the Israelites, yet hee condescends to a seuen dayes respit: Perhaps his confidence made him thus careless. Howsoeuer, it was the restraint of God that gaue this breath to Israel, and this opportunity to *Sauls* courage and victory: The enemies of Gods Church cannot bee so malicious as they would, cannot approue themselues so malicious, as they are; God so holds them in sometimes, that a stander-by would thinke them fauourable. The newes of Gileads distresse had soone filled and afflicted Israel, the people thinke of no remedie but their pittie and teares: Euils are easily grieued for, not easily redressed: Onely *Saul* is more stirred with indignation then sorrow; That GOD, which

which put into him a ſpirit of propheſie, now puts into him a ſpirit of fortitude: Hee was before appointed to the Throne, not ſetled in the Throne; he followed the beaſts in the field, when he ſhould haue commanded men.

Now as one that would be a King no leſſe by merit, then election, he takes vpon him, and performes the reſcue of Gilead; he aſſembles Iſrael, he leads them, he raiſeth the ſiege, breakes the troops, cuts the throats of the Ammonites. When God hath any exploit to performe, he raiſeth vp the heart of ſome choſen Inſtrument with heroicall motions for the atchieuement: When all hearts are cold and dead, it is a a ſigne of intended deſtruction.

This day hath made *Saul* a compleat King, and now the thankfull Iſraelites begin to enquire after thoſe diſcontented Mutiners, which had refuſed allegeance vnto ſo worthy a Commander (*Bring thoſe men, that we may ſlay them:*) This ſedition had deſerued death, though *Saul* had beene foiled at Gilead; but now his happy victorie whets the people much more to a deſire of this iuſt execution. *Saul*, to whom the iniurie was done, hinders the reuenge, (*There ſhall no man dye this day, for to day the Lord hath ſaued Iſrael*) that his fortitude might not goe beyond his mercy. How noble were theſe beginnings of *Saul?* His Propheſie ſhewed him miraculouſly wiſe, his Battell and Victory no leſſe valiant, his pardon of his Rebels, as mercifull: There was not more power ſhewed in ouercomming the Ammonites, then in ouercomming himſelfe, and the impotent malice of theſe mutinous Iſraelites. Now Iſrael ſees they haue a King, that can both ſhed blood, and ſpare it; that can ſhed the Ammonites blood, and ſpare theirs: His mercy winnes thoſe hearts, whom his valour could not. As in God, ſo in his Deputies, Mercy and Iuſtice ſhould be inſeparable: whereſoeuer theſe two goe aſunder, gouernment followes them into diſtraction, and ends in ruine. If it had beene a wrong offered to *Samuel*, the forbearance of the reuenge had not beene ſo commendable, although vpon the day of ſo happy a deliuerance, perhaps it had not beene ſeaſonable: A man hath reaſon to be moſt bold with himſelfe; It is no praiſe of Mercy (ſince it is a fault in Iuſtice) to remit another mans ſatisfaction, his owne he may.

SAMVELS *conteſtation.*

EVery one can be a friend to him that proſpereth: By this victorie hath *Saul* as well conquered the obſtinacy of his owne people: Now there is no Iſraelite that reioyceth not in *Sauls* Kingdome. No ſooner haue they done obiecting to *Saul*, then *Samuel* begins to expoſtulate with them: The ſame day wherein they began to be pleaſed, God ſhewes himſelfe angry: All the paſſages of their proceedings offended him, he deferred to let them know it till now, that the Kingdome was ſetled, and their hearts lifted vp: Now doth God coole their courage and ioy, with a backe reckoning for their forwardneſſe. God will not let his people runne away with the arrerages of their ſinnes, but when they leaſt thinke of it, cals them to an account: All this while was God angry with their reiection of *Samuel*; yet (as if there had beene nothing but peace) he giues them a victory ouer their enemies, he giues way to their ioy in their election; now hee lets them know, that after their peace-offerings, he hath a quarrell with them. God may bee angry enough with vs, whiles we outwardly proſper: It is the wiſedome of God to take his beſt aduantages; He ſuffers vs to goe on, till we ſhould come to enioy the fruit of our ſinne, till wee ſeeme paſt the danger, either of conſcience or puniſhment; then (euen when wee beginne

ginne to be paſt the feeling of our ſinne) we ſhall beginne to feele his diſpleaſure for our ſinnes: This is onely where he loues, where he would both forgiue and reclaime; he hath now to doe withhis Iſrael: But where he meanes vtter vengeance, he lets men harden themſelues to a reprobate ſenſleſneſſe, and make vp their owne meaſure without contradiction, as purpoſing to reckon with them but once for euer.

Samuel had diſſwaded them before, he reproues them not, vntill now: If hee had thus bent himſelfe againſt them, ere the ſetling of the election, hee had troubled Iſrael in that, which God tooke occaſion by their ſinne to eſtabliſh; His oppoſition would haue ſauoured of reſpects to himſelfe, whom the wrong of this innouation chiefly concerned: Now therefore, when they are ſure of their King, and their King of them, when he hath ſet eauen termes betwixt them mutually, hee lets them ſee, how they were at odds with God: Wee muſt euer diſlike ſinnes, wee may not euer ſhew it: Diſcretion in the choice of ſeaſons for reprouing, is no leſſe commendable and neceſſary, then zeale and faithfulneſſe in reprouing: Good Phyſitians vſe not to euacuate the body in extremities of heat or cold; wiſe Mariners doe not hoiſe ſayles in euery wind.

Firſt doth *Samuel* beginne to cleare his owne innocence, ere he dare charge them with their ſinne: He that will caſt a ſtone at an offender, muſt be free himſelfe, otherwiſe he condemnes, and executes himſelfe in another perſon: The conſcience ſtops the mouth of the guilty man, and chokes him with that ſinne, which lyes in his owne breſt, and hauing not come forth by a penitent confeſſion, cannot find the way out in a reproofe; or if he doe reproue, he doth more ſhame himſelfe, then reforme another. He that was the Iudge of Iſrael, would not now iudge himſelfe, but would bee iudged by Iſrael; *Whoſe Oxe haue I taken? whoſe Aſſe haue I taken? or to whom haue I done wrong?* No doubt, *Samuel* found himſelfe guilty before God of many priuate infirmities, but for his publike cariage, he appeales to men: A mans heart can beſt iudge of himſelfe; others can beſt iudge of his actions. As another mans conſcience and approbation cannot beare vs out before God; ſo cannot our owne before men: For oftimes that action is cenſured by the beholders, as wrongfull, wherein wee applaud our owne iuſtice. Happy is that man, that can bee acquited by himſelfe in priuate, in publike by others, by God in both; ſtanders by may ſee more: It is very ſafe for a man to looke into himſelfe by others eyes; In vaine ſhall a mans heart abſolue him, that is condemned by his actions.

It was not ſo much the triall of his cariage, that *Samuel* appealed for, as his iuſtification, not for his owne comfort, ſo much as their conuiction: His innocence hath not done him ſeruice enough, vnleſſe it ſhame them, and make them confeſſe themſelues faulty. In ſo many yeares wherein *Samuel* iudged Iſrael, it cannot be, but many thouſand cauſes paſſed his hands, wherein both parties could not poſſibly bee pleaſed; yet ſo cleere doth he find his heart, and hands, that he dare make the grieued part iudges of his iudgement: A good conſcience will make a man vndauntedly confident, and dare put him vpon any tryall; where his owne heart ſtrikes him not, it bids him challenge all the world, and take vp all commers: How happy a thing is it for a man to be his owne friend, and patron? He needs not to feare forraine broyles, that is at peace at home: Contrarily, he that hath a falſe and foule heart, lyes at euery mans mercy; liues ſlauiſhly, and is faine to dawb vp a rotten peace with the baſeſt conditions. Truth is not afraid of any light, and therefore dare ſuffer her wares to be caried from a dim ſhop-board vnto the ſtreet doore: Perfect gold will be but the purer with trying, whereas falſhood being a worke of darkneſſe, loues darkneſſe, and therefore ſeeks where it may worke cloſeſt.

This very appellation cleared *Samuel*, but the peoples atteſtation cleared him more: Innocency and vprightneſſe becomes euery man well, but moſt publike perſons, who ſhall be elſe obnoxious to euery offender. The Throne and the Pulpit (of all places) call for holineſſe, not more for example of good, then for liberty of controlling euill: All Magiſtrates ſweare to doe that, which *Samuel* proteſted he hath done; if their oath

oath were ſo verified, as *Samuels* proteſtation, it were a ſhame for the State not to be happie: The ſinnes of our Teachers are the teachers of ſinne; the ſinnes of Gouernors doe both command, and countenance euill. This very acquiting of *Samuel* was the accuſation of themſelues: For how could it be but faultie to caſt off a faultleſſe Gouernour? If he had not taken away an Oxe, or an Aſſe from them, why doe they take away his authoritie? They could not haue thus cleared *Saul* at the end of his reigne; It was iuſt with God, ſince they were weary of a iuſt Ruler, to puniſh them with an vniuſt.

He that appealed to them for his owne vprightneſſe, durſt not appeale to them for their owne wickedneſſe, but appeales to Heauen from them. Men are commonly flatterers of their owne caſes: It muſt be a ſtrong euidence, that will make a ſinner conuicted in himſelfe: Nature hath ſo many ſhifts to coozen it ſelfe in this ſpirituall verdict, that vnleſſe it be taken in the manner, it will hardly yeeld to a truth; either ſhee will denie the fact, or the fault, or the meaſure; And now in this caſe they might ſeeme to haue ſome faire pretences: For though *Samuel* was righteous, yet his ſons were corrupt. To cut off all excuſes therefore, *Samuel* appeales to God (the higheſt Iudge) for his ſentence of their ſinne, and dares truſt to a miraculous conuiction. It was now their Wheat Harueſt: the hot and dry ayre of that climate did not wont to afford in that ſeaſon ſo much moiſt vapour, as might raiſe a cloud, either for raine, or thunder: He that knew God could, and would doe both theſe, without the helpe of ſecond cauſes, puts the triall vpon this iſſue. Had not *Samuel* before conſulted with his Maker, and receiued warrant for his act, it had beene preſumption and tempting of God, which was now a noble improuement of faith: Rather then Iſrael ſhall go cleare away with a ſinne, God will accuſe and araigne them from heauen. No ſooner hath *Samuels* voice ceaſed, then Gods voice begins: Euery cracke of thunder ſpake iudgement againſt the rebellious Iſraelites, and euerie drop of raine, a witneſſe of their ſin; and now they found they had diſpleaſed him, which ruleth in the Heauen, by reiecting the man that ruled for him on Earth: The thundering voice of God, that had lately in their fight confounded the Philiſtims, they now vnderſtood to ſpeake fearfull things againſt them. No maruell, if now they fell vpon their knees, not to *Saul*, whom they had choſen, but to *Samuel*, who being thus caſt off by them, is thus countenanced in Heauen.

SAVLS *Sacrifice.*

GOD neuer meant the Kingdome ſhould either ſtay long in the Tribe of *Beniamin*, or remoue ſuddenly from the perſon of *Saul*; Many yeares did *Saul* reigne ouer Iſrael; yet God computes him but two yeares a King: That is not accounted of God to be done, which is not lawfully done; when God, which chooſe *Saul*, reiected him, he was no more a King, but a Tyrant: Iſrael obeyed him ſtill, but God makes no reckoning of him, as his Deputie, but as an Vſurper.

Saul was of good yeares, when he was aduanced to the Kingdome: His Sonne *Ionathan*, the firſt yeare of his Fathers Reigne, could lead a thouſand Iſraelites into the field, and giue a foile to the Philiſtims: And now Iſrael could not thinke themſelues leſſe happie in their Prince, then in their King; *Ionathan* is the Heyre of his Fathers victorie, as well as of his valour, and his eſtate. The Philiſtims were quiet after thoſe firſt thunder-claps, all the time of *Samuels* gouernment, now they beginne to ſtirre vnder *Saul*.

How vtterly is Israel disappointed in their hopes? That securitie and protection, which they promised themselues in the name of a King, they found in a Prophet, failed of in a Warriour. They were more safe vnder the mantle, then vnder armes: both enmitie and safegard are from heauen, goodnesse hath beene euer a stronger guard then valour: It is the surest policy alwayes to haue peace with God.

We find by the spoiles, that the Philistims had some battels with Israel which are not recorded: After the thunder had scared them into a peace, and restitution of all the bordering Cities, from Ekron to Gath, they had taken new heart, and so beslaued Israel, that they had neither weapon nor Smith left amongst them, yet euen in this miserable nakednesse of Israel, haue they both fought, and ouercome. Now might you haue seene the vnarmed Israelites marching with their Slings, and Plough-staues, and Hookes, and Forkes, and other instruments of their husbandrie, against a mighty and well furnished enemy, and returning laded both with Armes and Victorie. No Armour is of proofe against the Almighty, neither is he vnweaponed, that caries the reuenge of God: There is the same disaduantage in our spirituall conflicts; we are turned naked to principalities and powers; whilst we go vnder the conduct of the Prince of our peace, we cannot but be bold and victorious.

Vaine men thinke to ouer-power God with munition and multitude: The Philistims are not any way more strong, then in conceit: Thirty thousand Chariots, sixe thousand Horsemen, Footmen like the sand for number, makes them scorne Israel no lesse, then Israel feares them. When I see the miraculous successe, which had blessed the Israelites, in all their late conflicts with these very Philistims, with the Ammonites, I cannot but wonder, how they could feare: They, which in the time of their sinne found God to raise such Trophees ouer their enemies, runne now into Caues, and Rockes, and Pits, to hide them from the faces of men, when they found God reconciled, and themselues penitent. No Israelite but hath some cowardly blood in him: If we had no feare, faith would haue no mastery, yet these fearfull Israelites shall cut the throats of those confident Philistims: Doubt and resolution are not meet measures of our successe: A presumptuous confidence goes commonly bleeding home, when an humble feare returnes in triumph. Feare driues those Israelites, which dare shew their heads out of the Caues vnto *Saul*, and makes them cling vnto their new King: How troublesome were the beginnings of *Sauls* honor? Surely, if that man had not exceeded Israel no lesse in courage, then in stature, he had now hid himselfe in a Caue, which before hid himselfe among the stuffe: But now, though the Israelites ran away from him, yet he ranne not away from them: It was not any doubt of *Sauls* valour, that put his people to their heeles, it was the absence of *Samuel*: If the Prophet had come vp, Israel would neuer haue runne away from their King: Whiles they had a *Samuel* alone, they were neuer well till they had a *Saul*, now they haue a *Saul*, they are as farre from contentment, because they want a *Samuel*; vnlesse both ioyne together, they think there can be no safetie. Where the Temporal and Spirituall State combine not together, there can follow nothing but distraction in the people: The Prophets receiue and deliuer the will of God, Kings execute it: The Prophets are directed by God, the people are directed by their Kings. Where men doe not see God before them in his Ordinances, their hearts cannot but faile them, both in their respects to their Superiors, and their courage in themselues. Piety is the Mother of perfect subiection: As all authoritie is deriued from heauen, so is it thence established; Those Gouernours that would command the hearts of men, must shew them God in their faces.

No Israelite can thinke himselfe safe without a Prophet: *Saul* had giuen them good proofe of his fortitude, in his late victorie ouer the Ammonites, but then Proclamation was made before the fight through all the Country, that euery man should come vp after *Saul* and *Samuel*: If *Samuel* had not beene with *Saul*, they would rather haue ventured the losse of their oxen, then the hazard of themselues. How much lesse should we presume of any safety in our spirituall combats, when we haue not a Prophet

to leade vs? It is all one (saving that it sauours of more contempt) not to haue Gods Seers, and not to vse them: He can be no true Israelite, that is not distressed with the want of a *Samuel*.

As one that had learned to beginne his rule in obedience, *Saul* stayes seuen dayes in Gilgal, according to the Prophets direction, and still he lookes long for *Samuel*, which had promised his presence; sixe daies he expects, and part of the seuenth, yet *Samuel* is not come: The Philistims draw neere, the Israelites runne away, *Samuel* comes not, they must fight, God must be supplicated, what should *Saul* doe? rather then God should want a sacrifice, and the people satisfaction, *Saul* will command that, which he knew *Samuel* would, if he were present, both command, and execute: It is not possible (thinkes he) that God should be displeased with a sacrifice, he cannot but bee displeased with indeuotion: Why doe the people runne from me, but for want of meanes to make God sure? What would *Samuel* rather wish, then that we should bee godly? The act shall be the same, the onely difference shall be in the person: If *Samuel* be wanting to vs, we will not be wanting to God; it is but an holy preuention to be deuout vnbidden: Vpon this conceit he commands a sacrifice; *Sauls* sins make no great shew, yet are they still hainously taken, the impietie of them was more hidden, and inward from all eyes, but Gods. If *Saul* were among the Prophets before, will he now be among the Priests? Can there be any deuotion in disobedience? O vaine man! What can it auaile thee to sacrifice to God against God? Hypocrites rest onely in formalities; If the outward act be done, it sufficeth them, though the ground be distrust, the manner vnreuerence, the cariage presumption.

What then should *Saul* haue done? Vpon the trust of God and *Samuel* hee should haue stayed out the last houre, and haue secretly sacrificed himselfe, and his prayers vnto that God, which loues Obedience aboue Sacrifice. Our faith is most commendable in the last act; It is no praise to hold out, vntill wee be hard driuen: Then, when we are forsaken of meanes, to liue by faith in our God, is worthy of a Crowne: God will haue no worship of our deuising, we may onely doe what he bids vs, not bid what he commands not. Neuer did any true pietie arise out of the corrupt puddle of mans braine; If it flow not from Heauen, it is odious to Heauen: What was it, that did thus taint the valour of *Saul* with this weakenesse, but distrust? He saw some Israelites goe, he thought all would goe; he saw the Philistims come, he saw *Samuel* came not, his diffidence was guilty of his misdeuotion: There is no sinne, that hath not his ground from vnbeleefe; This as it was the first infection of our pure nature, so is the true source of all corruption, man could not sinne, if he distrusted not.

The Sacrifice is no sooner ended, then *Samuel* is come: and why came he no sooner? He could not be a Seer, and not know how much hee was lookt for, how troublesome and dangerous his absence must needs be; He, that could tell *Saul*, that hee should propheſie, could tell, that hee would sacrifice; yet hee purposely forbeares to come, for the triall of him, that must be the Champion of God. *Samuel* durst not haue done thus, but by direction from his Master: It is the ordinary course of God to proue vs by delayes, and to driue to exigents, that we may shew what we are: He that anointed *Saul*, might lawfully from God controll him: There must bee discretion, there may not be partialitie in our censures of the greatest: God makes difference of sinnes, none of persons: if we make difference of sinnes according to persons, we are vnfaithfull both to God and man. Scarce is *Saul* warme in his kingdome, when hee hath euen lost it. *Samuels* first words after the Inauguration, are of *Sauls* reiection, and the choice and establishment of his Successor: It was euer Gods purpose to settle the Kingdome in Iudah: He that tooke occasion by the peoples sinne to raise vp *Saul* in *Beniamin*, takes occasion by *Sauls* sinne to establish the Crowne vpon *Dauid*. In humane probability the Kingdome was fixed vpon *Saul*, and his more worthy Sonne: In Gods Decree it did but passe through the hands of *Beniamin* to *Iudah*. Besides trouble, how fickle are these earthly glories? *Saul* doubtlesse lookt vpon *Ionathan*, as the Inheritor of his Crowne; and behold, ere his peaceable Possession, hee hath

loſt it from himſelfe: Our ſinnes ſtrip vs not of our hopes in heauen onely, but of our earthly bleſſings; The way to entaile a comfortable proſperitie vpon our Seed after vs, is our conſcionable obedience vnto God.

Ionathans *Victory, and* Sauls *Oath.*

IT is no wonder if *Sauls* courage were much cooled with the heauie newes of his reiection: After this he ſtayes vnder the Pomgranate tree in Gibeah: He ſtirs not towards the Gariſon of the Philiſtims: As Hope is the mother of Fortitude, ſo nothing doth more breed cowardlineſſe, then deſpaire: Euery thing diſmayes that heart, which God hath put out of protection. Worthy *Ionathan* (which ſprung from *Saul* as ſome ſweet Impe growes out of a Crabſtocke) is therefore full of valour, becauſe full of faith: He well knew, that he ſhould haue nothing, but diſcouragements from his fathers feare; as rather chooſing therefore, to auoid all the blockes that might lie in the way, then to leape ouer them, he departs ſecretly without the diſmiſſion of his Father, or notice of the people; onely God leads him, and his Armour-bearer followes him. O admirable faith of *Ionathan*, whom neither the ſteepneſſe of Rockes, nor the multitude of Enemies can diſſwade from ſo vnlikely an aſſault! Is it poſſible, that two men, whereof one was weaponleſſe, ſhould dare to thinke of incountring ſo many thouſands? O Diuine Power of Faith, that in all difficulties and attempts, makes a man more then men, and regards no more armies of men, then ſwarmes of flyes! There is no reſtraint to the Lord (ſaith he) to ſaue with many, or by few: It was not ſo great newes, that *Saul* ſhould bee amongſt the Prophets, as that ſuch a word ſhould come from the Sonne of *Saul*.

If his Father had had but ſo much Diuinity, he had not ſacrificed: The ſtrength of his God, is the ground of his ſtrength in God; The queſtion is not, what *Ionathan* can doe, but what God can doe, whoſe power is not in the meanes, but in himſelfe: That mans faith is well vnderlayed, that vpholds it ſelfe by the Omnipotency of God; thus the Father of the faithfull built his aſſurance vpon the power of the Almighty. But many things God can doe, which he will not doe; How knoweſt thou, *Ionathan*, that God will be as forward, as he is able, to giue thee victory? For this (ſaith he) I haue a watch-word from God, out of the mouthes of the Philiſtims: If they ſay, *Come vp*, we will goe vp; for God hath deliuered them into our hands: If they ſay, *Tarry, till we come to you, we will ſtand ſtill: Ionathan* was too wiſe to truſt vnto a caſuall preſage: There might be ſome farre fetcht coniectures of the euent from the word; We will come to you, was a threat of reſolution; Come you to vs was a challenge of feare; or perhaps, *Come vp to vs*, was a word of inſultation, from them, that truſted to the inacceſſibleneſſe of the place, and multitudes of men. Inſultation is from pride, pride argued a fall, but faith hath nothing to doe with probabilities, as that, which acknowledgeth no Argument, but demonſtration; If there had not beene an inſtinct from GOD of this aſſured warrant of ſucceſſe, *Ionathan* had preſumed in ſtead of beleeuing, and had tempted that GOD, whom hee profeſſed to glorifie by his truſt.

There can be no faith, where there is no promiſe, and where there is a promiſe, there can be no preſumption: Words are voluntary; The tongues of the Philiſtims were

were as free to say, *Tarry*, as *Come*: That God, in whom our very tongues moue, ouer-ruled them so, as now they shall speake that word, which shall cut their owne throats: They knew no more harme in *Come*, then *Tarry*; both were alike safe for the sound, for the sense; but he, that put a signification of their slaughter in the one, not in the other, did put that word into their mouth, whereby they might inuite their owne destruction. The disposition of our words are from the prouidence of the Almighty: God and our hearts haue not alwayes the same meaning in our speeches: In those words, which we speake at random, or out of affectation, God hath a further drift of his owne glory, and perhaps our iudgement. If wicked men say, Our tongues are our owne, they could not say so, but from him, whom they defie in saying so, and who makes their tongue their executioner.

No sooner doth *Ionathan* heare this inuitation, then hee answers it: Hee, whose hands had learned neuer to faile his heart, puts himselfe vpon his hands and knees to climbe vp into this danger: the exploit was not more difficult, then the way, the paine of the passage was equall to the perill of the enterprize; that his faith might equally triumph ouer both: he doth not say, how shall I get vp? much lesse, which way shall I get downe againe? but as if the ground were leuell, and the action dangerlesse, hee puts himselfe into the view of the Philistims: Faith is neuer so glorious, as when it hath most opposition, and will not see it: Reason lookes euer to the meanes, Faith to the end; and in stead of consulting, how to effect, resolues what shall be effected. The way to heauen is more steepe, more painfull: O God! how perillous a passage hast thou appointed for thy labouring Pilgrims? If difficulties will discourage vs, we shall but climbe to fall: When we are lifting vp our foot to the last step, there are the Philistims of death, of temptations, to grapple with; giue vs but faith, and turne vs loose to the spight either of Earth or Hell.

Ionathan is now on the top of the hill, and now, as if he had an army at his heeles, he flyes vpon the hoste of the Philistims; his hands that might haue beene weary with climbing, are immediately commanded to fight, and deale as many deaths, as blowes, to the amazed enemie: He needs not walke farre for this execution; Himselfe, and his Armour-bearer in one halfe acres space haue slaine twenty Philistims. It is not long since *Ionathan* smote their Garison in the hill of Geba, perhaps, from that time his name and presence carried terror in it; but sure if the Philistims had not seene and felt more then a man in the face and hands of *Ionathan*, they had not so easily groueled in death: The blowes and shrikes cannot but affect the next, who with a ghastly noise ranne away from death, and affright their fellowes no lesse then themselues are affrighted. The clamour and feare runnes on like fire in a traine, to the very formost rankes; Euery man would flye, and thinkes there is so much more cause of flight, for that his eares apprehend all, his eyes nothing: Each man thinkes his fellow stands in his way, and therefore in stead of turning vpon him which was the cause of their flight, they bend their swords vpon those whom they imagine to be the hinderers of their flight; and now a miraculous astonishment hath made the Philistims, *Ionathans* Champions, and Executioners; He followes, and kils those which helped to kill others: and the more he killed, the more they feared, and fled, and the more they killed each other in the flight: and that feare it selfe might preuent *Ionathan* in killing them, the earth it selfe trembles vnder them. Thus doth God at once strike them with his owne hand, with *Ionathans*, with theirs, and makes them runne away from life, whiles they would flye from an enemie: Where the Almighty purposes destruction to any people, hee needs not call in forraigne powers, he needs not any hands or weapons, but their own; He can make vast bodies die no other death, then their owne waight: We cannot be sure to be friends among our selues, whiles God is our enemy.

The Philistims flye fast, but the newes of their flight ouer-runnes them euen vnto *Sauls* Pomegranate Tree: The Watchmen discerne afarre off, a flight and execution: search is made, *Ionathan* is found missing; *Saul* will consult with the Arke: Hypocrites while they haue leisure, will perhaps be holy: For some fits of deuotion they cannot

bee bettered. But when the tumult encreaſed, *Sauls* piety decreaſes: It is now no ſeaſon to talke with a Prieſt; withdraw thine hand *Ahaiah*, the Ephod muſt giue place to Armes: It is more time to fight then to pray; what needs he Gods guidance, when he ſees his way before him? He that before would needs ſacrifice, ere hee fought, will now in the other extreame, fight in a wilfull indeuotion: Worldly minds regard holy duties no further, then may ſtand with their owne carnall purpoſes: Very eaſie occaſions ſhall interrupt them in their religious intentions; like vnto children, which if a Bird doe but flye in their way, caſt their eye from their booke.

But if *Saul* ſerue not God in one kind, he will ſerue him in another, if he honour him not by attending on the Arke, hee will honour him by a vow: His negligence in the one, is recompenced with his zeale in the other. All Iſrael is adiured not to eate any food vntill the euening: Hypocriſie is euer masked with a blind and thankleſſe zeale: To wait vpon the Arke, and to conſult with Gods Prieſt in all caſes of importance, was a direct commandement of God; To eate no food in the purſuit of their enemies was not commanded: *Saul* leaues that which he was bidden, and does that which he was not required: To eate no food all day, was more difficult, then to attend an houre vpon the Arke; The voluntary ſeruices of Hypocrites are many times more painfull, then the duties enioyned by God.

In what awe did all Iſrael ſtand of the Oath euen of *Saul?* It was not their owne vow, but *Sauls* for them; yet comming into the Wood, where they ſaw the Honey dropping, and found the meat as ready as their appetite; they dare not touch that ſuſtenance, and will rather endure famine, and fainting, then an indiſcreet curſe. Doubtleſſe God had brought thoſe Bees thither on purpoſe to try the conſtancy of Iſrael; Iſrael could not but thinke (that which *Ionathan* ſaid) that the vow was vnaduiſed and iniurious; yet they will rather dye then violate it: How ſacred ſhould wee hold the obligation of our owne vowes, in things iuſt and expedient, when the bond of anothers raſh vow is thus indiſſoluble?

There was a double miſchiefe followed vpon *Sauls* oath, an abatement of the victorie, and eating with the blood: For, on the one ſide, the people were ſo faint, that they were more likely to dye, then kill; they could neither runne, nor ſtrike in this emptineſſe; Neither hands nor feet can doe their office, when the ſtomacke is neglected: On the other, an vnmeet forbearance cauſes a rauenous repaſt: Hunger knowes neither choice, nor order, nor meaſure: The one of theſe was a wrong to Iſrael, the other was a wrong done by Iſrael to God: *Sauls* zeale was guilty of both: A raſh vow is ſeldome euer free from inconuenience: The heart that hath vnneceſſarily intangled it ſelfe, drawes miſchiefe either vpon it ſelfe or others.

Ionathan was ignorant of his fathers adiuration, he knew no reaſon why he ſhould not refreſh himſelfe in ſo profitable a ſeruice, with a little taſte of Honey vpon his Speare: Full well had he deſerued this vnſought dainty; and now behold his Honey is turned into Gall: if it were ſweet in the mouth, it was bitter in the ſoule; if the eyes of his body were enlightned, the light of Gods countenance was clouded by this act. After he heard of the oath, he pleades iuſtly againſt it, the loſſe of ſo faire an opportunity of reuenge, and the trouble of Iſrael; yet neither his reaſons againſt the Oath, nor his ignorance of the Oath, can excuſe him from a ſinne of ignorance in violating that, which firſt he knew not, and then knew vnreaſonable. Now *Sauls* leiſure would ſerue him to aske counſell of God; As before *Saul* would not enquire, ſo now God will not anſwer: Well might *Saul* haue found ſinnes enow of his owne, whereto to impute this ſilence: He hath grace enough to know that God was offended, and to gueſſe at the cauſe of his offence: Sooner will an Hypocrite finde out another mans ſinne then his owne, and now he ſweares more raſhly to puniſh with death, the breach of that, which he had ſworne raſhly: The lots were caſt, and *Saul* prayes for the deciſion; *Ionathan* is taken: Euen the prayers of wicked men are ſometimes heard, although in iuſtice, not in mercy: *Saul* himſelfe was puniſhed not a little, in the fall of this lot vpon *Ionathan*; Surely *Saul* ſinned more in making this vow, then *Ionathan* in breaking

breaking it vnwittingly, and now the father ſmarts for the raſhneſſe of his double vow, by the vniuſt ſentence of death vpon ſo vvorthy a ſonne: God had neuer ſingled out *Ionathan* by his lot, if he had not beene diſpleaſed with his act: Vowes raſhly made may not be raſhly broken; If the thing we haue vowed be not euill in it ſelfe, or in the effect, we cannot violate it without euill. Ignorance cannot acquite, if it can abate our ſinne. It is like, if *Ionathan* had heard his fathers adiuration, he had not tranſgreſſed; his abſence at the time of that Oath, cannot excuſe him from diſpleaſure: What ſhall become of thoſe, which may know the charge of their heauenly Father, and will not? which doe know his charge, and will not keepe it? Affectation of ignorance, and wilfull diſobedience, is deſperate.

Death was too hard a cenſure for ſuch an vnknowne offence: The cruell piety of *Saul* will reuenge the braach of his owne charge, ſo as he would be loath God ſhould auenge on himſelfe the breach of his diuine command. If *Ionathan* had not found better friends then his father, ſo noble a victory had beene recompenced with death; He that ſaued Iſrael from the Philiſtims, is ſaued by Iſrael from the hand of his Father: *Saul* hath ſworne *Ionathans* death, the people contrarily ſweare his preſeruation; his Kingdome was not yet ſo abſolute, that hee could runne away with ſo vnmercifull a Iuſtice; their Oath that ſauoured of diſobedience, preuailed againſt his Oath that ſauoured too ſtrong of cruelty: Neither doubt I, but *Saul* was ſecretly not diſpleaſed with this louing reſiſtance: So long as his heart was not falſe to his Oath, he could not be ſory that *Ionathan* ſhould liue.

Contemplations.

THE THIRTEENTH BOOKE.

Containing:

- SAVL *and* AGAG.
- *The Reiection of* SAVL, *and the Choice of* DAVID.
- DAVID *called to the Court.*
- DAVID *and* GOLIAH.
- IONATHANS *loue, and* SAVLS *enuy.*
- MICHALS *Wife.*
- DAVID *and* ABIMELEC.

By IOS. HALL, D. of Diuinitie, and Deane *of* WORCESTER.

BOOKE
THE THIRTEENE
Contemplations

TO THE RIGHT HONOVRABLE SIR Thomas Edmonds KNIGHT, TREASVRER OF HIS MAIESTIES HOVSHOLD, AND OF HIS MOST *Honourable Priuy* Councell.

RIGHT HONOVRABLE:

After your long and happy acquaintance with other Courts and Kingdomes, may it pleaſe you to compare with them the eſtate of old Iſrael; You ſhall find the ſame hand ſwaying all Scepters, and you ſhall meet with ſuch a proportion of diſpoſitions, and occurrences, that you will ſay, men are ſtill the ſame, if their names and faces differ: You ſhall find Enuy and Mutability ancient Courtiers: and ſhall confeſſe the Vices of men ſtill aliue, if themſelues die; You ſhall ſee God ſtill honouring thoſe that honour him, and both reſcuing Innocence, and crowning it. It is not for me to anticipate your deeper and more

more iudicious Obſeruations. I am bold to dedicate this piece of my Labour to your Honour, in a thankefull acknowledgement of thoſe Noble Reſpects, I haue found from you, both in France, and at home. In lieu of all which, I can but pray for your happineſſe, and vow my ſelfe

Your Honours in all humble

obſeruance,

IOS: HALL.

Contemplations.

Saul *and* Agag.

God holds it no derogation from his mercy to beare a quarrell long, where hee hates: Hee, whose anger to the vessels of wrath is euerlasting, euen in temporall iudgement reuengeth late: The sinnes of his owne children are no sooner done, and repented of, then forgotten; but the malicious sinnes of his enemies sticke fast in an infinite displeasure. (*I remember what* Amalek *did to* Israel, *how they laid wait for them by the way, as they came vp from Ægypt:*) Alas, Lord (might *Amalek* say) they were our forefathers, wee neuer knew their faces, no not their names, the fact was so farre from our consent, that it is almost past the memory of our histories. It is not in the power of time to raze out any of the arerages of God: we may lay vp wrath for our posteritie: Happy is that childe, whose progenitors are in heauen, hee is left an inheritor of blessing together with estate, whereas wicked ancestors lose the thanke of a rich patrimonie, by the curse that attends it: He that thinkes, because punishment is deferd, that God hath forgiuen, or forgot his offence, is vnacquainted with iustice, and knowes not, that time makes no difference in eternity.

The Amalekites were wicked Idolaters, and therefore could not want many present sinnes, which deserued their extirpation. That God, which had taken notice of all their offences, picks out this one noted sinne of their forefathers, for reuenge: Amongst all their indignities, this shall beare the name of their iudgement: As in legall proceedings with malefactors, one inditement found, giues the stile of their condemnation. In the liues of those, which are notoriously wicked, God cannot looke besides a sinne, yet when he drawes to an execution, he fastens his sentence vpon one euill as principall, others as accessaries, so as at the last, one sinne which perhaps wee make no account of, shall pay for all.

The paganish Idolatries of the Amalekites could not but bee greater sinnes to God, then their hard measure to Israel, yet God sets this vpon the file, whiles the rest are not recorded; Their superstitions might bee of ignorance, this sinne was of malice: Malicious wickednesses of all other, as they are in greatest opposition to the goodnesse and mercy of God, shall be sure of the paiment of greatest vengeance. The detestation of God may be measured by his reuenge, (*slay both man, and woman,*

both infant, and ſuckling, both Oxe, and Sheepe, Camell, and Aſſe) not themſelues onely, but euery thing that drew life either from them, or for their vſe, muſt dye: When the God of mercy ſpeakes ſuch bloody words, the prouocation muſt needs be vehement: ſinnes of infirmitie doe but mutter; ſpightfull ſinnes cry loud for iudgement in the eares of God: Prepenſed malice in courts of humane iuſtice aggrauates the murther, and ſharpens the ſentence of death.

What then was this ſinne of *Amalek*, that is called vnto this late reckoning? What? but their enuious and vnprouoked onſets vpon the backe of Iſrael, this was it, that God tooke ſo to heart, as that hee not onely remembers it now by *Samuel*, but hee bids Iſrael euer to remember it, by *Moſes*: *Remember how* Amalek *met thee by the way, and ſmote the hindmoſt of you, all that were feeble behinde thee, when thou waſt faint and weary.* Beſides this, did *Amalek* meet Iſrael in a pitcht battell openly, in Rephidim, for that God payed them in the preſent: The hand of *Moſes* lifted vp on the Hill, ſlew them in the Valley: He therefore repeats not that quarrell, but the cowardly, and cruell attempts vpon an impotent enemy, ſticke ſtill in the ſtomacke of the Almighty: Oppreſſion and wrong vpon euen termes, are not ſo hainous vnto God, as thoſe, that are vpon manifeſt diſaduantage: In the one, there is an hazard of returne: In the other, there is euer a tyrannous inſultation: God takes ſtill the weaker part, and will be ſure therefore to plague them, which ſeeke to put iniuries on the vnable to reſiſt.

This ſinne of *Amalek* ſlept all the time of the Iudges, thoſe gouernors were onely for reſcue, and defence; now ſo ſoone as Iſrael hath a King, and that King is ſetled in peace, God giues charge to call them to account: It was that, which God had both threatned and ſworne, and now he chooſes out a fit ſeaſon for the execution; As wee vſe to ſay of winter, the iudgements of God doe neuer rot in the skie, but ſhall fall (if late, yet) ſurely, yet ſeaſonably: There is ſmall comfort in the delay of vengeance, whiles we are ſure it ſhall loſe nothing in the way, by length of protraction.

The Kenites were the off-ſprings of *Hobad*, or *Iethro*, father in law to *Moſes*; the affinitie of him, to whom Iſrael owed their deliuerance, and being, was worthy of reſpect; but it was the mercy of that good and wiſe Midianite ſhewed vnto Iſrael in the wildernеſſe, by his graue aduice, cheerefull gratulation, and aide, which wonne this gratefull forbearance of his poſterity: He that is not leſſe in mercy, then in iuſtice, as hee challenged *Amaleks* ſinne of their ſucceeding generations, ſo he deriues the recompence of *Iethro*'s kindneſſe, vnto his far-deſcended iſſue: Thoſe, that were vnborne many ages after *Iethro's* death, receiue life from his duſt, and fauour from his hoſpitalitie; The name of their dead grandfather ſaues them from the common deſtruction of their neighbours. The ſeruices of our loue to Gods children are neuer thankleſſe; when we are dead and rotten, they ſhall liue, and procure bleſſings to thoſe, which neuer knew perhaps, not heard of their progenitors: If we ſow good workes, ſucceſſion ſhall reape them, and we ſhall be happy in making them ſo.

The Kenites dwelt in the borders of *Amalek*, but in tents, (as did their iſſue the Rechabites) ſo as they might remoue with eaſe: They are warned to ſhift their habitations, leſt they ſhould periſh with ill neighbours: It is the manner of God, firſt to ſeparate, before he iudge, as a good husband weeds his corne, ere it bee ripe for the ſickle, and goes to the fanne, ere he goe to the fire: When the Kenites packe vp their fardels, it is time to expect iudgement; Why ſhould not wee imitate God, and ſeparate our ſelues that we may not be iudged? ſeparate, not one Kenite from another, but euery Kenite from among the Amalekites, elſe if we will needs liue with *Amalek*, we cannot thinke much to dye with him.

The Kenites are no ſooner remoued, then *Saul* fals vpon the Amalekites: Hee deſtroyes all the people, but ſpares their King: The charge of God was vniuerſall, for man and beaſt: In the corruption of partialitie, lightly the greateſt eſcape: Couetouſneſſe, or miſ-affection are commonly guiltie of the impunitie of thoſe, which are at once moſt eminent in dignitie, and in offence: It is a ſhamefull hypocriſie to

make

make our commoditie the measure and rule of our execution of Gods command, and vnder pretence of godlinesse to pretend gaine: The vnprofitable vulgar must die; *Agag* may yeelda rich ransome: The leane and feeble cattle, that would but spend stouer, and die alone, shall perish by the sword of Israel, the best may stocke the grounds, and furnish the markets. O hypocrites, did God send you for gaine, or for reuenge? Went you to be purueyors, or executioners? If you plead, that all those wealthy herds had been but lost in a speedy death, thinke yee that hee knew not this, which commanded it? Can that be lost, which is deuoted to the will of the owner, and Creator? Or can ye thinke to gaine any thing by disobedience? That man can neuer either do well, or farewell, which thinkes, there can be more profit in any thing, then in his obedience to his Maker: Because *Saul* spared the best of the men, the people spared the best of the cattle, each is willing to fauour other in the sinne. The sinnes of the great command imitation, and doe as seldome goe without attendants as their persons.

Saul knew well, how much he had done amisse, and yet dare meet *Samuel*, and can say, *Blessed be thou of the Lord, I haue fulfilled the Commandement of the Lord*: His heart knew, that his tongue was as false, as his hands had beene; and if his heart had not been more false then either of them, neither of them had beene so grosse in their falshood: If hypocrisie were not either fooliſh, or impudent, shee durst not shew her head to a Seer of God. Could *Saul* thinke, that *Samuel* knew of the asses that were lost, and did not know of the oxen and sheepe, that were spared? Could hee foretell his thoughts, when it was, and now not know of his open actions? Much lesse when we haue to doe with God himselfe, would dissimulation presume either of safety or secrecie? Can the God that made the heart not know it? Can hee, that comprehends all things, be shut out of our close corners? *Saul* was otherwise crafty enough, yet herein his simplicitie is palpable: Sinne can besot euen the wisest man, and there was neuer but folly in wickednesse.

No man brags so much of holinesse, as hee that wants it: True obedience is ioyned euer with humilitie, and feare of vnknowne errours; Falshood is bold, and can say, *I haue fulfilled the Commandement of the Lord*: If *Saul* had beene truely obsequious and holy, he had made no noise of it: A gracious heart is not a blab of his tongue, but rests and reioyceth silently in the conscience of a secret goodnesse; those vessels yeeld most sound, that haue the least liquor: *Samuel* had reason to beleeue the sheepe, and oxen aboue *Saul*; their bleating and lowing was a sufficient conuiction of a denied and outfaced disobedience: God opened their mouths to accuse *Saul* of their life, and his falshood; but, as sinne is craftie, and neuer wanted a cloake, wherewith both to hide and decke it selfe; euen this very rebellion is holy: First the act, if it were euill, was not mine, but the peoples; and secondly, their intention makes it good; For these Flocks and Herds were preserued, not for gaine, but for deuotion: What needs this quarrell? If any gaine by this act, it is the Lord thy God: His Altars shall smoake with these sacrifices, yee, that serue at them, shall fare so much the better; this godly thriftinesse lookes for thankes rather then censure. If *Saul* had beene in *Samuels* cloathes, perhaps this answer would haue satisfied him: Surely, himselfe stands out in it, as that whereto hee dare trust, and after hee heares of Gods angry reproofe; hee auowes, and doubles his hold of his innocency; as if the Commanders should not answer for the knowne sinnes of the people; as if our intentions could iustifie vs to God, against God. How much adoe it is to bring sinners vpon their knees, and to make their tongues accuse their hands? But it is no halting with the maker of the heart: He knew, it was couetousnesse, and not piety, which was accessary to this forbearance; and if it had beene as was pretended, hee knew it was an odious impietie to raise deuotion out of disobedience: *Saul* shall heare and finde, that he hath dealt no lesse wickedly in sparing an *Agag*, then in killing an innocent Israelite; in sparing these beasts for sacrifice, then in sacrificing beasts that had beene vncleane. Why was sacrifice it selfe good, but because it was commanded?

What difference was there betwixt ſlaughter and ſacrifice, but obedience; To ſacrifice diſobediently, is wilfully to mocke God in honouring him.

The reiection of Saul, *and the choice of* David.

Even when *Saul* had abandoned God in diſobedience, hee would not forgoe *Samuel*, yea, though he reproued him; when he had forſaken the ſubſtance, yet hee would maintaine the formalitie; If hee cannot hold the man, he will keepe the pledge of his garment, ſuch was the violence of *Sauls* deſire, that he will rather rend *Samuels* coate, then part with his perſon. Little did *Saul* thinke, that he had in his hand the pawne of his owne reiection, that this act of kinde importunitie ſhould carie in it a preſage of his iudgement, yet ſo it did: This very rending of the coat was a reall propheſie, and did bode no leſſe, then the rending of the Kingdome from him, and his poſteritie: Wicked men, whiles they thinke by carnall meanes to make their peace, plunge themſelues deeper into miſery.

Any ſtander by would haue ſaid, what a good King is this? how deare is Gods Prophet vnto him? how happy is Iſrael in ſuch a Prince, as thus loues the meſſengers of God? *Samuel*, that ſaw the bottome of this hollow affection, reiects him, whom God had reiected; he was taught to looke vpon *Saul*, not as a King, but as an offender, and therefore refuſes with no leſſe vehemency, then *Saul* intreated: It was one thing, what he might doe, as a ſubiect, another what he muſt doe, as a Prophet: Now he knowes not *Saul* any otherwiſe, then as ſo much the greater treſpaſſer as his place was higher; and therefore he doth no more ſpare his greatneſſe, then the God againſt whom hee ſinned; Neither doth he countenance that man with his preſence, on whom hee ſees God to frowne.

There needs no other Character of hypocriſie, then *Saul* in the cariage of this one buſineſſe with *Agag* and *Samuel*: Firſt, he obeyes God where there is no gaine in diſobedience; then he ſerues God by halues, and diſobeyes, where the obedience might be loſſe: He giues God of the worſt; he doth that in a colour, which might ſeeme anſwerable to the charge of God: He reſpects perſons in the execution; He giues good words, when his deeds were euill; He proteſts his obedience againſt his conſcience; He faces out his proteſtation againſt a reproofe; When hee ſees no remedy, hee acknowledges the fact, denies the ſinne, yea he iuſtifies the act by a profitable intention; When he can no longer maintaine his innocence, hee caſts the blame from himſelfe vpon the people; Hee confeſſeth not, till the ſinne be wrung from his mouth; Hee ſeekes his peace out of himſelfe, and relyes more vpon anothers vertue, then his owne penitency; Hee would cloake his guiltineſſe with the holineſſe of anothers preſence; He is more tormented with the danger and damage of his ſinne, then with the offence; He cares to hold in with men, in what termes ſoeuer he ſtands with God; He faſhionably ſerues that God, whom hee hath not cared to reconcile by his repentance: No maruell if God caſt him off, whoſe beſt was diſſimulation.

Old *Samuel* is forced to doe a double execution, and that vpon no leſſe then two Kings: The one vpon *Saul*, in diuiding the Kingdome from him, who had diuided himſelfe from God; The other vpon *Agag*, in diuiding him in pieces, whom *Saul* ſhould haue diuided. Thoſe holy hands were not vſed to ſuch ſacrifices, yet did hee neuer ſpill blood more acceptably: If *Saul* had beene truely penitent, hee had in a deſire

deſire of ſatisfaction preuented the hand of *Samuel* in this ſlaughter; Now hee coldly ſtands ſtill, and ſuffers the weake hands of an aged Prophet to bee imbrued with that blood, which he was commanded to ſhed. If *Saul* might not ſacrifice in the abſence of *Samuel*, yet *Samuel* might kill in the preſence of *Saul*: He was yet a Iudge of Iſrael although he ſuſpended the execution: In *Sauls* neglect, this charge reuerted to him; God loues iuſt executions ſo well, that he will hardly take them ill at any hands.

I doe not find, that the ſlaughter of *Agag* troubled *Samuel*; that other act of his ſeueritie vpon *Saul*, though it drew no blood, yet ſtroke him in the ſtriking, and fetched teares from his eyes. Good *Samuel* mourned for him, that had not grace to mourne for himſelfe: No man in all Iſrael might ſeeme to haue ſo much reaſon to reioyce in *Sauls* ruine, as *Samuel*, ſince that he knew him raiſed vp in deſpight of his gouernment; yet he mournes more for him, then he did for his ſonnes, for himſelfe: It grieued him to ſee the plant, which he had ſet in the garden of Iſrael, thus ſoone withered: It is an vnnaturall ſenſeleſneſſe not to be affected with the dangers, with the ſinnes of our Gouernors: God did not blame this ſorrow, but moderated it; *How long wilt thou mourne for* Saul? It was not the affection he forbade, but the meaſure: In this is the difference betwixt good men and euill, that euill men mourne not for their own ſinnes, good men doe ſo mourne for the ſinnes of others, that they will hardly be taken off.

If *Samuel* mourne becauſe *Saul* hath caſt away God by his ſinne, hee muſt ceaſe to mourne, becauſe God hath caſt away *Saul* from raigning ouer Iſrael, in his iuſt puniſhment: A good heart hath learned to reſt it ſelfe vpon the Iuſtice of Gods Decree, and forgets all earthly reſpects, when it lookes vp to heauen. So did God meane to ſhew his diſpleaſure againſt the perſon of *Saul*, that he would ſhew fauour to Iſrael, he will not therefore bereaue them of a King, but change him for a better: Either *Saul* had ſlandred his people, or elſe they were partners with him in the diſobedience: yet (becauſe it was their Rulers fault, that they were not ouer-ruled) we doe not heare of their ſmarting, any otherwiſe, then in the ſubiection to ſuch a King, as was not loyall to God: The loſſe of *Saul* is their gaine; the gouernment of their firſt King was abortiue, no maruell if it held not. Now was the maturitie of that State, and therefore God will bring them forth a kindly Monarchy ſetled where it ſhould: Kings are of Gods prouiding, it is good reaſon he ſhould make choice of his owne Deputies: but where goodneſſe meets with ſoueraignty, both his right, and his gift are doubled: If Kings were meerely from the earth, what needs a Prophet to be ſeene in the choice or inauguration? The hand of *Samuel* doth not now beare the Scepter to rule Iſrael, but it beares the horne for the anointing of him, that muſt rule: *Saul* was ſent to him, when the time was to be anointed; but now, he is ſent to anoint *Dauid*: Then Iſrael ſought a King for themſelues, now God ſeekes a King for Iſrael: The Prophet is therfore directed to the houſe of *Iſhai* the Bethleemite, the grand-child of *Ruth*; now is the faithfull loue of that good Moabiteſſe crowned with the honour of a Kingdome, in the ſucceeding generation: God fetcht her out of Moab, to bring a King vnto Iſrael: Whiles *Orpah* wants bread in her owne Country, *Ruth* is growne a great Lady in Bethleem, and is aduanced to be great Grand-mother to the King of Iſrael. The retributions of God are bountifull; neuer any man forſooke ought for his ſake, and complained of an hard bargaine.

Euen the beſt of Gods Saints want not their infirmities: He that neuer replyed, when hee was ſent to reproue the King, moueth doubts, when he is bidden to goe, and anoint his ſucceſſor. (*How can I goe? If* Saul *heare it he will kill me.*) Perhaps deſire of full direction drew from him this queſtion, but not without a mixture of diffidence; For the manner of doing it, doth not ſo much trouble him, as the ſucceſſe: It is not to be expected, that the moſt faithfull hearts ſhould bee alwaies in an equall height of reſolution, God doth not chide *Samuel*, but inſtruct him: Hee, which is Wiſedome it ſelfe, teacheth him to hide his counſels in an honeſt policy: (*Take an Heifar with thee, and ſay, I am come to doe ſacrifice to the Lord.*) This was to ſay true, not to ſay all: Truth may not bee croſſed by denials, or equiuocations, it may bee concealed in a diſcreet

ſilence: except in the caſe of an oath, no man is bound to ſpeake all he knowes; we are not onely allowed, but commanded to be innocently Serpentine. There were doubtleſſe Heifars enow in Bethleem, *Iſhai* had both wealth and deuotion enough to haue beſtowed a Sacrifice vpon God, and his Prophet: But to giue a more perfect colour to his intention, *Samuel* muſt take an Heifar with him: The act it ſelfe was ſerious and neceſſary: There was no place, no time, wherein it was not fit for a *Samuel* to offer Peace-offerings vnto God; but when a King ſhould bee anointed, there was no leſſe then neceſſitie in this ſeruice. Thoſe, which muſt repreſent God to the world, ought to be conſecrated to that Maieſtie, whom they reſemble, by publike deuotions: Euery important action requires a Sacrifice to bleſſe it, much more that act, which imports the whole Church, or Common-wealth.

It was great newes to ſee *Samuel* at Bethleem, hee was no gadder abroad, none but neceſſary occaſions could make him ſtir from Ramah: The Elders of the City therefore, welcome him with trembling, not for that they were afraid of him; but of themſelues; they knew, that gueſt would not come to them for familiarity, ſtreight do they ſuſpect, it was the purpoſe of ſome iudgement, that drew him thither: *Commeſt thou peaceably?* It is a good thing to ſtand in awe of Gods Meſſengers, and to hold good termes with them vpon al occaſions: The Bethlemites are glad to heare of no other errand, but a Sacrifice; and now muſt they ſanctifie themſelues for ſo ſacred a buſineſſe: We may not preſume to ſacrifice vnto God vnſanctified, this were to marre an holy act, and make our ſelues more prophane, by prophaning that, which ſhould be holy.

All the Citizens ſanctifie themſelues, but *Iſhai* and his ſonnes were in a ſpeciall faſhion ſanctified by *Samuel*. This buſineſſe was moſt theirs, and all Iſrael in them; the more God hath to doe with vs, the more holy ſhould we be. With what deſire did *Samuel* look vpon the ſons of *Iſhai*, that he might ſee the face of the man, whom God had choſen? And now, when *Eliab* the eldeſt ſon came forth, a man of a goodly preſence, whoſe perſon ſeemed fit to ſucceed *Saul*, he thinkes with himſelfe; This choice is ſoon made, I haue already eſpied the head, on which I muſt ſpend this holy Oile: This is the man, which hath both the priuiledge of nature in his primogeniture, and of outward goodlineſſe in proportion: Surely the Lords Anointed is before him. Euen the holieſt Prophet, when he goes without God, runnes into errour: The beſt iudgement is ſubiect to deceit: It is no truſting to any mortall man, when he ſpeakes of himſelfe: Our eyes can be led by nothing but ſignes and appearances, and thoſe haue commonly in them either a true falſhood, or vncertaine truth.

That which ſhould haue forewarned *Samuel*, deceiued him; he had ſeene the proofe of a goodly ſtature vnanſwerable to their hopes, and yet his eye erres in the ſhape: He, that iudges by the inſide both of our hearts and actions, checks *Samuel* in this miſconceit: (*Looke not on his countenance, nor on the height of his ſtature, becauſe I haue refuſed him; for God ſeeth not as man ſeeth*:) The King, with whom God meant to ſatisfie the vntimely deſires of Iſrael, was choſen by his ſtature, but the King with whom God meant to pleaſe himſelfe is choſen by the heart. All the ſeuen ſonnes of *Iſhai* are preſented to the Prophet, no one is omitted whom their father thought capable of any reſpect: If either *Samuel* or *Iſhai* ſhould haue choſen, *Dauid* ſhould neuer haue bin King: His father thought him fit to keepe ſheepe, his brethren fit to rule men; yet euen *Dauid* (the yongeſt ſonne) is fetcht from the fold, and by the choice of God deſtined to the Throne: Nature, which is commonly partiall to her owne, could not ſuggeſt ought to *Iſhai*, to make him thinke *Dauid* worthy to bee remembred in any competition of honour, yet him hath God ſingled out to the rule.

God will haue his Wiſdome magnified in the vnlikelihoods of his election: *Dauids* countenance was ingenuous, and beautifull, but if it had promiſed ſo much as *Eliabs*, or *Abinadabs*, he had not bin in the fields, whiles his brethren were at the Sacrifice: If we doe altogether follow our eye, and ſuffer our ſelues to be guided by outward reſpects in our choice for God or our ſelues, we cannot but goe amiſſe. What doe wee thinke the brethren of *Dauid* thought, when they ſaw the Oile powred vpon his head?

head? Surely (as they were enuious enough) they had too much repined, if they had either fully apprehended the purpose of the Prophet, or else had not thought of some improbility in the successe: Either they vnderstood not, or beleeued not, what God would doe with their brother; They saw him graced with Gods Spirit aboue his wont, but perhaps foresaw not, whither it tended: *Dauid* (as no whit changed in his condition) returnes to his sheepe with an humble admiration of Gods gracious respect to him, casts himselfe vpon the wise and holy Decree of the Almightie, resigning himselfe to the disposition of those hands, which had chosen him; when suddenly a Messenger is sent from *Saul* to call him in all haste, to that Court, whereof hee shall once be Master: The occasion is no lesse from God, then the euent.

David *called to the Court.*

That the Kingdome is (in the appointment of God) departed from *Saul*, it is his least losse; Now the Spirit of God is also departed from him; One spirit is no sooner gone, but another is come; both are from God: Euen the worst spirits haue not onely permission, but commission from Heauen, for the infliction of iudgement. He that at first could hide himselfe among the stuffe, that he might not be King, is now so transported with this glory, that he growes passionate with the thought of forgoing it: Satan takes vantage of his melancholicke deiection, and turnes this passion into frenzy. God will haue euen euill spirits worke by meanes; A distempered body, and an vnquiet mind are fit grounds for Satans vexation. *Sauls* Courtiers, as men that were more witty, then religious, aduise him to Musicke: They knew the strength of that skill in allaying the fury of passions, in cheering vp the deiected spirits of their Master: This was done like some fond Chirurgian, that when the bone is out of ioynt, layes some soupling Pultesses to the part, for the asswaging of the ach, in the meane time not caring to remedie the luxation.

If they had said, Sir, you know this euill comes from that God whom you haue offended, there can be no helpe but in reconcilement; how easie is it for the God of Spirits to take off Satan? labour your peace with him by a serious humiliation; make meanes to *Samuel* to further the atonement; they had beene wise Counsellors, diuine Physitians; whereas now they doe but skin ouer the sore, and leaue it rankled at the bottome: The cure must euer proceed in the same steps with the disease, else in vaine shal we seem to heale; There is no safety in the redresse of euills, but to strike at the root. Yet since it is no better with *Saul* and his Courtier,, it is well it is no worse; I doe not heare either the Master, or seruants say, This is an ill spirit, send for some Magitian, that may countermand him: There are forcible Enchantments for these spirituall vexations; If *Samuel* will not, there are Witches, that may giue ease: But as one, that would rather be ill, then doe worse, he contents himselfe to doe that, which was lawfull, if vnsufficient. It is a shame to say, that hee, whom God had reiected for his sin, was yet a Saint to some that should bee Christians, who care not, how much they are beholden to the Deuill in their distresses, affecting to cast out Deuils by *Beelzebub*: In cases of losse, or sickneſse they make Hell their refuge, and seeke for patronage, but of an enemy: Here is a fearefull agreement; Satan seekes to them in his temptations, they in their consultations seeke to him, and now they haue mutually found each other, if they euer part, it is a miracle.

Dauid had liued obscurely in his fathers house, his onely care and ambition was the welfare of the flocke he tended, and now, whiles his father and his brothers neglected him

him as fit for nothing but the fied, hee is talked of at Court: Some of *Sauls* followers had beene at *Ishai's* house, and taken notice of *Danids* skill, and now that harpe, which he practised for his priuate recreation, shall make him of a Shepherd a Courtier: The Musick, that he meant onely to himselfe and his sheepe, brings him before Kings: The Visdome of God thought fit to take this occasion of acquainting *Dauid* with that Court, which he shall once gouerne. It is good, that our education should perfect our children in all those commendable qualities, whereto they are disposed: Little doe we know, what vse God meanes to make of those faculties, which we know not how to imploy. Where the Almighty purposes an aduancement, obscuritie can be no preiudice; small meanes shall set forward that, which God hath decreed.

Doubtlesse, old *Ishai* noted (not without admiration) the wonderfull accordance of Gods proceedings, that hee, which was sent for out of the field to bee anointed; should now bee sent for out of the Countrey into the Court, and now hee perceiued, God was making way for the execution of that which he purposed; hee attends the issue in silence, neither shall his hand faile to giue furtherance to the proiect of God: He therefore sends his sonne laden with a Present to *Saul*: The same God which called *Dauid* to the Court, welcomes him thither; His comelinesse, valour, and skill haue soone wonne him fauour in the eyes of *Saul*. The giuer of all graces hath so placed his fauours, that the greatest enemies of goodnesse shall see somewhat in the holiest men, which they shall affect, and for which they shall honour the persons of them, whose vertues they dislike; as contrarily the saints on earth see somwhat to loue euen in the worst creatures.

No doubt *Dauid* sung to his harpe; his harp was not more sweet then his song was holy: Those Psalmes alone had beene more powerfull to chase the euill spirit, then the Musicke was to calme passions; both together gaue ease to *Saul*; and God gaue this effect to both, because he would haue *Saul* traine vp his Successor: This sacred Musick did not more dispell Satan, then wanton Musick inuites him, and more cheers him, then vs: He playes and danceth at a filthy Song, he sings at an obscure dance: Our sinne is his best pastime, whereas Psalmes, and Hymnes, and spirituall Songs are torment vnto the Tempter, and Musick to the Angels in Heauen, whose trade is to sing *Alleluiahs* in the Chore of glory.

David *and* Goliah.

After the newes of the Philistims Army, I heare no more mention of *Sauls* frenzy: Whether the noise of Warre diuerted those thoughtfull passions; or whether God for his peoples sake tooke off that euill spirit; lest Israel might miscary vnder a franticke Gouernor. Now *Dauid* hath leisure to returne to Bethleem: The glory of the Court cannot transport him to ambitious vanity; He had rather be his Fathers Shepherd, then *Sauls* Armourbearer: All the magnificence and state, which hee saw, could not put his mouth out of the taste of a retyred simplicity; yea rather hee loues his hooke the better, since he saw the Court; and now his brethren serue *Saul* in his stead. A good heart hath learnt to frame it selfe vnto all conditions, and can change estates without change of disposition, rising and falling according to occasion: The worldly mind can rise easily, but when it is once vp, knowes not how to descend either with patience, or safety.

Forty dayes together had the Philistims and Israelites faced each other, they pitched on two hills one in the sight of other, nothing but a Valley was betwixt them: Both stand vpon defence and aduantage; If they had not meant to fight, they had neuer

neuer drawne ſo neere; and if they had beene eager of fight, a Valley could not haue parted them: Actions of hazard require deliberation; not fury but diſcretion muſt be the guide of Warre.

So had *Ioſhua* deſtroyed the Giantly Anakims out of the Land of Iſrael, that yet ſome were left in Azzah, Gath, and Aſhdod: both to ſhew Iſrael, what Aduerſaries their forefathers found in Canaan, and whom they maſtered; as alſo that God might winne glory to himſelfe by theſe ſubſequent executions: Of that race was *Goliah*, whoſe heart was as high as his head, his ſtrength was anſwerable to his ſtature, his weapons anſwerable to his ſtrength, his pride exceeded all: Becauſe he ſaw his head higher, his armes ſtronger, his ſword and ſpeare bigger, his ſhield heauier then any Iſraelite, hee defies the whole hoſt, and walking betweene the two Armies, braues all Iſrael with a challenge; (*Why are ye come out to ſet your battaile in aray? Am not I a Philiſtim? and you ſeruants to* Saul? *Chooſe you a man for you, and let him come downe to me: giue me a man that we may fight together.*) Carnall hearts are caried away with preſumption of their owne abilities, and not finding matches to themſelues in outward appearance, inſult ouer the impotencie of inferiors; and as thoſe, that can ſee no inuiſible oppoſition, promiſe themſelues certainty of ſucceſſe: Inſolence and ſelfe-confidence argues the heart to be nothing, but a lumpe of proud fleſh.

The firſt challenge of Duell, that euer we finde, came out of the mouth of an vncircumciſed Philiſtim; yet was that in open warre, and tended to the ſauing of many liues, by aduenturing one or two; and whoſoeuer imitateth, nay ſurpaſſeth him in challenge to priuate Duell, in the attempt partaketh of his vncircumciſion, though he ſhould ouercome; and of his manner of puniſhment, if in ſuch priuate combats he caſt away his life. For of all ſuch deſperate prodigals we may ſay, that their heads are cut off by their owne ſword, if not by their owne hand. Wee cannot challenge men, and not challenge God, who iuſtly challengeth to himſelfe both to take vengeance, and to giue ſucceſſe. The more *Goliah* challenges, and is vnanſwered, the more is he puft vp in the pride of his owne power: And is there none of all Iſrael, that will anſwer this champion otherwiſe then with his heeles? Where is the courage of him that was higher then all Iſrael from the ſhoulders vpward? The time was, when *Nahaſh* the Ammonite had made that tyrannous demand of the right eyes of the Gileadites, that *Saul* could aske vnasked, *What aileth the people to weepe?* and could hew his oxen in peeces to raiſe the ſpirits of Iſrael, and now he ſtands ſtill, and ſees the hoſt turne their backe, and neuer ſo much as aske, what aileth the people to flie? The time was, when *Saul* ſlew forty thouſand Philiſtims in one day, and perhaps *Goliah* was in that diſcomfiture, and now one Philiſtim is ſuffered by him to braue all Iſrael forty dayes; whence is this difference? The Spirit of God, (the ſpirit of fortitude) was now departed from him: *Saul* was not more aboue himſelfe, when God was with him, then he is below others, now that he is left of God; Valour is not meerely of nature: Nature is euer like it ſelfe; by this rule, he that is once valiant, ſhould neuer turne coward: But now wee ſee the greateſt ſpirits inconſtant, and thoſe, which haue giuen good proofes of magnanimitie, at other times, haue bewrayed white liuers vnto their owne reproch; He that is the God of hoſts, giues and takes away mens hearts at his pleaſure: Neither is it otherwiſe in our ſpirituall combats, ſometimes the fame ſoule dare challenge all the powers of darkneſſe, which otherwhiles giues ground to a temptation; We haue no ſtrength, but what is giuen vs, and if the author of all good gifts remit his hand for our humiliation, either wee fight not or are foyled.

Dauid hath now lien long enough cloſe amongſt his flocke in the fields of Bethleem, God ſees a time to ſend him to the picht field of Iſrael. Good old *Iſhai*, that was doubtleſſe ioyfull to thinke, that he had afforded three ſonnes to the warres of his King, is no leſſe carefull of their welfare and prouiſion; and who (amongſt all the reſt of his ſeuen ſonnes) ſhall be pickt out for this ſeruice, but his yongeſt ſonne *Dauid*, whoſe former and almoſt worne-out acquaintance in Court, and imployment vnder

Saul,

Saul seemed to fit him best for this errand: Earely in the morning is *Dauid* vpon his way, yet not so early, as to leaue his flocke vnpropided: If his fathers cõmand dismisse him, yet will he stay, till he haue trusted his sheepe with a carefull keeper; we cannot be faithfull shepherds, if our spirituall charge be lesse deare vnto vs, if when necessitie cals vs from our flocks, we depute not those, which are vigilant and conscionable.

Ere *Dauids* speede can bring him to the valley of Elab, both the Armies are on foot ready to ioyne: Hee takes not this excuse to stay without, as a man danted with the horror of warre, but leauing his present with his seruant, he thrusts himselfe into the thickest of the host, and salues his brethren which were now thinking of nothing but killing or dying, when the proud champion of the Philistims comes stalking forth before all the troupes, and renewes his insolent challenge against Israel: *Dauid* sees the man, and heares his defiance, and lookes about him, to see what answer would be giuen, and when he espies nothing but pale faces & backs turned, he wonders, not so much, that one man should dare all Israel, as that all Israel should run from one man: Euen when they flie from *Goliah*, they talke of the reward, that should be giuen to that encounter and victorie, which they dare not vndertake; so those which haue not grace to beleeue, yet can say, There is glory laid vp for the faithfull. Euer since his anointing, was *Dauid* possessed with Gods Spirit, and thereby filled both with courage, and wisdome: The more strange doth it seeme to him, that all Israel should be thus dastardly: Those, that are themselues eminent in any grace, cannot but wonder at the miserable defects of others, and the more shame they see in others imperfections, the more is their zeale in auoyding those errors in themselues.

Whiles base hearts are moued by example, the want of example is incouragement enough for an heroicall mind: Therefore is *Dauid* ready to vndertake the quarrell, because no man else dare doe it: His eyes sparkled with holy anger, and his heart rose vp to his mouth, when he heard this proud challenger: (*Who is this vncircumcised Philistim, that he should reuile the host of the liuing God?*) Euen so O Sauiour, when all the generations of men ran away affrighted from the powers of death and darknesse, thou alone hast vndertaken, and confounded them.

Who should offer to daunt the holy courage of *Dauid*, but his owne brethren? The enuious heart of *Eliab* construes this forwardnesse, as his owne disgrace: Shall I (thinkes hee) bee put downe by this puisne? shall my fathers yongest sonne dare to attempt that, which my stomach will not serue me to aduenture? Now therefore hee rates *Dauid* for his presumption; and in stead of answering to the recompence of the victory, (which others were ready to giue) he recompenceth the very inquirie of *Dauid* with a checke: It was for his brethrens sake, that *Dauid* came thither, and yet his very iourney is cast vpon him by them, for a reproach; *Wherefore cam'st thou downe hither?* and when their bitternesse can meete with nothing else to shame him, his sheepe are cast in his teeth: Is it for thee, an idle proud boy, to bee medling with our martiall matters? doth not yonder Champion looke, as if hee were a fit match for thee? what mak'st thou of thy selfe? or what dost thou think of vs? ywis it were fitter for thee to bee looking to thy sheepe, then looking at *Goliah*; the Wildernesse would become thee better then the field: Wherein art thou equall to any man thou seest, but in arrogancy and presumption? The pastures of Bethlem could not hold thee, but thou thoughtst it a goodly matter to see the warres: I know thee, as if I were in thy bosome; This was thy thought, There is no glory to bee got among fleeces, I will goe seeke it in armes; Now are my brethren winning honour in the troupes of Israel, whiles I am basely tending on sheepe, why should not I be as forward as the best of them? This vanitie would make thee straight of a shepherd, a souldier, and of a souldier a champion; get thee home, foolish stripling, to thy hooke, and thy harpe; let swords and speares alone to those, that know how to vse them.

It is quarrell enough amongst many to a good action, that it is not their owne; there

there is no enemy so ready, or so spightfull, as the domesticall: The hatred of brethren is so much more, as their blood is neerer: The malice of strangers is simple, but of a brother is mixt with enuie: The more vnnaturall any quality is, the more extreame it is; A cold winde from the South is intolerable: *Dauids* first victory is of himselfe, next of his brother; He ouercomes himselfe in a patient forbearance of his brother, he ouercomes the malicious rage of his brother with the mildnesse of his answer: *If Dauid* had wanted spirit, hee had not beene troubled with the insultation of a Philistim; If he had a spirit to match *Goliah*, how doth hee so calmely receiue the affront of a brother? *What haue I now done? is there not a cause?* That which would haue stirred the choler of another, allayeth his: It was a brother, that wronged him, and that his eldest; neither was it time to quarrell with a brother, whiles the Philistims swords were drawne, and *Goliah* was challenging. O that these two motiues could induce vs to peace: If we haue iniurie in our person, in our cause, it is from brethren, and the Philistims looke on? I am deceiued, if this conquest were lesse glorious, then the following: He is fit to be Gods Champion, that hath learned to be victor of himselfe.

It is not this sprinkling of cold water, that can quench the fire of *Dauids* zeale, but still his courage sends vp flames of desire, still he goes on to inquire, and to proffer: Hee, whom the regard of others enuy can dismay, shall neuer doe ought worthy of enuy: Neuer man vndertooke any exploit of worth, and receiued not some discouragement in the way: This couragious motion of *Dauid* was not more scorned by his brother, then by the other Israelites applauded: The rumour flyes to the eares of the King, that there is a yongman desirous to encounter the Gyant: *Dauid* is brought forth: *Saul*, when he heard of a Champion, that durst goe into the lists with *Goliah*; looked for one as much higher then himselfe, as hee was taller then the rest; hee expected some sterne face, and brawny arme; yong and ruddy *Dauid* is so farre below his thoughts, that hee receiues rather contempt, then thankes: His words were stout, his person was weake: *Saul* doth not more like his resolution, then distrust his abilitie: (*Thou art not able to goe against this Philistim to fight with him; for thou art a boy, and hee is a man of warre from his youth.*) Euen *Saul* seconds *Eliab* in the conceit of this disparitie, and if *Eliab* speake out of enuy, *Saul* speakes out of iudgement; both iudge (as they were iudged of) by the stature: All this cannot weaken that heart, which receiues his strength from faith: *Dauids* greatest conflict is with his friends: The ouercomming of their disswasions, that he might fight, was more worke, then to ouercome his enemy in fighting: Hee must first iustifie his strength to *Saul*, ere he may proue it vpon *Goliah*: Valour is neuer made good, but by tryall: He pleads the tryall of his puissance vpon the Beare and the Lyon, that hee may haue leaue to proue it vpon a worse beast then they; *Thy seruant slew both the Lyon and the Beare, therefore this vncircumcised Philistim shall be as one of them.* Experience of good successe is no small comfort to the heart, this giues possibilitie and hope, but no certainty: Two things there were on which *Dauid* built his confidence, on *Goliahs* sinne, and Gods deliuerance, (*Seeing he hath railed on the host of the liuing God: The Lord that deliuered me out of the pawes of the Lion and the Beare, he wil deliuer me out of the hand of this Philistim.*) Well did *Dauid* know, that if this Philistims skin had beene as hard as the brasse of his shield, his sinne would make it penetrable by euery stroke. After all brags of manhood hee is impotent, that hath prouoked God: Whiles other labour for outward fortification, happy and safe were wee, if we could labour for innocence: Hee that hath found God present in one extremitie, may trust him in the next; Euery sensible fauour of the Almightie, inuites both his gifts and our trust.

Resolution thus grounded, makes euen *Saul* himselfe confident; *Dauid* shall haue both his leaue and his blessing: If *Dauid* came to *Saul*, as a Shepheard, hee shall goe toward *Goliah*, as a Warriour: The attire of the King is not too rich for him, that shall fight for his King and Country: Little did *Saul* thinke, that his helmet was now on

that

that head, which ſhould once weare his crowne: Now that *Dauid* was arrayed in the warlike habit of a King, and girded with his ſword, hee lookt vpon himſelfe, and thought this outſide glorious; but when he offred to walke, and found that the attire was not ſo ſtrong, as vnweeldy, and that it might be more for ſhow, then vſe, hee layes downe theſe accouſtrements of honor, and as caring rather to bee an homely victor, then a glorious ſpoile, he craues pardon to goe in no clothes, but his owne; he takes his ſtaffe in ſtead of the ſpeare, his ſhepherds ſcrip in ſtead of his brigandine, and in ſtead of his ſword hee takes his ſling, and in ſtead of darts and iauelins, hee takes fiue ſmooth ſtones out of the brooke: Let *Sauls* coate bee neuer rich, and his armour neuer ſo ſtrong, what is *Dauid* the better, if they fit him not? It is not to bee enquired, how excellent any thing is, but how proper: Thoſe things which are helpes to ſome may be encombrances to others: An vnmeet good may be as inconuenient, as an accuſtomed euill: If we could wiſh another mans honor, when wee feele the weight of his cares, we ſhould be glad to be in our owne cote.

Thoſe that depend vpon the ſtrength of Faith, though they neglect not meanes, yet they are not curious in the proportion of outward meanes to the effect deſired: Where the heart is armed with an aſſured confidence, a ſling and a ſtone are weapons enow; to the vnbeleeuing no helps are ſufficient: *Goliah*, though he were preſumptuous enough, yet had one ſhield caried before him, another hee caried on his ſhoulder; neither will his ſword alone content him, but he takes his ſpeare too. *Dauids* armour is his plaine ſhepheards ruſſet, and the brooke yeelds him his artillery, and he knowes, there is more ſafety in his cloth, then in the others braſſe; and more danger in his peebles, then the others ſpeare. Faith giues both heart and armes. The inward munition is ſo much more noble, becauſe it is of proofe for both ſoule and body: If we be furniſhed with this, how boldly ſhall wee meet with the powers of darkneſſe, and goe away more then conquerors?

Neither did the quality of *Dauids* weapons bewray more confidence, then the number: If he will put his life and victory vpon the ſtones of the brooke, why doth he not fill his ſcrip full of them? why will he content himſelfe with fiue? Had he been furniſhed with ſtore, the aduantage of his nimbleneſſe might haue giuen him hope; If one faile, that yet another might ſpeed: But now this paucity puts the diſpatch to a ſudden hazard, and he hath but fiue ſtones caſt either to death or victory; ſtill the fewer helps the ſtronger faith: *Dauid* had an inſtinct from God, that he ſhould ouercome, he had not a particular direction, how he ſhould ouercome. For had he beene at firſt reſolued vpon the ſling and ſtone, he had ſaued the labor of girding his ſword: It ſeemes, whiles they were addreſſing him to the combat, he made account of hand-blowes, now he is purpoſed rather to ſend, then bring death to his aduerſarie: In either, or both, he durſt truſt God with the ſucceſſe, and before-hand (through the conflict) ſaw the victorie: It is ſufficient, that wee know the iſſue of our fight: If our weapons and wards vary according to the occaſion giuen by God, that is nothing to the euent; ſure we are, that if we reſiſt, we ſhall ouercome, and if wee ouercome wee ſhall be crowned.

When *Dauid* appeared in the liſts to ſo vnequall an aduerſarie, as many eyes were vpon him, ſo in thoſe eyes, diuers affections: The Iſraelites lookt vpon him with pitty and feare, and each man thought; Alas, why is this comely ſtripling ſuffred to caſt away himſelfe vpon ſuch a monſter? why will they let him goe vnarmed to ſuch an affray? Why will *Saul* hazard the honour of Iſrael on ſo vnlikely an head? The Philiſtims, eſpecially their great Champion, lookt vpon him with ſcorne, diſdayning ſo baſe a combitant; (*Am I a dog, that thou com'ſt to me with ſtaues?*) What could be ſaid more fitly? Hadſt thou beene any other, then a dog (O *Goliah*) thou hadſt neuer opened thy foule mouth to barke againſt the hoſt of God, and the God of hoſts: If *Dauid* had thought thee any other then a very dogge, hee had neuer come to thee with a ſtaffe and a ſtone.

The laſt words, that euer the Philiſtim ſhall ſpeak, are curſes, & brags; (*Come to me, and*

and I will giue thy flesh vnto the Fowles of the heauen, and the beasts of the field.) Seldome euer was there a good end of ostentation: Presumption is at once the presage, and cause of ruine: He is a weake aduersary, that can bee killed with words: That man which could not feare the Gyants hand, cannot feare his tongue: If words shall first encounter, the Philistim receiues the first foile, and shall first let in death into his eare, ere it enter into his forehead: (*Thou com'st to me with a sword, and a speare, and a sheild, but I come to thee in the name of the Lord of Hosts, the God of the host of Israel, whom thou hast railed vpon: This day shall the Lord close thee in my hand, and I shall smite thee, and take thine head from thee.*) Here is another stile, not of a boaster, but of a Prophet: Now shall *Goliah* know, whence to expect his bane, euen from the hands of a reuenging God, that shall smite him by *Dauid*, and now shall learne too late, what it is to meddle with an enemy, that goes vnder the inuisible protection of the Almighty. No sooner hath *Dauid* spoken, then his foot and hand second his tongue: Hee runnes to fight with the Philistim: It is a cold courage that stands onely vpon defence: As a man, that saw no cause of feare, and was full of the ambition of victory, hee flyes vpon that monster, and with a stone out of his bag smites him in the forehead: There was no part of *Goliah*, that was capable of that danger, but the face, and that piece of the face; the rest was defenced with a brazen wall, which a weake sling would haue tryed to batter in vaine: What could *Goliah* feare to see an aduersary come to him without edge or point? And behold, that one part hath God found out for the entrance of death: He that could haue caused the stone to passe through the shield and brestplate of *Goliah*, rather directs the stone to that part, whose nakednesse gaue aduantage: Where there is power or possibility of nature, God vses not to worke miracles, but chuses the way that lies most open to his purposes.

The vaste fore-head was a faire marke, but how easily might the sling haue missed it, if there had not beene another hand in this cast besides *Dauids*? Hee that guided *Dauid* into this field, and raised his courage to this combat, guides the stone to his end, and lodges it in that seat of impudence: There now lyes the great Defier of Israel, groueling and grinning in death, and is not suffered to deale one blow for his life, and bites the vnwelcome earth for indignation, that he dies by the hand of a Shepheard: Earth and Hell share him betwixt them; such is the end of insolence, and presumption. O God, what is flesh and blood to thee, which canst make a little peeble-stone stronger then a Gyant, and when thou wilt, by the weakest meanes canst strew thine enemies in the dust? Where now are the two shields of *Goliah*, that they did not beare off this stroke of death? or wherefore serues that Weauers beame, but to strike the earth in falling? or that sword, but to behead his Master? What needed *Dauid* load himselfe with an vnnecessary weapon? one sword can serue both *Goliah* and him; If *Goliah* had a man to beare his shield, *Dauid* had *Goliah* to beare his sword, wherewith that proud blasphemous head is seuered from his shoulders: Nothing more honours God, then the turning of wicked mens forces against themselues: There is none of his enemies, but caries with them their owne destruction. Thus didst thou, O Sonne of *Dauid*, foyle Satan with his owne weapon, that, whereby he meant destruction to thee and vs, vanquished him through thy mighty power, and raised thee to that glorious triumph, and super-exaltation, wherein thou art, wherein we shall bee with thee.

Ionathans *Loue, and* Sauls *Enuy.*

BEsides the discomfiture of the Philistims, *Dauids* victory had a double issue; *Ionathans* Loue, and *Sauls* Enuy, which God so mixed, that the one was a remedy of the other: A good sonne makes amends for a wayward father: How precious was that stone that killed such an enemy as *Goliah*, and purchased such a friend as *Ionathan*? All *Sauls* Courtiers lookt vpon *Dauid*, none so affected him, none did match him but *Ionathan*: That true correspondence, that was both in their faith and valour, hath knit their hearts: If *Dauid* did set vpon a Beare, a Lyon, a Gyant; *Ionathan* had set vpon a whole Host, and preuailed: The same Spirit animated both, the same Faith incited both, the same Hand prospered both: All Israel was not worth this paire of friends, so zealously confident, so happily victorious: Similitude of dispositions and estates tyes the fastest knots of affection: A wise soule hath piercing eyes, and hath quickly discerned the likenesse of it selfe in another; as we doe no sooner looke into the Glasse or Water, but face answers to face; and where it sees a perfect resemblance of it selfe, cannot choose but loue it with the same affection, that it reflects vpon it selfe.

No man saw *Dauid* that day, which had so much cause to disaffect him; none in all Israel should be a loser by *Dauids* successe, but *Ionathan*: *Saul* was sure enough setled for his time, onely his Successor should forgoe all that, which *Dauid* should gaine; so as none but *Dauid* stands in *Ionathans* light, and yet all this cannot abate one iot, or dram of his loue: Where God vniteth hearts, carnall respects are too weake to disseuer them, since that, which breakes off affection, must needs be stronger, then that which conioyneth it.

Ionathan doth not desire to smother his loue by concealment, but professes it in his cariage & actions: He puts off the Robe, that was vpon him, and all his garments euen to his Sword, and Bow, and Girdle, & giues them vnto his new friend: It was perhaps not without a mystery, that *Sauls* cloths fitted not *Dauid*, but *Ionathans* fitted him, and these he is as glad to weare, as he was to be disburthened of the other: that there might be a perfect resemblance, their bodies are suted, as well as their hearts: Now the beholders can say, there goes *Ionathans* other selfe; If there bee another body vnder those clothes, there is the same soule. Now *Dauid* hath cast off his russet coate, and his scrip, and is a Shepheard no more; he is suddenly become both a Courtier, and a Captaine, and a Companion to the Prince; yet himselfe is not changed with his habit, with his condition: yea rather (as if his wisedome had reserued it selfe for his exaltation) he so manageth a sudden Greatnesse, as that he winneth all hearts: Honour shewes the man, and if there be any blemishes of imperfection, they will bee seene in the man, that is inexpectedly lifted aboue his fellowes: He is out of the danger of folly, whom a speedy aduancement leaueth wise.

Ionathan loued *Dauid*, the Souldiers honoured him, the Court fauoured him, the people applauded him, onely *Saul* stomackt him, and therefore hated him, because he was so happy in all besides himselfe: It had beene a shame for all Israel, if they had not magnified their Champion: *Sauls* owne heart could not but tell him, that they did owe the glory of that day, and the safety of himselfe and Israel, vnto the sling of *Dauid*, who in one man slue all those thousands at a blow. It was enough for the puissant King of Israel to follow the chase, and to kill them, whom *Dauid* had put to flight; yet he, that could lend his clothes and his armour to this exploit, cannot abide to part with the honour of it to him, that hath earned it so dearly: The holy Songs of *Dauid* had

had not more quieted his ſpirits before, then now the thankfull Song of the Iſraelitiſh women vexed him: One little Dittie *(of Saul hath ſlaine his thouſand, and Dauid his ten thouſand)* ſung vnto the Timbrels of Iſrael, fetcht againe that euill ſpirit, which *Dauids* Muſicke had expelled: *Saul* needed not the torment of a worſe ſpirit, then Enuie. Oh the vnreaſonableneſſe of this wicked paſſion! The women gaue *Saul* more, and *Dauid* leſſe, then he deſerued: For *Saul* alone could not kill a thouſand, and *Dauid* in that one act of killing *Goliah*, ſlue in effect, all the Philiſtims that were ſlaine that day; and yet becauſe they giue more to *Dauid* then to himſelfe, he that ſhould haue endited, & begun that Song of thankfulneſſe, repines and growes now as mad with enuy, as he was before with griefe: Truth and Iuſtice are no protection againſt Malice; Enuie is blind to all obiects, ſaue other mens happineſſe: If the eyes of men could bee contained within their owne bounds, and not roue forth into compariſons, there could be no place for this vicious affection; but when they haue once taken this lawleſſe ſcope to themſelues, they loſe the knowledge of home, and care onely to be employed abroad in their owne torment.

Neuer was *Sauls* breſt ſo fit a lodging for the euill ſpirit, as now, that it is dreſt vp with enuy: It is as impoſſible, that Hell ſhould bee free from Deuils, as a malicious heart: Now doth the franticke King of Iſrael renew his old fits, and walkes, and talkes diſtractedly; He was mad with *Dauid*, and who but *Dauid* muſt be called to allay his madneſſe? Such as *Dauids* wiſedome was, he could not but know the termes, wherein he ſtood with *Saul*; yet in lieu of the harſh and diſcordous notes of his maſters enuy, he returnes pleaſing Muſicke vnto him: He can neuer bee good Courtier, nor good man, that hath not learned to repay, if not iniuries with thankes, yet euill with good. Whiles there was a Harpe in *Dauids* hand, there was a Speare in *Sauls*, wherewith he threatens death, as the recompence of that ſweet melodie: He ſaid *(I will ſmite Dauid through to the wall.)* It is well for the innocent, that wicked men cannot keep their owne counſell: God fetcheth their thoughts out of their mouthes, or their countenance, for a ſeaſonable preuention, which elſe might proceed to ſecret execution: It was time for *Dauid* to withdraw himſelfe, his obedience did not tye him to bee the marke of a furious maſter; hee might eaſe *Saul* with his muſicke, with his blood hee might not: Twice therefore doth he auoid the Preſence, not the Court, not the Seruice of *Saul*.

One would haue thought rather, that *Dauid* ſhould haue beene affraid of *Saul*, becauſe the Deuill was ſo ſtrong with him, then that *Saul* ſhould be affraid of *Dauid*, becauſe the Lord was with him; yet we find all the feare in *Saul* of *Dauid*, none in *Dauid* of *Saul*: Hatred and feare are ordinary companions: *Dauid* had wiſedome and faith to diſpell his feares, *Saul* had nothing but infidelity, and deiected, ſelfe-condemned, diſtempred thoughts, which muſt needs nouriſh them; yet *Saul* could not feare any hurt from *Dauid*, whom he found ſo loyall, and ſeruiceable: Hee feares onely too much good vnto *Dauid*; and the enuious feare is much more then the diſtruſtfull: now *Dauids* preſence begins to be more diſpleaſing, then his Muſicke was ſweet; Deſpight it ſelfe had rather preferre him to a remote dignity, then endure him a neerer attendant: This promotion encreaſeth *Dauids* honour and loue; and this loue and honour aggrauates *Sauls* hatred and feare.

Sauls madneſſe hath not bereaued him of his craft: For perceiuing how great *Dauid* was growne in the reputation of Iſrael, he dares not offer any perſonall, or direct violence to him, but hires him into the iawes of a ſuppoſed death, by no leſſe price, then his eldeſt Daughter, *(Behold mine eldeſt daughter Merab: her will I giue thee to wife, onely be a valiant Sonne to me, and fight the Lords Battels.)* Could euer man ſpeak more graciouſly, more holily? What could bee more graciouſly offered by a King, then his eldeſt Daughter? What care could be more holy, then of the Lords battels? yet neuer did *Saul* intend ſo much miſchiefe to *Dauid*, or ſo much vnfaithfulneſſe to God, as when he ſpake thus: There is neuer ſo much danger of the falſe-hearted, as when they make the faireſt weather: *Sauls* Speare bad *Dauid* be gone, but his plauſible

sible words inuite him to danger: This honour was due to *Dauid* before, vpon the compact of his victory: yet he, that twice inquired into the reward of that enterprize, before he vndertooke it, neuer demanded it after that atchieuement; neither had *Saul* the iustice to offer it, as a recompence of so noble an exploit, but as a snare to an enuied victory. Charitie suspects not: *Dauid* construes that, as an effect and argument of his Masters loue, which was no other but a child of Enuy, but a plot of mischiefe; and though he knew his owne desert, and the Iustice of his claime to *Merab*, yet hee in a sincere humilitie disparageth himselfe, and his Parentage with *a who am I?*

As it was not the purpose of his modestie in *Dauid* to refell, but to soften the proffered fauour of *Saul*; so was it not in the power of this bashfull humiliation to turne backe the edge of so keene an enuy: It helpes not that *Dauid* makes himselfe meane, whiles others magnifie his worth: Whatsoeuer the colour was, *Saul* meant nothing to *Dauid* but danger and death; and since all those Battels will not effect that which he desired, himselfe will not effect that which hee promised: If hee cannot kill *Dauid*, he will disgrace him; *Dauids* honour was *Sauls* disease: It was not likely therefore, that *Saul* would adde vnto that honour, whereof he was so sicke already: *Merab* is giuen vnto another; neither doe I heare *Dauid* complaine of so manifest an iniustice: He knew, that the God, whose battels he fought, had prouided a due reward of his patience: If *Merab* faile, God hath a *Michal* in store for him, she is in loue with *Dauid*; his comelinesse and valour haue so wonne her heart, that she now emulates the affection of her Brother *Ionathan*: If she be the yonger Sister, yet she is more affectionate: *Saul* is glad of the newes, his Daughter could neuer liue to doe him better seruice, then to be a new snare to his Aduersarie: Shee shall bee therefore sacrificed to his enuie, and her honest and sincere loue shall bee made a bait for her worthy and innocent Husband. *(I will giue him her, that shee may be a snare vnto him, that the hand of the Philistims may be against him:)* The purpose of any fauour is more then the value of it: Euen the greatest honours may be giuen with an intent of destruction: Many a man is raised vp for a fall. So forward is *Saul* in the match, that hee sends spokes-men to sollicit *Dauid* vnto that honour, which he hopes will proue the high-way to death: The dowry is set; An hundred fore-skins of the Philistims; not their heads, but their fore-skins, that this victory might bee more ignominious; still thinking, why may not one *Dauid* miscary, as well as an hundred Philistims? And what doth *Sauls* enuy all this while, but enhance *Dauids* zeale, and valour, and glorie? That good Captaine little imagining, that himselfe was the Philistim, whom *Saul* maligned, supererogates of his Master, and brings two hundred for one, and returnes home safe, and renowned: neither can *Saul* now fly for shame: There is no remedy but *Dauid* must be a sonne, where he was a riuall, and *Saul* must feed vpon his owne heart, since he cannot see *Dauids*: Gods blessing graces equally together with mans malice, neither can they deuise, which way to make vs more happy, then by wishing vs euill.

Michals wyle.

THis aduantage can *Saul* yet make of *Dauids* promotion, that as his Aduersarie is raised higher, so hee is drawne nearer to the opportunity of death: Now hath his enuy cast off all shame, and since those craftie plots succeed not, hee directly subornes Murtherers of his riuall: There is none in all the Court that is not set on to bee an Executioner: *Ionathan* himselfe is sollicited to imbrue his hand in the blood of his friend, of his Brother. *Saul* could not but see *Ionathans* cloathes on *Dauids* backe; he could not

not but know the league of their loue, yet becauſe he knew withall, how much the proſperitie of *Dauid* would preiudice *Ionathan*, he hoped to haue found him his ſonne in malice: Thoſe that haue the laundis ſee all things yellow; thoſe which are ouergrowne with malicious paſſions, thinke all men like themſelues.

I doe not heare of any reply that *Ionathan* made to his father when he gaue him that bloody charge; but he waits for a fit time to diſſwade him from ſo cruell an iniuſtice: Wiſdome had taught him to giue way to rage, and in ſo hard an aduenture to craue aide of opportunitie: If we be not carefull to obſerue good moodes when wee deale with the paſſionate, we may exaſperate in ſtead of reforming: Thus did *Ionathan*, who knowing how much better it is to be a good friend, then an ill ſonne, had not onely diſcloſed that ill counſell, but when he found his father in the fields, in a calmer temper, laboured to diuert it: And ſo farre doth the ſeaſonable and pithy Oratory of *Ionathan* preuaile, that *Saul* is conuinced of his wrong, and ſweares, As God liues, *Dauid* ſhall not die; Indeed, how could it be otherwiſe, vpon the plea of *Dauids* innocence, and well-deſeruings? How could *Saul* ſay he ſhould dye, whom hee could accuſe of nothing but faithfulneſſe? Why ſhould he deſigne him to death, which had giuen life to all Iſrael? Oft-times wicked mens iudgements are forced to yeeld vnto that truth, againſt which their affections maintaine a rebellion: Euen the fouleſt hearts doe ſometimes entertaine good motions; like as on the contrary, the holieſt ſoules giue way ſometimes to the ſuggeſtions of euill: The flaſhes of lightning may be diſcerned in the darkeſt Priſons. But if good thoughts looke into a wicked heart, they ſtay not there; as thoſe that like not their lodging, they are ſoone gone; Hardly any thing diſtinguiſhes betwixt good and euill, but continuance: The light that ſhines into an holy heart is conſtant, like that of the Sunne, which keepes due times, and varies not his courſe for any of theſe ſublunary occaſions.

The Philiſtim Warres renue *Dauids* victories, and *Dauids* victory renues *Sauls* enuy, and *Sauls* enuy renues the plots of *Dauids* death: Vowes and Oaths are forgotten: That euill ſpirit which vexes *Saul* hath found ſo much fauour with him, as to winne him to theſe bloody machinations againſt an innocent; His owne hands ſhall firſt bee imployed in this execution; The ſpeare, which hath twice before threatned death to *Dauid*, ſhall now once againe goe vpon that meſſage: Wiſe *Dauid* that knew the danger of an hollow friend, and reconciled enemy, and that found more cauſe to mind *Sauls* earneſt, then his owne play, giues way by his nimbleneſſe, to that deadly weapon, and reſigning that ſtroke vnto the wall, flies for his life. No man knowes how to be ſure of an vnconſcionable man; If either goodneſſe, or merit, or affinitie, or reaſons, or oaths could ſecure a man, *Dauid* had been ſafe; now if his heeles doe not more befriend him then all theſe, hee is a dead man. No ſooner is hee gone then meſſengers are ſped after him: It hath been ſeldome ſeene that wickedneſſe wanted Executioners; *Dauids* houſe is beſet with Murderers, which watch at all his doores, for the opportunitie of blood: Who can but wonder to ſee how God hath fetch from the loines of *Saul* a remedy for the malice of *Sauls* heart? His owne children are the onely meanes to croſſe him in the ſinne, and to preſerue his guiltleſſe Aduerſarie; *Michal* hath more then notice of the plot, and with her ſubtill wit countermines her father, for the reſcue of an Husband: Shee taking the benefit of the night lets *Dauid* downe through a window; Hee is gone, and diſappoints the ambuſhes of *Saul*. The meſſengers begin to be impatient of this delay, and now thinke it time to inquire after their Priſoner; She whiles them off, with the excuſe of *Dauids* ſicknes, (ſo as now her Husband had good leiſure for his eſcape) and layes a Statue in his bed; *Saul* likes the newes of any euill befalne to *Dauid*, but fearing he is not ſicke enough, ſends to aide his diſeaſe: The meſſengers returne, and ruſhing into the houſe with their Swords drawne, after ſome harſh words to their imagined charge, ſurprize a ſicke Statue lying with a Pillow vnder his head; and now bluſh to ſee they haue ſpent all their threats vpon a ſenſeleſſe ſtocke; and made themſelues ridiculous, whiles they would be ſeruiceable.

But how shall *Michal* answer this mockage vnto her furious father? Hitherto shee hath done like *Dauids* wife; now she begins to be *Sauls* Daughter; (*He said to me, Let me goe, or else I will kill thee.*) Shee whose wit had deliuered her Husband from the Sword of her Father, now turnes the edge of her Fathers wrath from her selfe to her Husband. His absence made her presume of his safety: If *Michal* had not bin of *Sauls* plot, he had neuer expostulated with her in those termes, *Why hast thou let mine enemy escape?* neither had she framed that answer, *He said, Let me goe*; I doe not find any great store of religion in *Michal*, for both she had an Image in the house, & afterward mocked *Dauid* for his deuotion: yet Nature hath taught her to prefer an Husband to a Father; to elude a Father from whom she could not fly, to saue an Husband, which durst not but fly from her: The bonds of matrimoniall loue are, and should bee stronger then those of nature; Those respects are mutuall which God appointed in the first institution of Wedlocke; That Husband and Wife should leaue Father and Mother for each others sake. Treason is euer odious, but so much more in the Mariage-bed by how much the obligations are deeper.

As she loued her husband better then her Father, so shee loued her selfe better then her husband; she saued her husband by a wyle, and now shee saues her selfe by a lye; and loses halfe the thanke of her deliuerance; by an officious slander: Her act was good, but she wants courage to maintaine it; and therefore seekes to the weake shelter of vntruth: Those that doe good offices, not out of conscience, but good nature or ciuility; if they meet an affront of danger, seldome come off cleanly, but are ready to catch at all excuses, though base, though iniurious; because their grounds are not strong enough to beare them out in suffering for that, which they haue well done.

Whither doth *Dauid* fly but to the Sanctuary of *Samuel*? He doth not (though he knew himselfe gracious with the Souldiers) raise forces, or take some strong Fort, and there stand vpon his owne defence, and at defiance with his King: but he gets him to the Colledge of the Prophets; as a man that would seeke the peaceable protection of the King of Heauen against the vniust fury of a King on earth: Onely the wing of God shall hide him from that violence.

God intended to make *Dauid* not a Warriour, and a King onely, but a Prophet too; As the field fitted him for the first, and the Court for the second, so *Naioth* shall fit him for the third. Doubtlesse (such was *Dauids* delight in holy meditations) he neuer spent his time so contentedly, as when he was retired to that diuine Academie; and so full freedome to enioy God, and to satiate himselfe with heauenly exercises: The only doubt is how *Samuel* can giue harbour to a man fled from the anger of his Prince; wherein, the very persons of both giue abundant satisfaction: for both *Samuel* knew the councell of God, and durst doe nothing without it; and *Dauid* was by *Samuel* anointed from God: This Vnction was a mutuall Bond: Good reason had *Dauid* to sue to him, which had powred the Oile on his head, for the hiding of that head which he had anointed; and good reason had *Samuel* to hide him, whom God by his meanes had chosen; from him whom God had by his sentence reiected: besides, that the cause deserued commiseration: Here was not a Malefactor running away from Iustice, but an innocent auoiding Murder: not a Traitor countenanced against his Soueraigne, but the Deliuerer of Israel harboured in a Sanctuary of Prophets till his peace might bee made.

Euen thither doth *Saul* send to apprehend *Dauid*: All his rage did not incense him against *Samuel* as the Abettor of his Aduersarie; Such an impression of reuerence had the person, and calling of the Prophet left in the minde of *Saul*, that hee cannot thinke of lifting vp his hand against him: The same God which did at the first put an awe of man in the fiercest creatures, hath stamped in the cruellest hearts a reuerent respect to his owne image in his Ministers; so as euen they that hate them, doe yet honour them.

Sauls messengers came to lay hold on *Dauid*, God layes hold on them: No sooner doe they see a company of Prophets busie in these diuine Exercises, vnder the mode-

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ration of *Samuel*, then they are turned from Executioners to Prophets. It is good going vp to Naioth, into the holy Assemblies; who knows how we may be changed beside our intention? Many a one hath come into Gods House to carpe, or scoffe, or sleepe, or gaze, that hath returned a Conuert.

The same heart that was thus disquieted with *Dauids* happy successe, is now vexed with the holinesse of his other Seruants. It angers him that Gods Spirit could finde no other time to seize vpon his Agents, then when he had sent them to kill: And now out of an indignation at this disappointment, himselfe will goe and be his owne Seruant; His guilty soule finds it selfe out of the danger of being thus surprised; And behold *Saul* is no sooner come within the smell of the smoke of Naioth, then hee also prophesies; The same Spirit that, when hee went first from *Samuel*, inabled him to prophesie, returnes in the same effect now that he was going (his last) vnto *Samuel*: This was such a grace as might well stand with reiection; an extraordinarie gift of the spirit, but not sanctifying: Many men haue had their mouthes opened to prophesie vnto others, whose hearts haue beene deafe to God; But this (such as it was) was farre from *Sauls* purpose, who in stead of expostulating with *Samuel*, fals downe before him; and laying aside his weapons, and his Robes, of a Tyrant proues (for the time) a Disciple: All hearts are in the hand of their maker; how easie is it for him that gaue them their being, to frame them to his owne bent? Who can be afraid of malice, that knowes what hookes God hath in the nosthrils of men and Deuils? What charmes he hath for the most Serpentine hearts?

David and Ahimelech.

WHO can euer iudge of the Children by the Parents, that knowes *Ionathan* was the son of *Saul*? There was neuer a falser heart then *Sauls*; there was neuer a truer friend then *Ionathan*; Neither the hope of a Kingdome, nor the frownes of a Father, nor the feare of death can remoue him from his vowed amity: No Sonne could be more officious, and dutifull to a good father; yet he layes down nature at the foot of grace; and for the preseruation of his innocent Riuall for the Kingdome, crosses the bloody designes of his owne Parent: *Dauid* needs no other Counsellor, no other Aduocate, no other Intelligencer then hee: It is not in the power of *Sauls* vnnaturall reproches, or of his Speare, to make *Ionathan* any other then a friend, and patron of innocence: Euen after all these difficulties, doth *Ionathan* shoot beyond *Dauid*, that *Saul* may shoot short of him: In vaine are those professions of loue, which are not answered with action; He is no true friend that (besides talke) is not ready both to doe and suffer.

Saul is no whit the better for his propecying; he no sooner rises vp from before *Samuel*, then he pursues *Dauid*. Wicked men are rather the worse for those transitorie good motions they haue receiued. If the Swine be neuer so cleane washed, shee will wallow againe: That we haue good thoughts, it is no thanke to vs; that wee answer them not, it is both our sinne and iudgement.

Dauid hath learned not to trust these fits of deuotion, but flyes from *Samuel* to *Ionathan*, from *Ionathan* to *Ahimelech*; when he was hunted from the Prophet, he flyes to the Priest, as one that knew iustice and compassion should dwell in those breasts which are consecrated vnto God.

The Arke and the Tabernacle were then separated; The Arke was at Kiriathiearim, the Tabernacle at Nob; God was present with both: Whither should *Dauid* flye for succour but to the House of that God, which had anointed him?

Ahimelech

Ahimelech was wont to see *Dauid* attended with the troupes of Israel, or with the Gallants of the Court; it seemes strange therefore to him, to see so great a Peere and Champion of Israel come alone; These are the alterations to which earthly Greatnesse is subiect; Not many dayes are past, since no man was honoured at Court but *Ionathan* and *Dauid*; now they are both for the time in disgrace; Now dare not the Kings Sonne in law, Brother to the Prince both in Loue and Mariage, shew his head at the Court; nor any of those that bowed to him, dare stirre a foot with him; Princes are as the Sunne, and great Subiects are like to Dials, if the Sun shine not on the Diall, no man will looke at it.

Euen hee that ouercame the Beare, the Lyon, the Gyant, is ouercome with feare: He that had cut off two hundred fore-skins of the Philistims, had not circumcised his owne heart of the weake passions that follow Distrust; Now that hee is hard driuen, he practises to helpe himselfe with an vnwarrantable shift: Who can looke to passe this Pilgrimage without infirmities, when *Dauid* dissembleth to *Ahimelech*? A weake mans rules may be better then the best mans actions; God lets vs see some blemishes in his holiest Seruants, that wee may neither bee too highly conceited of flesh and blood, nor too much dejected when wee haue beene miscaried into sinne. Hitherto hath *Dauid* gone vpright, now hee begins to halt with the Priest of God; and vnder pretence of *Sauls* imployment, drawes that fauour from *Ahimelech*, which shall afterwards cost him his head.

What could *Ahimelech* haue thought too deare for Gods Anointed, for Gods Champion? It is not like but that if *Dauid* had sincerely opened himselfe to the Priest as hee hath done to the Prophet, *Ahimelech* would haue seconded *Samuel* in some secret and safe succour of so vniust a distresse, whereas he is now by a false color led to that kindnesse which shall be preiudiciall to his life: Extremities of euill are commonly inconsiderate; either for that wee haue not leisure to our thoughts, or perhaps (so as we may be perplexed) not thoughts to our leisure: What would *Dauid* haue giuen afterwards to haue redeemed this ouer-sight?

Vnder this pretence he craues a double fauour of *Ahimelech*; The one of bread for his sustenance, the other of a Sword for his defence: There was no bread vnder the hands of the Priest but that which was consecrated to God; and whereof none might taste, but the deuoted Seruants of the Altar; Euen that which was with solemne dedication set vpon the holy Table before the face of God; a Sacramentall Bread presented to God with Incense, figuring that true Bread that came downe from Heauen; Yet euen this Bread might in case of necessitie become common, and be giuen by *Ahimelech*, and receiued by *Dauid* and his followers: Our Sauiour himselfe iustifies the act of both; Ceremonies must giue place to substance; God will haue Mercy and not Sacrifice; Charitie is the summe and the end of the Law; That must be aymed at in all our actions; wherein it may fall out, that the way to keepe the Law may bee to breake it; the intention may be kept, and the Letter violated; and it may bee a dangerous transgression of the Law to obserue the words, and neglect the scope of God; That which would haue dispensed with *Dauid* for the substance of the act, would haue much more dispensed with him for the circumstance; The touch of their lawfull Wiues had contracted a legall impurity, not a morall; That could haue beene no sufficient reason why in an vrgent necessitie they might not haue partaked of the holy Bread: *Ahimelech* was no perfect Casuist; these men might not famish, if they were ceremonially impure. But this question bewrayed the care of *Ahimelech* in distributing the holy Bread; There might be in these men a double incapacity, the one, as they were Seculars, the other, as vncleane; he saw the one must be, he feared lest the other should be; as one that wished as little indisposition (as possibly might bee) in those which should be fed from Gods Table.

It is strange that *Dauid* should come to the Priest of God for a Sword; Who in all Israel was so vnlikely to furnish him with weapons, as a man of Peace, whose armour was onely spirituall? Doubtlesse *Dauid* knew well where *Goliahs* Sword lay;

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as the noble relique of Gods victorious deliuerance, dedicated to the ſame God, which won it; at this did that ſuit ayme? None could be ſo fit for *Dauid*, none could be ſo fit for it as *Dauid*: Who could haue ſo much right to that Sword as he againſt whom it was drawne, and by whom it was taken? There was more in that Sword, then Mettall, and forme; *Dauid* could neuer caſt his eye vpon it, but hee ſaw an vndoubted monument of the mercifull protection of the Almighty; there was therefore more ſtrength in that Sword, then ſharpeneſſe; neither was *Dauids* arme ſo much ſtrengthened by it as his faith; nothing can ouercome him, whiles he caries with him that aſſured ſigne of victorie: It is good to take all occaſions of renuing the remembrance of Gods mercies to vs, and our obligations to him.

Doeg the Maſter of *Sauls* Herdmen (for he that went to ſeeke his Fathers Aſſes before he was King, hath herdes and droues now that he is a King) was now in the Court of the Tabernacle, vpon ſome occaſion of deuotion; Though an Iſraelite in profeſſion, he was an Edomite no leſſe in heart then in blood; yet hee hath ſome vow vpon him, and not onely comes vp to Gods Houſe, but abides before the Lord: Hypocrites haue equall acceſſe to the publike places, and meanes of Gods Seruice: Euen hee that knowes the heart, yet ſhuts his doores vpon none, how much leſſe ſhould wee dare to exclude any, which can onely iudge of the heart by the face?

Doeg may ſet his foot as far within the Tabernacle, as *Dauid*; hee ſees the paſſages betwixt him, and *Ahimelech*, and layes them vp for an aduantage; Whiles he ſhould haue edified himſelfe by thoſe holy ſeruices, he carpes at the Prieſt of God, and (after a lewd miſ-interpretation of his actions) of an attendant, proues an accuſer; To incurre fauour with an vniuſt Maſter, he informes againſt innocent *Ahimelech*; and makes that his act, which was drawne from him by a cunning circumuention: When we ſee our Auditors before vs, little doe we know with what hearts they are there; nor, what vſe they will make of their pretended deuotion: If many come in ſimplicity of heart to ſerue their God, ſome others may perhaps come to obſerue their Teachers, and to picke quarrels where none are; Onely God and the iſſue can diſtinguiſh betwixt a *Dauid*, and a *Doeg*, when they are both in the Tabernacle. Honeſt *Ahimelech* could little ſuſpect that he now offered a Sacrifice for his Executioner; yea, for the Murtherer of all his Family: Oh the wiſe and deepe iudgements of the Almighty! God owed a reuenge to the Houſe of *Eli*, and now by the delation of *Doeg*, he takes occaſion to pay it; It was iuſt in God, which in *Doeg* was moſt vniuſt; *Sauls* cruelty, and the trecherie of *Doeg* doe not loſe one dram of their guilt by the Counſell of God; neither doth the holy Counſell of God gather any blemiſh by their wickedneſſe; If it had pleaſed God to inflict death vpon them ſooner without any pretence of occaſion, his Iuſtice had beene cleere from all imputations; now, if *Saul* and *Doeg* be inſtead of a peſtilence or feuer, who can cauill? The iudgements of God are not open, but are alwaies iuſt; He knowes how by one mans ſinne, to puniſh the ſinne of another, and by both their ſinnes and puniſhments to glorifie himſelfe. If his word ſleepe, it ſhall not dye; but after long intermiſſions breakes forth in thoſe effects which wee had forgotten to looke for, and ceaſed to feare. O Lord, thou art ſure when thou threatneſt, and iuſt when thou iudgeſt; Keepe thou vs from the ſentence of death, elſe in vaine ſhall we labour to keepe our ſelues from the execution.

Con-

Contemplations.

THE FOVRTEENTH BOOKE.

Containing:

- SAVL *in* DAVIDS *Caue.*
- NABAL *and* ABIGAIL.
- DAVID *and* ACHISH.
- SAVL *and the Witch of* Endor.
- ZIKLAG *spoyled and reuenged.*
- *The death of* SAVL.
- ABNER *and* IOAB.

By IOS. HALL, D. of Diuinitie, and Deane *of* WORCESTER.

Contemplations.

THE FOVRTEENTH BOOKE

Containing SAVL and the Witch of Endor.
NABAL and ABIGAIL.
DAVID and ACHISH.
ZIKLAG Spoyled and remayned.
The death of SAVL.
ABNER and IOAB.

By Ios. Hall, D. of Diuinitie, and Deane of WORCESTER.

TO THE RIGHT HONOVRABLE AND MY SINGVLAR GOOD LORD,

PHILIP

EARLE OF MONGOMERY, ONE OF THE GENTLEMEN OF HIS MAIESTIES Bed-chamber, and Knight of the most *Honourable Order of the* GARTER.

RIGHT HONOVRABLE,

After some vnpleasing intermissions, I returne to that taske of Contemplation, wherin onely my soule findeth rest. If in other imployments I haue indeuoured to serue God and his Church, yet in none (I must confesse) with equall contentment. Me thinkes Controuersie *is not right in my way to Heauen; how euer the importunitie of an Aduersary may force me to fetch it in: If Truth oppressed by an erroneous Teacher cry (like a rauisht Virgin) for my aid, I betray it, if I releeue it not; when I haue done, I returne gladly to these paths of Peace. The fauour which my late Polemicall labour hath*

found (beyond merit) from the Learned, cannot diuert my loue to those wrangling Studies. How earnestly doth my heart rather wish an vniuersall cessation of these Armes; that all the Professors of the deare Name of Christ might bee taken vp with nothing but holy and peaceable thoughts of Deuotion; the sweetnesse whereof hath so farre affected mee, that (if I might doe it without danger of mis-construction) I could beg euen of an Enemie this leaue to bee happy. I haue already giuen account to the World, of some expences of my houres this way, and heere I bring more; which if some Reader may censure as poore, none can censure as vnprofitable. I am bold to write them vnder your Honorable Name, whereto I am deeply obliged; that I may leaue behinde me this meane, but faithfull Testimony, of mine humble thankfulnesse to your Lordship, and your most honoured and vertuous Ladie. The noble respects I haue had from you both, deserue my Prayers, and best seruices, which shall neuer be wanting to you and yours,

From your Honours sincerely

deuoted in all true duty,

Jos. Hall.

Contemplations.

SAVL IN DAVIDS CAVE.

IT was the ſtrange lot of *Dauid*, that thoſe whom he purſued, preſerued him from thoſe whom he had preſerued; The Philiſtims, whom *Dauid* had newly ſmitten in Keilah, call off *Saul* from ſmiting *Dauid* in the wilderneſſe, when there was but an hillocke betwixt him and death: Wicked purpoſes are eaſily checked, not eaſily broken off. *Sauls* Sword is ſcarce dry from the bloud of the Philiſtims, when it thirſts anew for the bloud of *Dauid*; and now in a renewed chaſe, hunts him dry-foot thorow euery wilderneſſe: The very Deſart is too faire a refuge for innocence; The hils and rockes are ſearched in an angry iealouſie; the very wilde Goats of the mountaines were not allowed to be companions for him, which had no fault but his vertue. Oh the ſeemingly-vnequall diſtribution of theſe earthly things! Cruelty and oppreſſion reignes in a Palace, whiles goodneſſe lurkes among the Rockes and Caues, and thinkes it happineſſe enough to ſteale a life.

Like a dead man, *Dauid* is faine to be hid vnder the earth; and ſeekes the comfort of protection in darkneſſe: and now the wiſe prouidence of God leades *Saul* to his enemy without bloud; He, which before brought them within an hils diſtance without interuiew, brings them now both within one roofe; ſo as that whiles *Saul* ſeekes *Dauid* and finds him not, he is found of *Dauid* vnſought. If *Saul* had known his own opportunities, how *Dauid* and his men had interred themſelues, he had ſaued a treble labour, of chaſe, of execution, and buriall; for had he but ſtopt the mouth of that Caue, his enemies had laid themſelues downe in their owne Graues. The Wiſdome of God thinkes fit to hide from euill men, and ſpirits, thoſe meanes and ſeaſons, which might be (if they had beene taken) moſt preiudiciall to his owne: we had beene oft foiled, if Satan could but haue knowne our hearts: ſometimes we lie open to euils, and happy it is for vs that he only knowes it, which pitties in ſtead of tempting vs.

It is not long ſince *Saul* ſaid of *Dauid* (lodged then in Keilah) God hath deliuered him into mine hands, for he is ſhut in, ſeeing he is come into a city that hath gates and bars; but now contrarily God deliuers *Saul* (ere he was aware) into the hands of *Dauid*, and without the helpe of gates and barres, hath incloſed him within the Valley of death: How iuſt is it with God, that thoſe who ſeeke miſchiefe to others, finde it to themſelues; and euen whiles they are ſpreading nets are inſnared; Their deliberate plotting of euill, is ſurprized with a ſudden iudgement.

How amazedly must *Dauid* needs looke, when hee saw *Saul* enter into the Caue, where himselfe was? what is this (thinkes he) which God hath done? Is this presence purposed, or casuall; is *Saul* here to pursue, or to tempt me? Where suddenly the action bewrayes the intent, and tels *Dauid* that *Saul* sought secrecy and not him. The superfluity of his maliciousnesse brought him into the Wildernesse, the necessity of nature led him into the Caue: Euen those actions wherein wee place shame, are not exempted from a prouidence. The fingers of *Dauids* followers itched to sease on their Masters enemy; and that they might not seeme led so much by faction, as by faith, they vrge *Dauid* with a promise from God; The day is come whereof the Lord said vnto thee, Behold, I will deliuer thine enemy into thine hand, and thou shalt do to him, as it shall seeme good to thee. This argument seemed to carry such command with it, as that *Dauid* not onely may, but must embrew his hands in bloud; vnlesse hee will bee found wanting to God and himselfe; Those temptations are most powerfull, which fetch their force from the pretence of a religious obedience: Whereas those which are raised from arbitrary and priuate respects, admit of an easie dispensation.

If there were such a prediction, one clause of it was ambiguous; and they take it at the worst: Thou shalt doe to him as shall seeme good to thee: that might not seeme good to him, which seemed euill vnto God. There is nothing more dangerous than to make construction of Gods purposes out of euentuall appearances. If carnall probabilities might be the rule of our iudgement, what could God seeme to intend other than *Sauls* death in offering him naked into the hands of those whom he vniustly persecuted? how could *Dauids* souldiers thinke that God had sent *Saul* thither on any other errand, than to fetch his bane? and if *Saul* could haue seene his owne danger, he had giuen himselfe for dead; for his heart guilty to his owne bloudy desires, could not but haue expected the same measure which it meant: But wise and holy *Dauid* not transported either with mis-conceit of the euent, or fury of passion, or sollicitation of his followers, dares make no other vse of this accident than the triall of his loyalty, and the inducement of his peace; It had beene as easie for him to cut the throat of *Saul* as his garment; but now his coat onely shall be the worse, not his person; neither doth he in the maiming of a cloake seeke his owne reuenge, but a monument of his innocence. Before *Saul* rent *Samuels* garment, now *Dauid* cutteth *Sauls*: both were significant; The rending of the one, signified the Kingdome torne out of those vnworthy hands; the cutting of the other, that the life of *Saul* might haue beene as easily cut off.

Saul needes no other Monitor of his owne danger, than what he weares. The vpper garment of *Saul* was laid aside, whiles he went to couer his feet; so as the cut of the garment, did not threaten any touch of the body; yet euen the violence offered to a remote garment strikes the heart of *Dauid*, which findes a present remorse for harmefully touching, that which did once touch the person of his Master: Tender consciences are moued to regret at those actions, which strong hearts passe ouer with a careles ease. It troubled not *Saul* to seeke after the bloud of a righteous seruant; there is no lesse difference of consciences than stomacks; some stomachs will digest the hardest meates, and turne ouer substances, not in their nature edible, whiles others surfet of the lightest food, and complaine euen of dainties: Euery gracious heart is in some measure scrupulous, and findes more safety in feare, than in presumption: And if it be so strait as to curbe it selfe in from the liberty which it might take in things which are not vnlawfull, how much lesse will it dare to take scope vnto euill? By how much that state is better, where nothing is allowed, than where all things, by so much is the strict and timorous conscience better than the lawlesse. There is good likelihood of that man which is any way scrupulous of his wayes; but he which makes no bones of his actions, is apparently hopelesse.

Since *Dauids* followers pleaded Gods testimony to him as a motiue to bloud, *Dauid* appeales the same God for his preseruation from bloud: The Lord keepe me from doing that thing to my Master the Lords Annointed; and now the good man hath

hath worke enough to defend both himselfe and his persecuter; himselfe, from the importunate necessitie of doing violence, and his Master from suffering it. It was not more easie to rule his owne hands, than difficult to rule a multitude; *Dauids* troupe consisted of Male-contents, all that were in distresse, in debt, in bitternesse of soule, were gathered to him: Many if neuer so well ordered are hard to command; a few if disorderly, more hard; many and disorderly, must needs bee so much the hardest of all, that *Dauid* neuer atchieued any victory like vnto this, wherein hee first ouercame himselfe, then his Souldiers.

And what was the charme, wherewith *Dauid* allayed those raging spirits of his followers? No other but this; Hee is the Annointed of the Lord. That holy Oyle was the Antidote for his bloud; *Saul* did not lend *Dauid* so impearceable an Armour, when hee should encounter *Goliah*, as *Dauid* now lent him in this plea of his vnction. Which of all the discontented Out-lawes that lurked in that Caue, durst put forth his hand against *Saul*, when they once heard, Hee is the Lords Annointed, Such an impression of awe hath the diuine Prouidence caused his Image to make in the hearts of men, as that it makes Traytors cowards; So as in steede of striking they tremble; How much more lawlesse than the Out-lawes of Israel, are those professed Ring-leaders of Christianitie; which teach and practise, and incourage, and reward, and canonize the violation of Maiestie? It is not enough for those who are commanders of others to refraine their owne hands from doing euil, but they must carefully preuent the iniquitie of their heeles, else they shall bee iustly reputed to doe that by others, which in their owne persons they auoyded; the Lawes both of God and man, presuppose vs in some sort answerable for our charge; as taking it for granted, that wee should not vndertake those raynes, which wee cannot mannage.

There was no reason *Dauid* should lose the thankes of so noble a demonstration of his loyalty; Whereto hee trusts so much, that hee dares call backe the man by whom hee was pursued; and make him iudge, whether that fact had not deserued a life. As his act, so his word and gesture implored nothing but humble obedience, neither was there more meeknesse than force in that seasonable perswasion; Wherein hee lets *Saul* see the error of his credulity, the vniust slanders of maliciousnesse, the oportunity of his reuenge, the proofe of his forbearance, the vndeniable euidence of his innocence; and after a lowly disparagement of himselfe, appeales to God for iudgement, for protection.

So liuely and feeling Oratory did *Saul* find in the lap of his garment, and the lips of *Dauid*, that it is not in the power of his enuie, or ill nature to hold out any longer: Is this thy voice my sonne *Dauid*, and *Saul* lift vp his voice and wept, and said: Thou art more righteous than I. Hee, whose harpe had wont to quiet the frenzy of *Saul*, hath now by his words calmed his fury; so that now he sheds teares in steed of bloud: and confesses his owne wrong, and *Dauids* integrity; And (as if hee were new againe entred into the bounds of Naioth in Ramath) hee prayes, and prophesies good to him, whom hee maliced for good; The Lord render thee good for that thou hast done to mee this day; for now behold, I know that thou shalt bee King.

There is no heart made of flesh, that sometime or other relents not, euen flint and marble, will in some weather stand on droppes. I cannot thinke these teares and protestations fained. Doubtlesse *Saul* meant as hee said, and passed through sensible fittes of good and euill: Let no man thinke himselfe the better for good motions; the praise, and benefite of those Guests is not in the receit, but the retention.

Who, that had seene this meeting, could but haue thought all had beene sure on *Dauids* side? What can secure vs if not Teares, and Praiers and Oathes? Doublesse *Dauids* men which knew themselues obnoxious to Lawes and Creditors, beganne to thinke of some new refuge, as making account this new pee-

ced league would bee euerlasting; they looked when *Saul* would take *Dauid* home to the Court, and dissolue his Armie, and recompence that vniust persecution with iust honour; when behold in the loose, *Saul* goes home, but *Dauid* and his men goe vp vnto the hold. Wise *Dauid* knowes *Saul* not to be more kinde, than vntrusty; and therefore had rather seeke safety in his hold, than in the hold of an hollow and vnsteedie friendship. Heere are good words, but no securitie, which therefore an experienced man giues the hearing, but stands the while vpon his owne gard. No Charitie bindes vs to a trust of those, whom wee haue found faithlesse; Crudelitie vpon weake grounds after palpable disappointments, is the Daughter of Folly: A man that is Weather-wise, though hee finde an abatement of the storme, yet will not stirre from vnder his shelter whiles hee sees it thicke in the winde. Distrust is the iust gaine of vnfaithfulnesse.

Nabal *and* Abigail.

IF innocencie could haue secured from *Sauls* malice, *Dauid* had not bin persecuted; and yet vnder that wicked King, aged *Samuel* dyes in his bed. That there might be no place for Enuie, the good Prophet had retyred himselfe to the Schooles. Yet he that hated *Dauid*, for what hee should be, did no lesse hate *Samuel* for what hee had bin. Euen in the midst of *Sauls* malignitie, there remained in his heart impressions of awfulnesse vnto *Samuel*: he feared, where he loued not. The restraint of God curbeth the rage of his most violent enemies, so as they cannot doe them worst. As good Husbands, doe not put all their Corne to the Ouen, but saue some for seede, so doth God euer in the worst of persecutions.

Samuel is dead, *Dauid* banished, *Saul* tyrannizeth, Israel hath good cause to mourne; it is no maruell if this lamentation be vniuersall. There is no Israelite that feeleth not the losse of a *Samuel*. A good Prophet is the common Treasure, wherein euery gracious soule hath a share. That man hath a dry heart, which can part with Gods Prophet without teares.

Nabal was according to his name foolish; yet rich and mighty. Earthly possessions are not alwayes accompanied with wit and grace. Euen the Line of faithfull *Caleb* will afford an ill-conditioned *Nabal*. Vertue is not like vnto Lands inheritable. All that is traduced with the seede, is either euill, or not good. Let no man bragge with the Iewes, that he hath *Abram* to his father; God hath raised vp of this stone a sonne to *Caleb*.

Abigail (which signifieth her fathers ioy) had sorrow enough to be matched with so vnworthy an Husband; If her father had meant, shee should haue had ioy in herselfe, or in her life, he had not disposed her to an Husband (though rich) yet fond and wicked; It is like he married her to the wealth, not to the man. Many a childe is cast away vpon riches. Wealth in our matches, should be as some graines or scruples in ballance, superadded to the gold of vertuous qualities, to weigh downe the scales; when it is made the substance of the weight, and good qualities the appendance, there is but one earth poysed with another; which, whersoeuer it is done, it is a wonder, if either the children proue not the Parents sorrow, or the Parents, theirs.

Nabals Sheep-shearing was famous; three thousand fleeces must needes require many hands; neither is any thing more plentifull commonly than a Churles Feast: What a world was this, that the noble Champion and Rescuer of Israel, Gods Annointed, is driuen to send to a base Carle for victuals? It is no measuring of

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men by the depth of the purſe, by outward proſperitie. Seruants are oft-times ſet on horſe backe, whiles Princes goe on foot. Our eſtimation muſt be led by their inward worth, which is not alterable by time, nor diminiſhable with externall conditions.

One rag of a *Dauid* is more worth, than the Ward-robes of a thouſand *Nabals*. Euen the beſt deſeruings may want. No man may bee contemned for his neceſſitie; perhaps he may be ſo much richer in grace, as he is poorer in eſtate; neither hath violence or caſualtie more impoueriſhed a *Dauid*, than his pouertie hath enriched him. He, whoſe folly hath made himſelfe miſerable, is iuſtly rewarded with neglect; but he that ſuffers for good, deſerues ſo much more honour from others, as his diſtreſſe is more. Our compaſſion or reſpect muſt be ruled, according to the cauſe of anothers miſery.

One good turne requires another; in ſome caſes not hurting is meritorious: Hee that ſhould examine the qualities of *Dauids* followers muſt needes grant it worthy of a fee, that *Nabals* flockes lay vntouched in Carmel; but more, that *Dauids* Souldiers were *Nabals* Sheepheards; yea, the keepers of his Sheepheards, gaue them a iuſt intereſt in that ſheep-ſhearing Feaſt, iuſtly ſhould they haue beene ſet at the vpper end of the Table. That *Nabals* ſheepe were ſafe, hee might thanke his Sheepheards; that his Sheepheards were ſafe, he might thanke *Dauids* Souldiers; It is no ſmall benefit that wee receiue in a ſafe protection; well may wee thinke our ſubſtance due, where wee owe our ſelues. Yet this churliſh *Nabal* doth not onely giue nothing to *Dauids* Meſſengers, but which is worſe than nothing, ill words; *Who is Dauid, or Who is the ſonne of Iſhai*; There be many ſeruants now adaies that breake away from their Maſters. *Dauid* asked him bread, hee giueth him ſtones. All Iſrael knew, and honoured their Deliuerer; yet this Clowne, to ſaue his victuals, will needes make him a man, either of no merits or ill, either an obſcure man or a Fugitiue. Nothing is more cheape than good words; theſe *Nabal* might haue giuen, and beene neuer the poorer; If he had beene reſolued to ſhut his hands in a feare of *Sauls* reuenge, he might haue ſo tempered his denyall, that the repulſe might haue beene free from offence: But now his foule-mouth doth not onely deny, but reuile. It ſhould haue bin *Nabals* glory, That his Tribe yeelded ſuch a Succeſſor to the Throne of Iſrael; now in all likelihood, his enuie ſtirs him vp to diſgrace that man, who ſurpaſſed him in honour and vertue, more than he was ſurpaſſed by him in wealth and eaſe; Many an one ſpeakes faire, that meanes ill, but when the mouth ſpeakes foule, it argues a corrupt heart; If with Saint *Iames* his verball Benefactors, wee ſay onely, Depart in peace, warme your ſelues, fill your bellies, we ſhall anſwer for hypocriticall vncharitableneſſe; but if wee rate and curſe thoſe needy ſoules, whom wee ought to releeue, wee ſhall giue a more fearefull account of a ſauage cruelty in trampling on thoſe whome God hath humbled. If healing with good words be iuſtly puniſhable, what torment is there for thoſe that wound with euill?

Dauid, which had all this while been in the ſchoole of patience, hath now his Leſſon to ſeeke; Hee, who hath happily digeſted all the rayling and perſecutions of a wicked Maſter, cannot put off this affront of a *Nabal*; Nothing can aſſwage his choler, but bloud; How ſubiect are the beſt of *Gods* Saints to weake paſſions, and if wee haue the grace to ward an expected blow of temptations, how eaſily are wee ſurprized with a ſudden foyle?

WHEREFORE ſerue theſe recorded weakneſſes of holy men, but to ſtrengthen vs against the conſcience of our infirmities; Not that wee ſhould take courage to imitate them in the euill, whereunto they haue beene miſcarryed; But wee ſhould take heart to our ſelues, against the diſcouragement of our owne euils.

THE wiſdome of God hath ſo contriued it, that commonly (in Societies) gold is mixed with euill; wicked *Nabal* hath in his Houſe a wiſe and good Seruant, a pru-

a prudent and worthy Wife; That wise seruant is carefull to aduertise his Mistresse of the danger; his prudent Mistresse is carefull to preuent it.

The liues of all his family were now in hazard: shee dares not commit this businesse to the fidelitie of a messenger, but forgetting her sexe, puts her selfe into the errand; Her foot is not slow, her hand is not empty; According to the offence shee frames her satisfaction; Her Husband refused to giue, shee brings a bountifull gift; her Husband gaue ill wordes, shee sweetens them with a meeke and humble deprecation; Her Husband could say, *Who is Dauid*, shee falles at his feete, her Husband dismisses. *Dauids* men emptie, shee brings her Seruants laden with prouision; as if it had bin only meant to ease the repelled Messengers of the carriage, not to scant them of the required beneuolence; No wit, nb art could deuise a more pithy and powerfull Oratory: As all satisfaction, so hers beginnes with a confession; wherein shee deeply blameth the folly of her Husband: Shee could not haue beene a good Wife, if she had not honoured her vnworthy head; If a stranger should haue termed him foole in her hearing, hee could not haue gone away in peace: Now to saue his life, shee is bold to acknowledge his folly: It is a good disparagement that preserueth. There is the same way to our peace in heauen; the only meanes to escape iudgement, is to complaine of our owne vilenesse; shee pleadeth her ignorance of the fact, and therein, her freedome from the offence; shee humbly craueth acceptation of her present, with pardon of the fault; shee professeth *Dauids* honorable acts and merits; shee foretels his future successe and glory; shee layes before him the happy peace of his soule, in refraining from innocent bloud. *Dauids* brest, which could not through the seeds of grace, grow to a stubbornesse in ill resolutions, cannot but relent with these powerfull and seasonable perswasions; and now in steed of reuenge, hee blesseth God for sending *Abigail* to meet him; he blesseth *Abigail* for her counsell, he blesseth the counsell for so wholsome efficacy, and now reioyceth more in being ouercome with a wise and gracious aduice, than he would haue reioyced in a reuengefull victory.

A good heart is easily stayed from sinning, and is glad when it findes occasion to bee crossed in ill purposes; Those secret checkes which are raised within it selfe, doe readily conspire with all outward retentiues; It neuer yeelded to a wicked motion, without much reluctation, and when it is ouercome, it is but with halfe a consent; whereas peruerse and obdurate Sinners, by reason they take full delight in euill, and haue already in their conceite swallowed the pleasure of sinne, abide not to be resisted, running on headily, in those wicked courses they haue propounded in spight of opposition; and if they bee forcibly stopped in their way, they grow sullen and mutinous. *Dauid* had not only vowed, but deeply sworne the death of *Nabal*, and all his Family, to the very dogge that lay at his doore; yet now hee prayseth God, that hath giuen the occasion and grace to violate it. Wicked Vowes are ill made, but worse kept. Our tongue cannot tye vs to commit sinne. Good men thinke themselues happie, that since they had not the grace to denie sinne, yet they had not the opportunitie to accomplish it. If *Abigail* had sit still at home, *Dauid* had sinned, and shee had dyed: Now her discreete admonition hath preserued her from the sword, and diuerted him from bloud-shed. And now, what thankes, what benedictions hath shee for this seasonable counsell? How should it encourage vs to admonish our brethren, to see that if wee preuaile, wee haue blessings from them; if wee preuaile not, wee haue yet blessings from God, and thankes of our consciences.

How neere was *Nabal* to a mischiefe, and perceiues it not? *Dauid* was comming downe the foot of the hill to cut his throate, while hee was feasting in his house without fearc of him. O Sinners, know, how neere their iollitie is to perdition. Many times iudgment is at the threshold, whiles drunkennesse and surfet are at the boord. No heart can any other than a *Nabal*, bee had not sate downe to feast till hee had made sure to his peace with *Dauid*; either not to expect danger, or not to cleare it,

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was sottish; So foolish are carnall men, that giue themselues ouer to their pleasures, whiles there are deadly quarrels depending against them in Heauen. There is nothing wherein wisdome is more seene, than in the temperate vse of prosperitie. A *Nabal* cannot abound, but he must be drunke and surfet; Excesse is a true argument of folly: We vse to say, that when drinke is in, wit is out; but if wit were not out, drinke would not be in.

It was no time to aduise *Nabal*, while his reason was drowned in a deluge of wine. A beast or a stone is as capable of good counsell as a Drunkard. Oh that the noblest Creature should so farre abase himselfe, as for a little liquor, to lose the vse of those faculties, whereby he is a Man. Those that haue to doe with drinke or phrenzy, must be glad to watch times; So did *Abigail*, who the next morning presents to her Husband, the view of his faults, of his danger; Hee then sees how neere hee was to death, and felt it not. That worldly minde is so apprehensiue of the death that should haue beene, as that he dies, to thinke that he had like to haue died; Who would thinke a man could be so affected with a danger past, and yet so senseless of a future, yea imminent? He that was yester-night as a beast, is now as a stone; he was then ouer-merry, now dead and lumpish; Carnall hearts are euer in extremitie. If they bee once downe, their deiection is desperate, because they haue no inward comfort, to mitigate their sorrow. What difference there was betwixt the disposition of *Dauid* and *Nabal*? How oft had *Dauid* beene in the valley of the shaddow of death, and feared no euill? *Nabal* is but once put in minde of a death that might haue beene, and is stricken dead.

It is iust with God, that they who liue without grace, should die without comfort; neither can we expect better, while we goe on in our sinnes. The speech of *Abigail* smote *Nabal* into a qualme; that tongue had doubtlesse oft aduised him well, and preuailed not; now, occasions his death, whose reformation it could not effect; shee meant nothing but his amendment; God meant to make that louing instrument the meanes of his reuenge: shee speakes, and God strikes; and within tenne dayes, that swound ends in death. And now *Nabal* payes deare for his vncharitable reproach; for his riotous excesse; That God, which would not suffer *Dauid* to right himselfe by his owne Sword, takes the quarrell of his Seruant into his owne hand, *Dauid* hath now his ends without sinne; reioycing in the iust executions of God, who would neither suffer him to sinne in reuenging, nor suffer his Aduersaries to sinne vnreuenged.

Our louing God is more angry with the wrongs done to his seruants, than themselues can be, and knowes how to punish that iustly, which we could not vndertake without wronging God, more than men haue wronged vs. He that saith, *Vengeance is mine, I will repay*, repayes oft-times when we haue forgiuen, when we haue forgotten; and cals to reckoning after our discharges; It is dangerous offending any Fauourite of him, whose displeasure and reuenge is euerlasting.

How farre God lookes beyond our purposes? *Abigail* came onely to pleade for an ill Husband; and now God makes this iourney a preparation for a better; So that in one act, she preserued an ill Husband, and wonne a good one for the future; *Dauid* well remembers her comely person, her wise speeches, her gracefull carriage; and now, when modesty found it seasonable, hee sends to sue her, which had beene his Suppliant; she intreated for her Husband, *Dauid* treates with her for his Wife; her request was to escape his Sword, hee wisheth her to his bed; It was a faire suite, to change a *Dauid* for a *Nabal*; to become *Dauids* Queene, in stead of *Nabals* Drudge; shee that learned humility vnder so hard a Tutor, abaseth her selfe no lesse when *Dauid* offers to aduance her; (Let thine Hand-mayde bee a Seruant to wash the feete of the Seruants of my LORD.) None are so fit to bee great, as those that can stoope lowest: How could *Dauid* bee more happy in a Wife; hee findes at once Pietie, Wisedome, Humilitie, Faithfulnesse, Wealth, Beautie? How could *Abigail* bee more happie in an Husband, than in the Prophet,

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the Champion, the Annointed of God? Those Matiages were well made, wherein Vertues are matched, and Happinesse is mutuall.

David and Achish.

GOd motions that fall into wicked hearts, are like some sparkes that fall from the flint and steele, into wet tinder; light some for the time, but soone out. After *Sauls* teares and protestations, yet he is now againe, in the wildernesse with three thousand men to hunt after innocent *Dauid*: How inuincible is the charity and loialty of an honest heart? The same hand that spared *Saul* in the caue, spares him sleeping in the field; The same hand that cut away the lap of his Masters garment; carried away his Speare; that Speare, which might as well haue carried away, the life of the owner; is onely borne away, for a proofe of the fidelity of the bearer. Still *Saul* is strong, but *Dauid* victorious, and triumphs ouer the malice of his persecutor; Yet still the victor flieth from him whom hee hath ouercome. A man that sees, how farre *Saul* was transported with his rancorous enuy, cannot but say, that he was neuer more mad than when he was sober; For euen after he had said (Blessed art thou my sonne *Dauid*, thou shalt doe great things and also prenaile; yet still he pursues him, whom he grants assured to prenaile; what is this but to resolue to lose his labour in sinning, and in spight of himselfe to offend? How shamefull is our inequality of disposition to good? We know we cannot misse of the reward of wel-doing, and yet doe it not; whiles wicked men cast away their indeuours vpon those euill proiects, whereof they are sure to faile, sinne blindes the eyes and hardens the heart, and thrusts men into wilfull mischieses, how euer dangerous, how euer impossible, and neuer leaues them till it haue brought them to vtter confusion.

The ouer-long continuance of a tentation, may easily weary the best patience: and may attaine that by protraction, which it could neuer doe by violence; *Dauid* himselfe at last beginnes to bend vnder this triall; and resolues so to flie from *Saul*, as he runnes from the Church of God; and whiles he will auoid the malice of his Master, ioynes himselfe with Gods enemies. The greatest Saints vpon earth, are not alwayes vpon the same pitch of spirituall strength; He that sometimes said (I will not be afraid of ten thousands, now sayes, I shall perish one day by the hand of *Saul*) Hee had woont to consult with God, now he sayes thus in his owne heart. How many euident experiments had *Dauid* of Gods deliuerances; how certaine and cleere predictions of his future Kingdome; how infallible earnest was the holy Oyle, wherewith he was annointed, of the Crowne of Israel? And yet (*Dauid* said in his heart, I shall now perish one day by the hand of *Saul*:) The best faith, is but like the twy-light, mixed with some degrees of darkenesse, and infidelity; We doe vtterly misreckon the greatest earthly holinesse, if we exempt it from infirmities; It is not long since *Dauid* told *Saul*, that those wicked enemies of his, which cast him out from abiding in the inheritance of the Lord, did as good as bid him; Goe serue other gods, yet now is hee gone from the inheritance of God, into the Land of the Philistims; That *Saul* might seeke him no more, he hides himselfe out of the lists of the Church, where a good man would not looke for him: Once before had *Dauid* fled to this *Achish*, when hee was glad to scrabble on the doores, and let his spittle fall vpon his beard, in a semblance of madnesse, that he might escape; yet now in a semblance of friendship, is hee returned to saue that life, which hee was in danger to haue lost in Israel. *Goliah* the Champion of the Philistims, whom *Dauid* slew, was of Gath; yet *Dauid* dwels with *Achish* King of the Philistims in Gath; euen

amongst

amongst them whose fore-skins hee had presented to *Saul*, by two hundreds at once, doth *Dauid* choose to reside for safety: Howsoeuer it was a weakenesse in *Dauid*, thus by his league of amity to strengthen the enemies of God, yet doth not God take aduantage of it for his ouerthrow, but giues him protection, euen where his presence offended; and giues him fauour where himselfe bore iust hatred; Oh the infinite patience and mercy of our God, who doth good to vs for our euill, and in the very act of our prouocation vpholdeth, yea, blesseth vs with preseruation!

COVLD *Saul* haue rightly considered it, hee had found it no small losse and impayring to his Kingdome, that so valiant a Captaine, attended with sixe hundred able Souldiers, and their Families, should forsake his Land, and ioyne with his enemies; yet hee is not quiet till hee haue abandoned his owne strength: The world hath none so great enemy to a wicked man, as himselfe, his hands cannot bee held from his owne mischiefe; hee will needs make his friends, enemies; his enemies, victors; himselfe, miserable.

DAVID was too wise, to cast himselfe into the hands of a Philistim King, without assurance; What assurance could hee haue but promises? Those, *Dauid* had from *Saul* abundantly, and trusted them not; Hee dares trust the fidelity of a Pagan, hee dares not trust the vowes of a King of Israel; There may be fidelitie without the Church, and falshood within: It need not bee any newes to finde some Turkes true, and some Christians faithlesse.

EVEN vnwise men are taught by experience, how much more they, who haue wit to learne without it? *Dauid* had well found, what it was to liue in a Court; Hee therefore, whom Enuie droue from the Court of Israel, voluntarily declines the Philistim Court; and sues for a Country-habitation; It had not beene possible for so noted a stranger, after so much Philistim-bloud shed, to liue long in such eminency, amongst the preasse of those, whose sonnes, or brothers, or fathers, or allies, hee had slaughtered, without some perillous machination of his ruine; therefore hee makes suit for an early remoue: (For why should thy seruant dwell in the chiefe Citie of the Kingdome with thee?) Those that would stand sure, must not affect too much height, or conspicuitie; The tall Cedars are most subiect to windes and lightnings, whiles the shrubs of the Valleyes stand vnmooued; Much greatnesse doth but make a fairer marke for euill; There is true firmnesse and safetie in mediocritie.

How rarely is it seene, that a man loseth by his modestie? The change fell out well to *Dauid* of Ziklag, for Gath; Now hee hath a Citie of his owne; All Israel, where he was anointed, afforded him not so much possession: Now the Citie, which was anciently assigned to *Iudah*, returnes to the iust Owner; and is by this meanes entayled to the Crowne of *Dauids* Successours. Besides, that now might *Dauid* liue out of the sight, and hearing of the Philistim Idolatries, and enioy God no lesse in the wals of a Philistim Citie, than in an Israelitish wildernesse; withal, an happy opportunitie was now opened to his friends of Israel, to resort vnto his aide; the heads of the thousands that were of *Manasseh*, and many vallant Captaines of the other Tribes, fell daily to him, and raised his six hundred followers to an army, like the host of God. The deserts of Israel could neuer haue yeelded *Dauid* so great an aduantage: That God, whose the earth is, makes roome for his owne euery-where; and oft-times prouideth them a forraine home, more kindly than the native: It is no matter for change of our soyle, so we change not our God; If we can euery-where acknowledge him, he will no where bee wanting to vs.

IT was not for Gods Champion to be idle; no sooner is he free from *Sauls* sword, than he beginnes an offensiue warre against the Amalekites, Girzites, Geshurites; Hee knew these Nations branded by God to destruction; neither could his increasing Army bee maintained with a little; By one act therefore, hee both reuenges for God, and prouides for his Host. Had it not beene for that olde quarrell, which God had with this people, *Dauid* could not be excused from a bloudy cruelty, in killing whole

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Countries, onely for the benefit of the spoyle: Now his Souldiers were at once, Gods Executioners, and their owne Forragers. The interuention of a command from the Almighty, alters the state of any act; and makes that worthy of praise, which else were no better than damnable. It is now Iustice, which were otherwise Murder; The will of God is the rule of good; what need we enquire into other reasons, of any act or determination, when we heare it comes from Heauen?

How many hundred yeares, had this brood of Cananites liued securely in their Countrey; since God commanded them to bee rooted out, and now promised themselues the certainest peace? The Philistims were their friends, if not their Lords; The Israelites had their hands full, neither did they know any grudge betwixt them and their Neighbours, when suddenly the Sword of *Dauid* cuts them off, and leaues none aliue to tell the newes.

There is no safetie in protraction; with men, delay causeth forgetfulnesse, or abates the force of anger; as all violent motions are weakest at the furthest; but with him, to whom all times are present, what can bee gained by prorogation? Alas, what can it preuaile any of the cursed seed of Canaan, that they haue made a truce with Heauen, and a league with Hell? Their day is comming, and is not the further off, because they expect it not.

Miserable were the straits of *Dauid*; while hee was driuen, not onely to maintaine his Armie by spoyle, but to colour his spoyle by a sinfull dissimulation; Hee tels *Achish*, that hee had beene rouing against the South of Iudah, and the South of the Ierahmelites, and the South of the Kenites; either falsly, or doubtfully, so as hee meant to deceiue him, vnder whom he liued, and by whom hee was trusted: If *Achish* were a Philistim, yet hee was *Dauids* friend, yea his Patron; and if hee had bin neither, it had not becomne *Dauid* to bee false. The infirmities of Gods children neuer appeare, but in their extremities. It is hard for the best man, to say, how far hee will bee tempted. If a man will put himselfe among Philistims, hee cannot promise to come forth innocent.

How easily doe wee beleeue that which we wish? The more credit *Achish* giues vnto *Dauid*, the more sinne it was to deceiue him. And now the conceit of this ingagement, procures him a further seruice. The Philistims are assembled to fight with Israel; *Achish* dares trust *Dauid* on his side; yea, to keepe his head for euer; neither can *Dauid* doe any lesse than promise his aid against his owne flesh: Neuer was *Dauid*, in all his life, driuen to so hard an exigent: neuer was hee so extremely perplexed; For what should hee doe now? To fight with *Achish*, hee was tyed by promise, by merit; Not to fight against Israel, hee was tied by his calling, by his vnction: Not to fight for *Achish*, were to bee vnthankfull; To fight against Israel, were to bee vnnaturall; Oh what an inward battle must *Dauid* needs haue in his breast, when hee thinkes of this battle of Israel, and the Philistims! How doth he wish now, that hee had rather stood to the hazard of *Sauls* persecution, than to haue put himselfe vpon the fauour of *Achish*; Hee must fight on one side, and on whether side soeuer he should fight, hee could not auoyd to bee treacherous, a condition worse than death, to an honest heart; which way he would haue resolued, if it had comne to the execution, who can know, since himselfe was doubtfull? either course had him no better than desperate. How could the Israelites euer haue received him for their King, who in the open field, had fought against them? And contrarily, if hee would haue fought against his friend, for his enemy; against *Achish* for *Saul*; hee was now inuironed with iealous Philistims; and might rather looke for the punishment of his Treason, than the glory of a Victorie.

He, whose heart had led him into these straits; the Lord finds a way to leade him out: The suggestions of his enemies doe herein befriend him; The Princes of the Philistims (whether of enuie, or suspition) pleade for *Dauids* dismission, (*Send this fellow backe, that hee may goe againe to his place which thou hast appointed him: and let him not goe downe to the battle, lest hee bee an Aduersary to vs.*) No Aduocate could haue said more,

more, himselfe durst not haue said so much. Oh the wisdome and goodnesse of our God, that can raise vp an Aduersary to deliuer our of those euils, which our friends cannot; That by the sword of an enemie, can let out that Apostume, which no Physician could tell how to cure: It would be wide with vs sometimes, if it were not for others malice.

There could not bee a more iust question, than this of the Philistim Princes; *What doe these Hebrewes here?* An Israelite is out of his element, when hee is in an Armie of Philistims: The true seruants of God are in their due places, when they are in opposition to his enemies. Profession of hostilitie becomes them better than leagues of amity.

Yet *Achish* likes *Dauids* conuersation and presence so well, that hee professeth himselfe pleased with him, as with an Angell of God; How strange is it to heare, that a Philistim should delight in that holy man, whom an Israelite abhorres, and should bee loth to be quit of *Dauid*, whom *Saul* hath expelled? Termes of ciuilitie be equally open to all religions, to all professions: The common graces of Gods children, are able to attract loue from the most obstinate enemies of goodnesse; If we affect them for by-respects of Valour, Wisedome, Discourse, Wit, it is their praise, not ours; But if for diuine Grace and Religion, it is our prayse with theirs.

Such now was *Dauids* condition, that he must pleade for that hee feared, and argue against that which he desired; (*What haue I done? & what hast thou found in thy seruant, that I may not goe, and fight against the enemies of my Lord the King?*) Neuer any words could be more cordiall to him than this, of his dismission; yet must he seeme to striue against it, with an importunate profession of his forwardnesse to that act, which hee most detested.

One degree of Dissimulation drawes on another; those which haue once giuen way to a faulty course, cannot easily, either stop or turne backe; but are in a sort forced to second their ill beginnings, with worse proceedings. It is a dangerous and miserable thing, to cast our selues into those actions, which draw with them a necessitie, either of offending, or miscarriage.

SAVL *and the Witch of Endor.*

EVen the worst men may sometimes make head against some sinnes. *Saul* hath expelled the Sorcerers out of the Land of Israel; and hath forbidden Magick vpon paine of death. Hee that had no care to expell Satan out of his owne heart, yet will seeme to driue him out of his Kingdome. That wee see wicked men oppose themselues to some sinnes, there is neither maruell, nor comfort in it: No doubt Satan made sport at this Edict of *Saul*; what cares he to be banished in Sorcery, whiles he is entertayned in malice? He knew and found *Saul* his, whiles he resisted; and smiled to yeeld thus farre vnto his Vassall: If we quit not all sinnes, hee will bee content wee should either abandon or persecute some.

Where is no place for holy feare, there will bee place for the seruile; The graceless heart of *Saul* was astonied at the Philistims; yet was neuer moued at the frownes of that God whose anger sent them, nor of those sinnes of his which procured them. Those that cannot feare for loue, shall tremble for feare: and how much better is awe than terror? prouention, than confusion? There is nothing more lamentable than to see a man laugh when he should feare; God shall laugh when such an ones feare commeth. Extremitie of distresse, will send euen the prophanest man to God; like as

the drowning man, reacheth out his hand to that bough, which he contemned whiles hee stood safe on the banke; *Saul* now asketh counsell of the Lord; whose Propher hee hated, whose Priests hee slew, whose Annointed he persecutes; Had *Saul* consulted with God when hee should, this euill had not beene; but how, if this euill had not beene; hee had consulted with God; The thanke of this Act is due, not to him, but to his affection; A forced piety is thankelesse, and vnprofitable; God will not answer him neither by Dreames, nor by Vrim, nor by Prophets. Why should God answer that man by Dreames, who had resisted him waking? Why should hee answer him by Vrim, that had slaine his Priests? Why should he answer him by Prophets, who hated the Father of the Prophets, rebelled against the word of the Prophets?

It is an vnreasonable vnequality to hope to finde God at our command, when wee would not be at his; To looke that God should regard our voice in trouble, when wee would not regard his in peace.

Vnto what mad shifts are men driuen by despayre? If God will not answer, Satan shall; (*Saul* said to his seruants, Seeke me a woman that hath a familiar spirit.) If *Saul* had not knowne this course Deuillish, why did he decree to banish it, to mulct it with death? yet now against the streame of his conscience, hee will seeke to those whom he had condemned; There needes no other iudge of *Sauls* act than himselfe; had he not before opposed this sinne, he had not so hainously sinned in committing it; There cannot bee a more fearefull signe of an heart giuen vp to a reprobate sense, than to cast it selfe wilfully into those sinnes, which it hath proclaimed to detest. The declinations to euill are many times insensible, but when it breakes forth into such apparant effects, euen others eyes may discerne it; What was *Saul* the better to fore-know the issue of his approaching battell? If this consultation could not haue strengthened him against his enemies, or promoted his victory, there might haue beene some colour for so foule an act; Now, what could he gaine, but the satisfying of his bootlesse curiositie, in fore-seeing that, which hee should not bee able to auoid?

Foolish men giue away their soules for nothing; The itch of impertinent and vnprofitable knowledge, hath beene the hereditary disease of the sonnes of *Adam*, *Eue*; How many haue perished to know that which hath procured their perishing? How ambitious should wee bee to know those things, the knowledge whereof is eternall Life!

Many a lewd Office are they put to which serue wicked Masters; one while *Sauls* seruants are set to kill innocent *Dauid*; another while, to shed the bloud of Gods Priests; and now they must goe seeke for a Witch: It is no small happinesse to attend them, from whom we may receiue precepts and examples of vertue.

Had *Saul* beene good, hee had needed no disguise; Honest actions neuer shame the doers; Now that hee goeth about a sinfull businesse, hee changeth himselfe; hee seekes the shelter of the night, hee takes but two followers with him; It is true, that if *Saul* had come in the port of a King, the Witch had as much dissembled her condition, as now hee dissembleth his; yet it was not onely desire to speed, but guiltinesse that thus altered his habit; such is the power of conscience, that euen those who are most affected to euill, yet are ashamed to be thought such as they desire to be.

Saul needed another face to fit that tongue, which should say (Coniecture to me by the familiar spirit, and bring me vp whom I shall name vnto thee;) An obdurate heart can giue way to any thing:

NOTVVITHSTANDING the peremptory edict of *Saul*, there are still Witches in Israel; Neither good Lawes, nor carefull executions, can purge the Church from Malefactors; There will still bee some that will ieopard their heads vpon the grossest sinnes; No Garden can be so curiously tended, that there should not bee one Weed left in it; Yet so farre can good Statutes, and due inflictions of punishment vpon offen-

offenders, preuaile, that mischieuous persons are glad to pull in their heads, and dare not do ill, but in disguise and darkenesse. It is no small aduantage of Iustice, that it affrights sinne, if it cannot be expelled; As contrarily, wofull is the condition of that place, where is a publike profession of wickednesse.

This Witch was no lesse crafty than wicked; shee had before (as is like) bribed Officers to escape inditement, lurke in secrecy; and now shee will not worke her feates without securitie; her suspition projects the worst; (*Wherefore seekest thou to take mee in a snare, to cause mee to dye?*) Oh vaine Sorceresse, that could bee wary to auoid the punishment of *Saul*, careless to auoid the iudgment of God; Could wee fore-thinke what our sinne would cost vs, wee durst not, but be innocent: This is a good and seasonable answer for vs, to make vnto Satan, when hee sollicites vs to euill (*wherefore seekest thou to take mee in a snare, to cause mee to dye?*) Nothing is more sure than this intention in the tempter, than this euent in the issue; Oh that wee could but so much feare the eternall paines, as wee doe the temporary, and bee but so carefull to saue our soules from torment, as our bodies.

No sooner hath *Saul* sworne her safetie, than shee addresseth her to her Sorcery; Hope of impunitie drawes on sinne with boldnesse; were it not for the delusions of false promises, Satan should haue no Clients. Could *Saul* be so ignorant, as to thinke that Magick had power ouer Gods deceased Saints to rayse them vp; yea, to call them downe from their rest? Time was, when *Saul* was among the Prophets. And yet now, that he is in the impure lodge of Deuils, how senseless hee is, to say, *Bring me vp Samuel?* It is no rare thing, to lose euen our wit and iudgement together with graces; How iustly are they giuen ouer to sottishnesse, that haue giuen themselue ouer to sinne?

The Sorceresse (it seemes) exercising her coniurations in a roome apart, is informed by her Familiar, who it was that set her on worke; shee can therefore finde time, in the midst of her Exorcismes, to binde the assurance of her owne safetie, by expostulation, (*She cryed with a loud voyce, why hast thou deceiued mee, for thou art Saul,*) The very name of *Saul* was an accusation; Yet is he so farre from striking his brest, that doubting lest this feare of the Witch, should interrupt the desired worke, hee encourages her, whom hee should haue condemned; (*Be not afraid;*) Hee that had more cause to feare, for his owne sake, in an expectation of iust iudgment, cheeres vp her, that feared nothing but himselfe: How ill doth it become vs to giue that counsell to others, whereof wee haue more neede and vse in our owne persons!

As one that had more care to satisfie his curiositie, than her suspicion, hee askes, *what sawest thou?*) Who would not haue looked, that *Sauls* haire should haue stared, on his head, to heare of a spirit raised? His sinne hath so hardened him, that hee rather pleases himselfe in it, which hath nothing in it but horror; So farre is Satan content to descend to the seruice of his seruants, that hee will approue his fained obedience to their very outward sences; What forme is so glorious, that hee either cannot or dare not vndertake? Here Gods ascend out of the Earth; Else-where Satan transformes him into an Angell of light; What wonder is it, that his wicked Instruments appeare like Saints in their hypocriticall dissimulation? if wee will bee iudging by the appearance, wee shall bee sure to erre: No eye could distinguish betwixt the true *Samuell*, and a false spirit. *Saul*, who was well worthy to bee deceiued, seeing those gray haires, and that Mantle, inclines himselfe to the ground, and bowes himselfe; He that would not worship God in *Samuel* aliue, now worships *Samuel* in Satan; and no maruell; Satan was now become his refuge in steed of God; his *vrim* was darkenesse, his Prophet a Ghost: Euery one that consults with Satan, worships him, though hee bow not, neither doth that euill spirit desire any other reuerence, than to be sought to.

How cunningly doth Satan resemble, not onely the habit and gesture, but the language of *Samuel*, *Wherefore hast thou disquieted me, and wherefore dost thou aske of mee,*

seeing the Lord is gone from thee, and is thine enemy? Nothing is more pleasing to that euill one, than to be solicited, yet in the person of *Samuel*, hee can say, *Why hast thou disquieted mee?* Had not the Lord beene gone from *Saul*, hee had neuer comne to the Deuillish Oracle of Endor, and yet the counterfetting spirit can say, *Why dost thou aske of me, seeing the Lord is gone from thee?* Satan cares not how little hee is knowne to bee himselfe; he loues to passe vnder any forme, rather than his owne.

The more holy the person is, the more carefully doth Satan act him, that by his stale hee may ensnare vs. In euery motion it is good to try the spirits, whether they be of God; Good words are no meanes, to distinguish a Prophet from a Deuill; *Samuel* himselfe, whiles hee was aliue, could not haue spoken more grauely, more seuerely, more diuinely, than this euill ghost, *For the Lord will rent thy Kingdome out of thy hand, and giue it to thy neighbour Dauid, because thou obeyedst not the voyce of the Lord, nor executedst his fierce wrath vpon the Amalekites, therefore hath the Lord done this vnto thee this day:* When the Deuill himselfe puts on grauity and religion, who can maruell at the hypocrisie of men? Well may lewd men bee good Preachers, when Satan himselfe can play the Prophet; Where are those Ignorants, that thinke charitably of charmes and spells; because they finde nothing in them, but good words? What Prophet could speake better words, than this Deuill in *Samuels* Mantle? Neither is there at any time so much danger of that euill spirit, as when hee speakes best.

I could wonder to heare Satan preach thus prophetically, if I did not know, that as hee was once a good Angell, so hee can still act what hee was; Whiles *Saul* was in consultation of sparing *Agag*, wee shall neuer finde that Satan would lay any blocke in his way? Yea then hee was a prompt Orator, to induce him into that sinne; now that it is past and gone, hee can lade *Saul* with fearefull denunciations of iudgement; Till wee haue sinned, Satan is a parasite; when wee haue sinned, hee is a Tyrant: What cares hee to flatter any more, when hee hath what hee would? Now his onely worke is to terrifie, and confound, that hee may enioy what he hath wonne; How much better is it seruing that Master, who when wee are most deiected with the conscience of euill, heartens vs with inward comfort, and speakes peace to the soule in the midst of tumult?

Ziklag spoyled and reuenged.

HAd not the King of the Philistims sent *Dauid* away early, his Wiues, and his people and substance, which hee left at Ziklag, had beene vtterly lost; Now *Achish* did not more pleasure *Dauid* in his entertainment, than in his dismission. *Saul* was not *Dauids* enemy more in the persecution of his person, than in the forbearance of Gods enemies; Behold, thus late doth *Dauid* feele the smart of *Sauls* sinne, in sparing the Amalekites; who, if Gods sentence had beene duly executed, had not now suruiued, to annoy this parcell of Israel.

As in spirituall respects our sinnes are alwayes hurtfull to our selues, so in temporall, oft-times preiudiciall to posteritie; A wicked man deserues ill of those, hee neuer liued to see.

I cannot maruell at the Amalekites assault made vpon the Israelites of Ziklag; I cannot but maruell at their clemencie; how iust it was, that while *Dauid* would giue aid to the enemies of the Church, against Israel, the enemies of the Church should rise against *Dauid*, in his peculiar charge of Israel: But whilst *Dauid* rouing against the Amalekites, not many dayes before, left neither man nor woman aliue, how strange is it, that the Amalekites inuading and surprizing Ziklag (in re-

reuenge) kill neither man nor woman ? Shall wee ſay that mercy is fled from the breſts of Iſraelites, and reſts in Heathens ? Or ſhall wee rather aſcribe this to the gracious reſtraint of God, who hauing deſigned *Amalek* to the ſlaughter of Iſrael, and not Iſrael to the ſlaughter of *Amalek*, moued the hand of Iſrael, and held the hands of *Amalek* ; This was that alone, that made the Heathens take vp with an vn-bloudy reuenge ; burning only the walles, and leading away the perſons. Iſrael croſſed the reuealed will of God in ſparing *Amalek* ; *Amalek* fulfils the ſecret will of God in ſparing Iſrael.

It was ſtill the lot of *Amalek*, to take Iſrael at all aduantages ; vpon their firſt comming out of Egypt, when they were weary, weake, aud vnarmed, then did *Amalek* aſſault them : And now, when one part of Iſrael was in the field againſt the Philiſtims, another was gone with the Philiſtims againſt Iſrael ; the *Amalekites* ſet vpon the Coaſts of both ; and goes away laded with the ſpoile : No other is to bee exſpected of our ſpirituall Aduerſaries, who are euer readieſt to aſſayle, when wee are the vnreadieſt to defend.

It was a wofull ſpectacle for *Dauid* and his Souldiers, vpon their returne to find ruines and aſhes in ſteed of houſes, and in ſteed of their Families, ſolitude ; Their Citie was vaniſhed into ſmoke, their houſholds into captiuitie ; neither could they know whom to accuſe, or where to enquire for redreſſe ; whiles they made account that their home ſhould recompence their tedious iourney with comfort, the miſerable deſolation of their home doubles the diſcomfort of their iourney ; what remained there but teares and lamentations ? They lifted vp their voyces, and wept, till they could weepe no more. Heere was plentie of nothing but miſery and ſorrow. The heart of euery Iſraelite was brim full of griefe ; *Dauids* ranne ouer ; for beſides that his croſſe was the ſame with theirs, all theirs was his alone ; each man lookt on his fellow as a partner of affliction, but euery one lookt vpon *Dauid* as the cauſe of all their affliction ; and (as common diſpleaſure is neuer but fruitfull of reuenge) they all agree to ſtone him as the Author of their vndoing, whom they followed all this while, as the hopefull meanes of their aduacements.

Now *Dauids* loſſe is his leaſt griefe ; neither (as if euery thing had conſpired to torment him) can hee looke beſides the aggrauation of his ſorrow and danger ; *Saul* and his Souldiers had hunted him out of Iſrael ; the Philiſtim Courtiers had hunted him from the fauour of *Achiſh* ; the Amalekites ſpoyled him in Ziklag ; yet all theſe are eaſie aduerſaries in compariſon of his owne ; his owne followers are ſo far from pittying his participation of the loſſe, that they are ready to kill him, becauſe they are miſerable with him. Oh the many and grieuous perplexities of the man after Gods owne heart! If all his traine had ioyned their beſt helpes for the mitigation of his griefe, their Cordials had beene too weake, but now the vexation that ariſes from their fury and malice, drowneth the ſence of their loſſe, and were enough to diſtract the moſt reſolute heart: why ſhould it bee ſtrange to vs, that wee meete with hard tryalls, when wee ſee the deare Annoynted of God thus plunged into euils ?

What ſhould the diſtreſſed ſonne of *Iſhai* now doe ? Whither ſhould hee thinke to turne him ? to goe backe to Iſrael hee durſt not ; to goe to *Achiſh* hee might not ; to abide amonſt thoſe waſte heapes hee could not ; or if there might haue beene harbor in thoſe burnt wals, yet there could bee no ſafety to remayne with thoſe mutinous ſpirits. (But *Dauid* comforted himſelfe in the Lord his God ;) oh happie and ſure refuge of a faithfull ſoule! The earth yeelded him nothing, but matter of diſconſolation, and heauineſſe ; hee lifts his eyes aboue the hils, whence commeth his ſaluation ; It is no maruell that God remembreth *Dauid* in all his troubles, ſince *Dauid* in all his troubles did thus remember his God ; hee knew that though no mortall eye of reaſon, or ſence could diſcerne any euaſion from theſe intricate euils, yet that the eye of diuine Prouidence had diſcryed it long before ; and that though no humane power could make way for his ſafetie, yet that the ouer-ruling hand of his God,

could doe it with eaſe; His experience had aſſured him of the fidelity of his Guardian in Heauen; and therefore he comforted himſelfe in the Lord his God.

In vaine is comfort expected from God, if we conſult not with him. *Abiathar* the Prieſt is called for; *Dauid* was not in the Court of *Achiſh*, without the Prieſt by his ſide; nor the Prieſt without the Ephod; Had theſe beene left behind in Ziklag, they had beene miſcaried with the reſt, and *Dauid* had now beene hopeleſſe. How well it ſucceeds to the Great, when they take God with them in his Miniſters, in his Ordinances? As contrarily, when theſe are laid by, as ſuperfluous, there can bee nothing but vncertainety of ſucceſſe, or certainety of miſcheiſe. The preſence of the Prieſt and Ephod, would haue little auailed him without their vſe; by them hee askes counſell of the Lord in theſe ſtraits. The mouth and eares of God, which were ſhut vnto *Saul*, are open vnto *Dauid*; no ſooner can hee aske, than hee receiues anſwere; and the anſwere that hee receiues is full of courage and comfort: (*Follow, for thou ſhalt ſurely ouertake them, and recouer all.*) That God of truth, neuer diſappointed any mans truſt. *Dauid* now finds, that the eye which waited vpon God was not ſent away weeping.

Dauid therefore, and his men, are now vpon their march after the Amalekites: It is no lingring, when God bids vs goe; They which had promiſed reſt to their weary limbes, after their returne from *Achiſh*, in their harbour of Ziklag, are glad to forget their hopes, and to put their ſtiffe ioynts vnto a new taske of motion; It is no maruell, if two hundred of them were ſo ouer-tired with their former toile, that they were not able to paſſe ouer the Riuer Beſor. *Dauid* was a true Type of Chriſt. We follow him in theſe holy Warres, againſt the ſpirituall Amalekites; All of vs are not of an equall ſtrength; Some are carryed by the vigour of their faith, through all difficulties; Others, after long preſſure, are ready to languiſh in the way; Our Leader is not more ſtrong than pittifull; neither doth hee ſcornfully caſheere thoſe, whoſe deſires are heartie, whiles their abilities are vnanſwerable; How much more ſhould our charitie pardon the infirmities of our brethren; and allow them to ſit by the ſtuffe, who cannot endure the march?

The ſame Prouidence, which appointed *Dauid* to follow the Amalekites; had alſo ordered an Egyptian to bee caſt behind them. This caſt Seruant, whome his cruell Maſter had left to faintneſſe and famine, ſhall bee vſed as the meanes of the recouery of the Iſraelites loſſe, and of the reuenge of the Amalekites. Had not his Maſter neglected him, all theſe Rouers of *Amalek*, had gone away with their life and booty; It is not ſafe to diſpiſe the meaneſt vaſſall vpon earth. There is a mercy and care due to the moſt deſpicable peece of all humanity; wherein wee cannot bee wanting without the offence, without the puniſhment of God.

Charitie diſtinguiſheth an Iſraelite from an Amalekite. *Dauids* followers are ſtrangers to this Egyptian; an Amalekite was his Maſter; His Maſter leaues him to dye (in the field) of ſickneſſe and hunger, theſe ſtrangers releeued him: and ere they know, whether they might by him receiue any light in their purſuit, they refreſh his dying ſpirits with Bread and Water; with Figges and Raiſins; Neither can the haſt of their way bee any hinderance to their compaſſion; Hee hath no Iſraelitiſh bloud in him, that is vtterly mercileſſe; Perhaps, yet *Dauids* followers might alſo, in the hope of ſome intelligence, ſhew kindneſſe to this forlorne Egyptian. Worldly wiſdome teacheth vs, to ſowe ſmall courteſies, where wee may reape large Harueſts of recompence: No ſooner are his ſpirits recalled, than hee requites his food with information. I cannot blame the Egyptian, that hee was ſo eaſily induced to diſcry theſe vnkinde Amalekites, to mercifull Iſraelites; thoſe that gaue him ouer vnto death, to the reſtorers of his life; much leſſe, that ere hee would deſcry them; he requires an oath of ſecurity, from ſo bad a Maſter; Well doth he match death with ſuch a ſeruitude; Wonderfull is the prouidence of God, euen ouer thoſe, which are not in the neereſt bonds, his owne; Three dayes, and three nights, had this poore Egyptian Slaue lyen ſicke and hunger-ſtarued in the fields, and lookes for nothing but death, when God ſends him ſuccour from the hands of thoſe Iſraelites, whom hee had helped

helped to ſpoyle, though not ſo much for his ſake, as for Iſraels, is this heatheniſh Stragler preſerued.

It pleaſes God, to extend his common fauours to all his creatures; but in miraculous preſeruations, hee hath ſtill wont to haue reſpect to his owne. By this meanes therefore, are the Iſraelites brought to the ſight of their late ſpoylers; whom they find ſcattered abroad, vpon all the earth, eating and drinking, and dancing in triumph, for the great prey they had taken.

It was three dayes at leaſt, ſince this gainfull forraging of *Amalek*; and now, ſeeing no feare of any purſuer, and promiſing themſelues ſafetie, in ſo great and vntraced a diſtance, they make themſelues merry with ſo rich and eaſie a victory; and now ſuddenly, when they began to thinke of enioying the beautie and wealth they had gotten; the ſword of *Dauid* was vpon their throates. Deſtruction is neuer neerer, than when ſecuritie hath chaſed away feare. With how ſad faces and hearts, had the Wiues of *Dauid*, and the other Captiues of Iſrael, looked vpon the triumphall Reuels of *Amalek*; and what a change, doe wee thinke, appeared in them, when they ſaw their happie and valiant Reſcuers, flying in vpon their inſolent Victors, and making the death of the Amalekites, the ranſome of their captiuitie; They mourned euen now at the dances of *Amalek*; now in the ſhriekes and death of *Amalek*, they ſhout and reioyce; The mercy of our God forgets not to enterchange our ſorrowes with ioy, and the ioy of the wicked with ſorrow.

The Amalekites haue paid a deare lone for the goods of Iſrael, which they now reſtore with their owne liues; and now their ſpoyle hath made *Dauid* richer than hee expected: that booty which they had ſwept from al other parts accrewed to him.

Thoſe Iſraelites that could not goe on to fight for their ſhare, are comne to meet their brethren with gratulation. How partiall are wee wont to bee vnto our owne cauſes? Euen very Iſraelites will bee ready to fall out for matter of profit: where ſelfeloue hath bred a quarrell, euery man is ſubiect to flatter his owne caſe. It ſeemed plauſible, and but iuſt to the actors in this reſcue, that thoſe which had taken no part in the paine, and hazard of the iourney, ſhould receiue no part of the commoditie. It was fauour enough for them to recouer their wiues and children, though they ſhared not in the goods. Wiſe and holy *Dauid* (whoſe prayſe was no leſſe, to ouercome his owne in time of peace, than his enemies in warre) cals his contending followers from Law to equitie, and ſo orders the matter, that ſince the Plaintifes were detained not by will, but by neceſſity; and ſince their forced ſtay was vſe-full in garding the ſtuffe, they ſhould partake equally of the prey with there fellowes. A ſentence wel-beſeeming the Iuſtice of Gods Annoynted. Thoſe that repreſent God vpon earth, ſhould reſemble him in their proceeding. It is the iuſt mercie of our God, to meaſure vs by our wils, not by our abilities; to recompence vs graciouſly, according to the truth of our deſires, and endeauours; and to account that performed by vs, which hee only letteth vs from performing. It were wide with vs, if ſometimes purpoſe did not ſupply actions. Whiles our heart faulteth not, wee that through ſpirituall ſickneſſe are faine to abide by the ſtuffe, ſhall ſhare both in grace and glorie with the Victors.

The death of SAVL.

THe Witch of Endor had halfe ſlaine *Saul* before the Battell: it is iuſt that they who conſult with Deuils, ſhould goe away with diſcomfort: Hee hath eaten his laſt bread, at the hand of a Sorcereſſe: and now neceſſitie drawes him into that field, where hee ſees nothing but deſpaire. Had not *Saul* beleeued the ill newes of the counterfeite *Samuel*, hee had not beene ſtrooke downe on the ground with words: Now his beliefe made him deſperate; Thoſe actions which are not ſuſtayned by hope, muſt needes languiſh: and are only promoted by outward compulſion: Whiles the mind is vncertaine of ſucceſſe, it relieues it ſelfe with the poſſibilities of good: in doubts there is a comfortable mixture: but when it is aſſured of the worſt euent, it is vtterly diſcouraged and deiected. It hath therefore pleaſed the wiſdome of God to hide from wicked men, his determination of their finall eſtate, that their remainders of hope, may harten them to good.

In all likelihood one ſelfe-ſame day, ſaw *Dauid* a victor ouer the Amalekites, and *Saul* diſcomfited by the Philiſtims; How ſhould it bee otherwiſe? *Dauid* conſulted with God, and preuailed; *Saul* with the Witch of Endor, and periſheth. The end is commonly anſwerable to the way; It is an idle iniuſtice when wee doe ill to looke to ſpeede well. The ſlaughter of *Saul* and his ſonnes, was not in the firſt Scene of this Tragicall field, that was rather reſerued by God, for the laſt act, that *Sauls* meaſure might bee full: God is long ere hee ſtrikes, but when hee doth, it is to purpoſe; Firſt, Iſrael flees and fals downe wounded in Mount Gilboa; They had their part in *Sauls* ſinne: they were actors in *Dauids* perſecution: Iuſtly therefore doe they ſuffer with him, whom they had ſeconded in offence. As it is hard to bee good vnder an euill Prince, ſo it is as rare, not to bee enwrapped in his iudgments: It was no ſmall addition to the anguiſh of *Sauls* death, to ſee his ſonnes dead, to ſee his people fleeing, and ſlaine before him; They had ſinned in their King, and in them is their King puniſhed. The reſt were not ſo worthy of pittie; but whoſe heart would it not touch to ſee *Ionathan*, the good ſonne of a wicked father, inuolued in the common deſtruction? Death is not partiall: All diſpoſitions, all merits are alike to it: if valour, if holineſſe, if ſinceritie of heart could haue beene any defence againſt mortalitie, *Ionathan* had ſurniued: Now by their wounds and death, no man can deſcerne which is *Ionathan*; The ſoule onely findes the difference, which the body admitteth not; Death is the common gate both to Heauen and Hell; wee all paſſe that, ere our turning to either hand: The ſword of the Philiſtims fetcheth *Ionathan* through it with his fellowes: no ſooner is his foot ouer that threſhold, than God conducteth him to glory: The beſt cannot bee happy but through their diſſolution; Now therefore hath *Ionathan* no cauſe of complaint, hee is by the rude and cruell hand of a Philiſtim, but remoued to a better Kingdome then hee leaues to his brother: and at once is his death both a temporall affliction to the ſonne of *Saul*, and an entrance of glorie to the friend of *Dauid*.

The Philiſtim-archers ſhot at randome: God directs their arrowes into the bodie of *Saul*: Leſt the diſcomfiture of his people, and the ſlaughter of his ſonnes ſhould not bee griefe enough to him, hee feeles himſelfe wounded, and ſees nothing before him but horror and death; and now as a man forſaken of all hopes, he begs of his Armour-bearer that deaths-blow, which elſe hee muſt (to the doubling of his indignation) receiue from a Philiſtim. Hee begges this bloudie fauour of his ſeruant, and is denyed: Such an awefulneſſe hath God placed in ſouereigntie, that no intreatie, no extreamitie, can moue the hand againſt it: What metall are thoſe men made

made of, that can ſuggeſt or reſolue, and attempt the violation of Maieſtie? Wicked men care more for the ſhame of the World, than the danger of their ſoule: Deſperate *Saul* will now ſupply his Armor-beater; and as a man that bore armes againſt himſelfe, he falls vpon his owne Sword. What if he had died by the weapon of a Philiſtim? So did his ſonne *Ionathan*, and loſt no glory: Theſe conceits of diſreputation preuaile with carnall hearts aboue all ſpirituall reſpects: There is no greater murderer than vain-glory: Nothing more argues an heart voide of grace, than to bee tranſported by idle popularity into actions preiudiciall to the Soule.

Euill examples, eſpecially of the great, neuer eſcaped imitation; the Armor-bearer of *Saul* followes his Maſter: and dares doe that to himſelfe, which to his King hee durſt not: as if their owne Swords had beene more familiar executioners, they yeelded vnto them, what they grudged to their purſuers. From the beginning was *Saul* euer his owne enemy, neither did any hands hurt him but his owne: and now his death is ſutable to his life: his owne hand paies him the reward of all his wickedneſſe. The end of Hypocrites, and enuious men is commonly fearefull: Now is the bloud of Gods Prieſts, which *Saul* ſhed, and of *Dauid*, which hee would haue ſhed, required, and requited. The euill ſpirit had ſaid the euening before, *To morrow thou ſhalt bee with mee:* and now *Saul* haſteth to make the Deuill no Lier: rather than faile, he giues himſelfe his owne Mittimus: Oh the wofull extremities of a deſpairing ſoule, plunging him euer into a greater miſchiefe to auoide the leſſe! He might haue beene a patient in anothers violence, and faultineſſe; now whiles hee will needs act the Philiſtims part vpon himſelfe, he liued and died a Murderer; The caſe is deadly, when the Priſoner breakes the Iayle, and will not ſtay for his deliuery: and though we may not paſſe ſentence vpon ſuch a ſoule, yet vpon the fact we may: the ſoule may poſſibly repent in the parting, the act is hainous, and ſuch as without repentance, kils the ſoule.

It was the next day, ere the Philiſtims knew how much they were victors; then finding the dead corps of *Saul* and his ſonnes, they begin their triumphs: The head of King *Saul* is cut off in lieu of *Goliahs*, and now all their Idoll temples ring of their ſucceſſe; Fooliſh Philiſtims, if they had not beene more beholden to *Sauls* ſins, than their gods, they had neuer carried away the honour of thoſe Trophees: In ſtead of magnifying the iuſtice of the true God, who puniſhed *Saul* with deſerued death, they magnifie the power of the falſe: Superſtition is extremely iniurious to God: It is no better than Theft, to aſcribe vnto the ſecond cauſes that honor which is due vnto the firſt: but to giue Gods glory to thoſe things which neither act, nor are, it is the higheſt degree of ſpirituall robbery.

Saul was none of the beſt Kings: yet ſo impatient are his ſubiects of the indignity offred to his dead corps, that they will rather leaue their owne bones amongſt the Philiſtims, than the carcaſſe of *Saul*. Such a cloſe relation there is betwixt a Prince and Subiect, that the diſhonour of either is inſeparable from both: How willing ſhould wee bee to hazard our bodies or ſubſtance for the vindication either of the perſon, or name of a good King, whiles hee liues to the benefit of our protection: It is an vniuſt ingratitude in thoſe men, which can endure the diſgrace of them, vnder whoſe ſhelter they liue; but how vnnaturall is the villany of thoſe Miſcreants, that can bee content to bee actors in the capitall wrongs offered to ſoueraigne authoritie?

It were a wonder, if after the death of a Prince, there ſhould want ſome Pickethanke, to inſinuate himſelfe into his Succeſſor: An Amalekite young man rides poſt to Ziklag, to finde out *Dauid*, whom euen common rumour had notified for the annointed Heire to the Kingdome of Iſrael; to bee the firſt Meſſenger of that newes, which he thought could be no other than acceptable; the death of *Saul:* and that the tidings might be ſo much more meritorious, hee addes to the report, what hee thinkes might carrie the greateſt retribution: In hope of reward, or honour, the man is content ro bely himſelfe to *Dauid:* It was not the Speare, but the Sword of

Saul

Saul, that was the instrument of his death: neither could this stranger finde *Saul*, but dying, since the Armour-bearer of *Saul* saw him dead, ere hee offered that violence to himselfe: The hand of this Amalekite therefore was not guilty, his tongue was: Had not this Messenger measured *Dauids* foote, by his owne Last, hee had forborne this peece of the newes; and not hoped to aduantage himselfe by this falshood: Now he thinkes; The tidings of a Kingdome cannot but please: None but *Saul* and *Ionathan* stood in *Dauids* way: Hee cannot chuse, but like to heare of their remouall: Especially, since *Saul* did so tyrannously persecute his innocence. If I shall onely report the fact done by another, I shall goe away but with the recompence of a luckie Post; whereas, if I take vpon mee the action, I am the man, to whome *Dauid* is beholden for the Kingdome: hee cannot but honour and requite mee, as the Authour of his deliuerance and happinesse. Worldly mindes thinke no man can be of any other, than their owne dyet; and because they finde the respects of selfe-loue, and priuate profit, so strongly preuailing with themselues, they cannot conceiue, how these should be capable of a repulse from others.

How much was this Amalekite mocked of his hopes: whiles he imagined, that *Dauid* would now triumph, and feast in the assured expectation of the Kingdome, and Possession of the Crowne of Israel, he findes him renting his clothes, and wringing his handes, and weeping, and mourning: as if all his comfort had bin dead with *Saul* and *Ionathan*: and yet perhaps hee thought: This sorrow of *Dauid* is but fashionable, such as greate heires make shew of in the fatall day they haue longed for; These teares will soone be dry; the sight of a Crowne will soone breed a succession of other passions: But this errour is soone corrected: For when *Dauid* had entertayned this Bearer, with a sadfast all the day, hee cals him forth in the euening to execution: (*How wast thou not afraid* (saith he) *to put forth thy hand, to destroy the Annoynted of the Lord?*) Doubtlesse, the Amalekite made many faire pleas for himselfe, out of the grounds of his owne report: Alas, *Saul* was before falne vpon his owne Speare. It was but mercie, to kill him, that was halfe dead, that hee might die the shorter: Besides, his entreaty and importunate prayers, mooued mee to hasten him, through those painefull gates of death: had I striken him as an enemy, I had deserued the blow I had giuen; now I lent him the hand of a friend: why am I punished for obeying the voyce of a King? and for perfiting what himselfe begun, and could not finish: And if neither his owne wound, nor mine, had dispatched him, the Philistims were at his heeles, ready to doe this same act with insultation, which I did in fauour: and if my hand had not preuented them, where had beene the Crowne of Israel, which I now haue here presented to thee: I could haue deliuered that to King *Achish*, and haue beene rewarded with honour: let me not dye for an act well meant to thee, how euer construed by thee: But no pretence can make his owne tale not deadly: (*Thy blood be vpon thine owne head, for thine owne mouth hath testified against thee, saying, I haue slaine the Lords Annoynted.*) It is a iust supposition, that euery man is so great a Fauourer of himselfe, that hee will not mis-report his owne actions, nor say the worst of himselfe: In matter of confession, men may without iniury be taken at their words: If hee did it, his fact was capitall; If hee did it not, his lye: It is pitty any other recompence should befall those false Flatterers, that can be content to father a sinne, to get thankes. Euety drop of royall bloud is sacred: For a man to say that hee hath shed it, is mortall. Of how farre different spirits from this of *Dauid*, are those men, which suborne the death of Princes, and celebrate and canonize the Mutherers! Into their secret, let not my soule come, my glory, be thou not ioyned to their Assembly.

As-

ABNER *and* IOAB.

HOw mercifull and seasonable are the prouisions of God? Ziklag was now nothing but ruines and ashes: *Dauid* might returne to the soile where it stood, to the roofes and wals he could not: No sooner is he disappointed of that harbour, than God prouides him Cities of Hebron: *Saul* shall die to giue him elbow-roome: Now doth *Dauid* finde the comfort that his extremity sought in the Lord his God: Now are his clouds for a time passed ouer: and the Sunne breakes gloriously forth: *Dauid* shall reigne after his sufferings. So shall we, if we endure to the end, finde a Crowne of Righteousnesse, which the Lord the righteous Iudge, shall giue vs at that day: But though *Dauid* well knew that his head was long before anointed, and had heard *Saul* himselfe confidently auouching his Succession: yet he will not stirre from the heapes of Ziklag, till he haue consulted with the Lord: It did not content him, that he had Gods warrant for the Kingdome, but he must haue his instructions for the taking possession of it: How safe and happy is the man that is resolued to do nothing without God? Neither will generalities of direction be sufficient; euen particular circumstances must looke for a word: still is God a Pillar of fire, and cloude to the eye of euery Israelite: neither may there be any motion or stay but from him; That action cannot but succeed, which proceeds vpon so sure a warrant.

God sends him to Hebron a City of Iudah: Neither will *Dauid* goe vp thither alone, but he takes with him all his men with their whole housholds: they shall take such part as himselfe: As they had shared with him in his misery, so they shall now in his prosperity: Neither doth he take aduantage of their late mutinie (which was yet fresh and greene) to cashire those vnthankfull, and vngracious followers; but pardoning their secret rebellions, he makes them partakers of his good successe. Thus doth our heauenly Leader (whom *Dauid* prefigured) take vs to reigne with him who hath suffered with him: passing by our manifold infirmities, as if they had not beene, he remoueth vs from the Land of our banishment, and the ashes of our forlorne Ziklag, to the Hebron of our Peace and glory: The expectation of this day must (as it did with *Dauids* Souldiers) digest all our sorrowes.

Neuer any calling of God was so conspicuous, as not to finde some Opposites: What Israelite did not know *Dauid*, appointed by God to the succession of the Kingdome? Euen the Amalekite, could carry the Crowne to him as the true Owner: yet there want not an *Abner* to resist him, and the Title of an *Ishbosheth* to colour his resistance: If any of *Sauls* house could haue made challenge to the Crowne, it should haue beene *Mephibosheth* the sonne of *Ionathan*: Who, it seemes, had too much of his Fathers bloud to be a Competitor with *Dauid*: the question is not, who may claime the most right, but who may best serue the faction; Neither was *Ishbosheth* any other than *Abners* Stale: *Saul* could not haue a fitter Courtier: whether in the imitation of his Masters enuy, or the ambition of ruling vnder a borrowed name, he strongly opposed *Dauid*: there are those who striue against their owne hearts, to make a side, with whom conscience is oppressed by affection: An ill quarrell once vndertaken shall be maintained, although with bloud: Now, not so much the bloud of *Saul*, as the ingagement of *Abner* makes the Warre. The sonnes of *Zeruiah* stand fast to *Dauid*: It is much, how a man placeth his first interest: If *Abner* had beene in *Ioabs* roome, when *Sauls* displeasure droue *Dauid* from the Court, or *Ioab* in *Abners*, these actions, these euents had beene changed with the persons: It was the only happinesse of *Ioab* that he fell on the better side.

Both

Both the Commanders vnder *Dauid* and *Iſhboſheth* were equally cruell: both are ſo inured to bloud, that they make but a ſport of killing. Cuſtome makes ſinne ſo familiar, that the horror of it, is to ſome turned into pleaſure. *(Come let the young men play before vs.)* Abner is the Challenger, and ſpeeds thereafter: for though in the matches of Duell both ſides miſcarryed, yet in the following conflict, *Abner* and his men are beaten: By the ſucceſſe of thoſe ſingle Combates no man knowes the better of the cauſe: Both ſides periſh, to ſhew, how little God liked either the offer, or the acceptation of ſuch a tryall; but when both did their beſt, God puniſheth the wrong part with diſcomfiture.

Oh, the miſery of ciuill diſſention! Iſrael and Iudah were brethren? One carried the name of the Father, the other of the Sonne: *Iudah* was but a branch of Iſrael, Iſrael was the roote of Iudah: yet Iudah and Iſrael muſt fight, and kill each other; onely vpon the quarrell of an ill Leaders ambition. The ſpeed of *Aſahel* was not greater than his courage: It was a mind fit for one of *Dauids* Worthies, to ſtrike at the head, to match himſelfe with the beſt: He was both ſwift and ſtrong: but the race is not to the ſwift, nor the battle to the ſtrong: If hee had gon neuer ſo ſlowly, he might haue ouer-taken death: now hee runnes to fetch it. So little luſt had *Abner* to ſhed the bloud of a ſonne of *Zeruiah*, that hee twice aduiſes him to retreate from purſuing his owne perill: *Aſahels* cauſe was ſo much better as *Abners* ſucceſſe: Many a one miſcarries in the raſh proſecution of a good quarrell, when the Abettors of the worſt part goe away with victory. Heate of zeale, ſometimes in the vndiſcreet purſuit of a iuſt Aduerſary, prooues mortall to the agent, preiudiciall to the ſeruice.

Abner, whiles hee kils, yet hee flyes, and runnes away from his owne death, whiles he inflicts it vpon another: *Dauids* followers had the better of the field and day; The Sunne, as vnwilling to ſee any more Iſraelitiſh bloud ſhed by brethren, hath withdrawne himſelfe: and now both parts hauing got the auantage of an hill vnder them, haue ſafe conuenience of parley: *Abner* beginnes, and perſwades *Ioab* to ſurceaſe the fight *(Shall the ſword deuoure for euer? Knoweſt thou not, that it will bee bitterneſſe in the end? How long ſhall it bee, ere thou bid the people returne from following their Brethren?)* It was his fault, that the ſword deuoured at all: and why was not the beginning of a ciuill Warre bitterneſſe? Why did hee call forth the people to skirmiſh, and inuite them to death? Had *Abner* beene on the winning hand, this motion had beene thanke-worthy: It is a noble diſpoſition in a Victor, to call for a ceſſation of Armes: whereas neceſſitie wrings this ſuite from the ouermaſtered. There cannot be a greater prayſe, to a valiant and wiſe Commander, than a propenſion to all iuſt termes of peace: For warre as it is ſometimes neceſſary, ſo it is alwayes euill; and if fighting haue any other end propoſed beſides peace, it proues murder. *Abner* ſhall finde himſelfe no leſſe ouercome, by *Ioab* in clemencie, than power; Hee ſayes not, I will not ſo eaſily leaue the aduantage of my victory: ſince the Dice of warre runne on my ſide, I will follow the chace of my good ſucceſſe: Thou ſhouldeſt haue conſidered of this before thy prouocation: It is now too late, to moue vnto forbearance: But, as a man that meant to approue himſelfe equally free from cowardiſe, in the beginning of the conflict, and from crueltie in the end; hee profeſſeth his forwardneſſe, to entertaine any pretence of ſheathing vp the ſwords of Iſrael; and ſweares to *Abner*, that if it had not beene for his proud irritation, the people had in the morning before ceaſed from that bloudy purſuit of their brethren. As it becomes publike perſons to bee louers of peace, ſo they muſt ſhew it vpon all good occaſions: letting paſſe no opportunitie of making ſpare of bloud.

Iſhboſheth was (it ſeemes) a man of no great ſpirits, for being no leſſe than fortie yeares old, when his father went into his laſt field againſt the Philiſtims, hee was content to ſtay at home; *Abner* hath put ambition into him; and hath eaſily raiſed him to the head of a faction, againſt the annoynted Prince of Gods people. If this vſurped Crowne of *Sauls* Sonne, had any worth or glory in it, hee cannot but ac-

acknowledge, to owe it all vnto *Abner*; yet how forward is vnthankfull *Iſhboſheth* to receiue a falſe ſuggeſtion againſt his chiefe Abettor: (*Wherefore haſt thou gone in, to my fathers Concubine?*) Hee that made no conſcience of an vniuſt claime to the Crowne, and a maintenance of it with bloud, yet ſeemes ſcrupulous of a leſſe ſinne, that carried in it the colour of a diſgrace; The touch of her, who had beene honoured by his fathers bed, ſeemed an intolerable preſumption, and ſuch as could not bee ſeuered from his owne diſhonour: Selfe-loue ſometimes borrowes the face of honeſt zeale. Thoſe, who out of true grounds, diſlike ſinnes, doe hate them all indifferently, according to their hainouſneſſe; Hypocrites are partiall in their deteſtation, bewraying euer moſt bitterneſſe, againſt thoſe offences, which may moſt preiudice their perſons and reputations.

It is as dangerous as vniuſt for Princes, to giue both their eares and their heart to miſ-grounded rumors of their innocent followers: This wrong hath ſtript *Iſhboſheth* of the Kingdome; *Abner* in the meane time cannot be excuſed from a treacherous inconſtancy; If *Sauls* ſonne had no true Title to the Crowne, why did hee maintaine it; If hee had, why did he forſake the cauſe and perſon? Had *Abner* out of remorſe, for furthering a falſe claime taken off his hand, I know not wherein he could be blamed, except for not doing it ſooner; But now to withdraw his profeſſed allegeance, vpon a priuate reuenge, was to take a lewd leaue of an *ill* action: If *Iſhboſheth* were his lawfull Prince, no iniury could warrant a reuolt; Euen betwixt priuate perſons, a returne of wrongs is both vncharitable, and vniuſt, how euer this goe currant for the common iuſtice of the World; how much more ſhould we learne from a ſupreme hand, to take hard meaſures with thankes? It had beene *Abners* duty, to haue giuen his King a peaceable and humble ſatisfaction, and not to flie out in a ſnuffe. If the ſpirit of the Ruler riſe vp againſt thee, leaue not thy place, for yeelding pacifieth great offences; now, his impatient falling, although to the right ſide, makes him no better than traiterouſly honeſt.

So ſoone as *Abner* hath entertained a reſolution of his rebellion, hee perſwades the Elders of Iſrael to accompany him in the change: and whence doth he fetch his maine motiue, but from the Oracle of God? (*The Lord hath ſpoken of* Dauid, *ſaying, By the hand of my ſeruant* Dauid, *will I ſaue my people Iſrael, out of the hand of the Philiſtims, and out of the hand of all their enemies;*) *Abner* knew this ful well before, yet then was well content to ſmother a knowne truth for his owne turne, and now the publication of it may ſerue for his aduantage, hee wins the heart of Iſrael, by ſhewing Gods Charter for him, whom he had ſo long oppoſed: Hypocrites make vſe of God for their owne purpoſes; and care onely to make diuine authority a colour for their owne deſignes; No man euer heard *Abner* godly till now; neither had he beene ſo at this time, if he had not intended a reuengefull departure from *Iſhboſheth:* Nothing is more odious, than to make Religion a ſtalking horſe to Policy.

WHO can but glorifie God in his iuſtice, when he ſees the bitter end of this treacherous diſſimulation? *Dauid* may vpon conſiderations of State, entertaine his new Gueſt with a Feaſt; and well might hee ſeeme to deſerue a welcome, that vndertakes to bring all Iſrael to the league and homage of *Dauid:* but God neuer meant to vſe ſo vnworthy meanes, for ſo good a worke. *Ioab* returnes from purſuing a troupe, and finding *Abner* diſmiſſed in peace and expectation of a beneficiall returne, followes him, and whether out of enuy, at a new riuall of honour, or out of the reuenge of *Aſahel*, hee repaies him both diſſimulation and death. God doth moſt iuſtly by *Ioab*, that which *Ioab* did for himſelfe moſt vniuſtly; I know not (ſetting the quarrell aſide) whether wee can worthily blame *Abner* for the death of *Aſahel*, who would needs after faire warnings, runne himſelfe vpon *Abners* Speare: yet this fact ſhall procure his paiment for worſe. Now is *Iſhboſheths* wrong reuenged by an enemy; wee may not alwayes meaſure the Iuſtice of Gods proceedings, by preſent occaſions; Hee needs not make vs acquainted, or aske vs leaue when hee will call for the arrerages of forgotten ſinnes.

Contemplations.

THE FIFTEENTH BOOKE

Contayning
- VZZAH *and the Arke,*
- DAVID *with* MEPHIBOSHETH *and* ZIBA.
- HANVN *and* DAVIDS *Ambaſſadors.*
- DAVID *with* BATHSHEBA *and* VRIAH.
- NATHAN *and* DAVID.
- AMON *and* THAMAR.
- ABSALOMS *returne and conſpiracie.*

THE FIFTEENTH BOOKE

Containing

TO THE RIGHT HONOVRABLE MY VERY GOOD LORD,

William

LORD BVRLEIGH,

ALL GRACE AND Happineſſe.

RIGHT HONOVRABLE,

THere are but two Bookes wherin we can reade God; The one is his Word, his Workes the other; This is the bigger Volume, that the more exquiſite. The Characters of this are more large, but dim; of that ſmaller, but clearer. Philoſophers haue turned ouer this, and erred; That, Diuines and ſtudious Chriſtians, not without full and certaine information. In the Workes of God we ſee the ſhadow, or footſteps of the Creator, in his Word we ſee the face of God in a glaſſe. Happineſſe conſiſts in the Viſion of that infinite Maieſty: and if wee be perfectly happy aboue in ſeeing him face to face, our happineſſe is well forward below, in ſeeing the liuely repreſentation of his face in the glaſſe of Scriptures. Wee cannot ſpend our eyes too much vpon this Obiect; For mee, the more I ſee, the

more I am amazed, the more I am rauiſhed with this glorious beautie. With the honeſt Lepers, I cannot bee content to enioy this happy ſight alone; there is but one way to euery mans Felicity. May it pleaſe your Lordſhip to take part with many your Peeres in theſe my weak, but not vnprofitable Contemplations; *which ſhall hold themſelues not a little graced with your Honourable Name; Whereto, together with your right Noble and moſt Worthy Lady, I haue gladly deuoted my ſelfe, to bee*

Your Lordſhips in all dutifull

[illegible]ſeruice,

IOS: HALL.

Contemplations.

VZZAH, AND THE ARKE REMOVED.

THe house of *Saul* is quiet, the Philistims beaten, victory cannot end better than in deuotion; *Dauid* is no sooner settled in his house at Ierusalem, than he fetcheth God to bee his guest there; the thousands of Israel goe now in an holy march, to bring vp the Arke of God, to the place of his rest: The tumults of Warre affoorded no opportunity of this seruice; onely peace is a friend to Religion, neither is peace euer our friend, but when it is a seruant of Piety: The vse of Warre is not more pernicious to the body, than the abuse of peace is to the soule; Alas, the Riot bred of our long ease, rather drines the Arke of God from vs; so the still sedentary life, is subiect to diseases, and standing waters putrifie. It may be iust with God, to take away the blessing which we doe so much abuse, and to scoure off our rust with bloudy Warre, &c.

The Arke of God had now many yeeres, rested in the obscure lodge of *Abinadab*, without the honour of a Tabernacle. *Dauid* will not endure himselfe glorious, and the Arke of God contemptible; his first care is to prouide a fit roome for God, in the head of the Tribes, in his owne City. The chiefe care of good Princes, must be the aduancement of Religion; What should the Deputies of God rather doe, than honour him whom they represent? It was no good that Israel could learne of Philistims; Those Pagans had sent the Arke backe in a new Cart; the Israelites saw God blessed that conduct, and now they practise it at home: But that which God will take from Philistims, hee will not brooke from Israel: Aliens from God are no fit patterns for children: Diuine institution had made this a cariage for the Leuites, not for oxen: Neither should those sonnes of *Abinadab* haue driuen the Cart, but carried that sacred burden. Gods businesses must be done after his owne formes, which if we doe with the best intentions alter, we presume.

It is long, since Israel saw so faire a day as this, wherein they went in this holy Triumph to fetch the Arke of God; Now their Warlike Trumpets are turned into Harps and Timbrils; and their hands in stead of weilding the Sword and Speare, strike vpon those musicall strings whereby they might expresse the ioy of their hearts; Heere was no noise but of mirth, no motion but pleasant: Oh happy Israel

rael that had a God to reioyce in, that had this occasion of reioycing in their God, and an heart that embraced this occasion. There is nothing but this wherein wee may not ioy immoderately, vnseasonably; this spirituall ioy can neuer bee either out of time, or out of measure: Let him that reioyceth, reioyce in the Lord. But now when the Israelites were in the midst of this Angel-like iollitie, their hearts lifted vp, their hands playing, their feet mouing, their tongues singing and shouting, God sees good to strike them into a sudden dumpe by the death of *Vzzah*: They are scarce set into the tune when God marres their Musicke, by a fearefull iudgement; and changes their mirth into astonishment, and confusion; There could not bee a more excellent worke than this they were about; there could not bee more chearefull hearts in the performing of it, yet will the most holy God rather dash all this solemne seruice, than indure an act of presumption or infidelity. *Abinadab* had beene the faithfull Host of Gods Arke, for the space of twenty yeeres: euen in the midst of the terrors of Israel, who were iustly affrighted with the vengeance inflicted vpon Beth-shemesh, did hee giue harbour vnto it; Yet euen the sonne of *Abinadab* is stricken dead, in the first departing of that blessed guest: The Sanctitie of the Parent cannot beare out the sinne of his Sonne: The Holy one of Israel will bee sanctified in all that come neere him: He will be serued like himselfe.

What then was the sinne of *Vzzah*? What was the capitall crime, for which hee so fearefully perished? That the Arke of God was committed to the Cart, it was not his deuice onely, but the common act of many; That it was not carryed on the shoulders of Leuites, was no lesse the fault of *Abio*, and the rest of their Brethren; onely *Vzzah* is stricken: The rest sinned in negligence, hee in presumption; the Arke of God shakes with the agitation of that carriage; hee puts forth his hand to hold it steddie; Humane iudgement would haue found herein nothing haynous: God sees not with the eyes of men; None but the Priests should haue dared to touch the Arke; It was enough for the Leuites to touch the barres that carryed it; An vnwarranted hand cannot so lightly touch the Arke, but hee strikes the God that dwels in it: No maruell if God strike that man with death, that strikes him with Presumption; There was wel-neere the same quarrell against the thousands of Bethshemesh, and against *Vzzah*; They died for looking into the Arke, hee for touching it; lest Israel should grow into a contemptuous familiarity with this Testimony of Gods presence, hee will hold them in awe with iudgements: The reuenging hand of the Almighty, that vpon the returne of the Arke stayed at the House of *Abinadab*, vpon the remoone of the Arke beginnes there againe: Where are those that thinke God will take vp with a careleſse and slubbred seruice? Hee whose infinite mercy vses to passe by our sinnes of infirmitie, punisheth yet seuerely our bold faults: If we cannot doe any thing in the degrees that hee requireth, yet wee must learne to doe all things in the forme that he requireth; Doubtlesse *Vzzah* meant no otherwise than well in putting forth his hand to stay the Arke; Hee knew the sacred Vtensils that were in it, the Pot of Manna, the Tables of the Law, the Rod of *Aaron*, which might bee wronged by that ouer-rough motion: to these hee offers his aide, and is stricken dead; The best intention cannot excuse; much lesse warrant vs in vnlawfull actions: where wee doe ought in faith, it pleaseth our good God to winke at, and pitty our weaknesses; but if wee dare to present God with the wel-meant seruices of our owne making, wee runne into the indignation of God; There is nothing more dangerous, than to be our owne caruers in matter of Deuotion.

I maruell not if the countenance of *Dauid* were suddenly changed, to see the pale face of death in one of the chiefe Actors in this holy Procession: Hee that had found God so fauourable to him in actions of lesse worth, is troubled to see this successe of a businesse so heartily directed vnto his God; and now hee beginnes to looke thorow *Vzzah* at himselfe, and to say, *(How shall the Arke of the Lord come to mee?)* Then onely shall wee make a right vse of the iudgements of God vpon others, when wee shall feare them in our selues, and finding our sinnes at least equall, shall tremble at

at the expectation of the ſame deſerued puniſhments. God intends not onely reuenge in his execution, but reformation; As good Princes regard not ſo much the ſmart of the euill paſt, as the preuention of the future; which is neuer attained, but when wee make applications of Gods hand; and draw common cauſes out of Gods particular proceedings.

I doe not heare *Dauid* ſay; Surely, this man is guilty of ſome ſecret ſinne, that the World knowes not; God hath met with him; there is no danger to vs; why ſhould I be diſcouraged to ſee God iuſt? we may goe on ſafely and proſper; But here his foot ſtaies, and his hand fals from his Inſtrument, and his tongue is ready to taxe his owne vnworthineſſe, *(How ſhall the Arke of the Lord come vnto me?)* That heart is carnall and proud, that thinkes any man worſe than himſelfe; *Dauids* feare ſtaies his progreſſe; Perhaps he might haue proceeded with good ſucceſſe, but he dares not venture, where hee ſees ſuch a deadly checke: It is better to be too fearefull, than too forward in thoſe affaires, which doe immediately concerne God; As it is not good to refraine from holy buſineſſes, ſo it is worſe to doe them ill; Awfulneſſe is a ſafe Interpreter of Gods ſecret actions, and a wiſe guide of ours.

THIS euent hath holpen *Obed-Edom* to a gueſt hee lookt not for, God ſhall now ſoiourne in the houſe of him, in whoſe heart hee dwelt before by a ſtrong faith; elſe the man durſt not haue vndertaken to receiue that dreadfull Arke, which *Dauid* himſelfe feared to harbour; Oh the courage of an honeſt and faithfull heart! *Obed-Edom* knew well enough what ſlaughter the Arke had made among the Philiſtims, and after that amongſt the Bethſhemites, and now hee ſaw *Vzzah* lye dead before him, yet doth hee not make any ſcruple of entertaining it, neither doth hee ſay, My Neighbour *Abinadab* was a carefull and religious hoſt to the Arke, and is now payed with the bloud of his ſonne; how ſhall I hope to ſpeed better? but he opens his doores with a bold cheerefulneſſe, and notwithſtanding all thoſe terrors, bids God welcome: Nothing can make God not amiable to his owne; Euen his very Iuſtice is louely: Holy men know how to reioyce in the Lord with trembling, and can feare without diſcouragement.

THE God of Heauen will not receiue any thing from men on free coſt; hee will pay liberally for his lodging, a plentifull bleſſing vpon *Obed-Edom*, and all his houſehold. It was an honour to that zealous Gittite, that the Arke could come vnder his roofe; yet God rewards that honour with benediction: Neuer man was a loſer by true godlineſſe. The houſe of *Obed-Edom* cannot this while want obſeruation; the eyes of *Dauid*, and all Iſrael were neuer off from it, to ſee how it fared with this entertainment. And now, when they finde nothing, but a gracious acceptation and ſenſible bleſſing, the good King of Iſrael takes new heart, and haſtens to fetch the Arke into his royall Citie. The view of Gods fauours vpon the godly, is no ſmall encouragement to confidence and obedience; Doubtleſſe, *Obed-Edom* was not free from ſome weakneſſes; If the Lord ſhould haue taken the aduantage of iudgement againſt him, what Iſraelites had not beene diſheartened from attending the Arke? Now *Dauid* and Iſrael was not more affrighted with the vengeance vpon *Vzzah*, than encouraged by the bleſſing of *Obed-Edom*; The wiſe God doth ſo order his iuſt and mercifull proceedings, that the awfulneſſe of men may bee tempered with loue. Now the ſweet ſinger of Iſrael reuiues his holy Muſicke; and addes both more ſpirit and more pompe to ſo deuout a buſineſſe: I did not before heare of Trumpets, nor dancing, nor ſhouting, nor ſacrifice, nor the linnen Ephod; The ſenſe of Gods paſſed diſpleaſure, doubles our care to pleaſe him, and our ioy in his recouered approbation; wee neuer make ſo much of our health, as after ſickneſſe, nor neuer are ſo officious to our friend, as after an vnkindneſſe. In the firſt ſetting out of the Arke, *Dauids* feare was at leaſt an equall match to his ioy; therefore after the firſt ſix paces hee offered a ſacrifice, both to pacifie God, and thanke him: but now when they ſaw no ſigne of diſlike, they did more freely let themſelues looſe to a fearleſſe ioy; and the body ſtroue to expreſſe the holy affection of the ſoule; there

was

was no limme, no part that did not profesſe their mirth by motion, no noyſe of voyce, or inſtrument wanted to aſſiſt their ſpirituall iollity; *Dauid* led the way, dancing with all his might in his linnen Ephod; *Vzzah* was ſtill in his eye; he durſt not vſurpe vpon a garment of Prieſts; but will borrow their colour to grace the ſolemnitie, though hee dare not the faſhion; White was euer the colour of ioy, and linnen was light for vſe; therefore he couers his Princely Robes with white linnen, and meanes to honour himſelfe by his conformity to Gods Miniſters. Thoſe that thinke there is diſgrace in the Ephod, are farre from the ſpirit of the man after Gods owne heart; Neither can there be a greater argument of a foule ſoule, than a diſlike of the glorious calling of God: Barren *Mical* hath too many ſonnes that ſcorne the holy habit and exerciſes: ſhe lookes through her window, and ſeeing the attyre and geſtures of her deuout husband, deſpiſeth him in her heart, neither can ſhee conceale her contempt, but like *Sauls* Daughter caſt it proudly in his face (*Oh how glorious was the King of Iſrael this day; which was vncouered to day in the eyes of the Maidens of his Seruants, as a Foole vncouereth himſelfe.*) Worldly hearts can ſee nothing in actions of zeale, but folly and madneſſe: Pietie hath no reliſh to their palate but diſtaſtfull.

Davids heart did neuer ſwell ſo much at any reproch, as this of his Wife; his loue was for the time loſt in his anger; and as a man impatient of no affront ſo much as in the way of his deuotion, he returnes a bitter checke to his Mical; (*It was before the Lord, which choſe me rather than thy Father, and all his houſe, &c.*) Had not *Mical* twitted her Husband with the ſhame of his zeale, ſhee had not heard of the ſhamefull reiection of her father; now ſince ſhee will bee forgetting, whoſe Wife ſhe was, ſhee ſhall be put in mind whoſe Daughter ſhe was. Contumelies that are caſt vpon vs in the cauſes of God, may ſafely be repaied: If we be meale-mouthed in the ſcornes of Religion, we are not patient, but zealeleſſe: Here we may not forbeare her, that lyes in our boſome. If *Dauid* had not loued *Mical* dearely, he had neuer ſtood vpon thoſe points with *Abner*; He knew that if *Abner* came to him, the Kingdome of Iſrael would accompany him, and yet hee ſends him the charge of not ſeeing his face, except hee brought *Mical*, *Sauls* daughter with him; as if he would not regard the Crowne of Iſrael, whiles he wanted that Wife of his: Yet here he takes her vp roundly, as if ſhee had beene an enemy, not a partner of his bed. All relations are aloofe off, in compariſon of that betwixt God, and the ſoule; He that loues Father, or Mother, or Wife, or Childe, better than me (ſaith our Sauiour) is not worthy of me. Euen the higheſt delights of our hearts muſt be trampled vpon, when they will ſtand out in riuality with God. Oh happy reſolution of the royall Prophet, and Propheticall King of Iſrael, (I will be yet more vile than thus, and will be low in mine owne ſight:) he knew this very abaſement Heroicall; and that the onely way to true glory, is, not to be aſhamed of our loweſt humiliation vnto God: Well might he promiſe himſelfe honour from thoſe, whoſe contempt ſhe had threatned; The hearts of men are not their owne, he that made them, ouer-rules them, and inclines them to an honourable conceit of thoſe that honour their Maker; So as holy men haue oft times inward reuerence, euen where they haue outward indignities. *Dauid* came to bleſſe his houſe, *Mical* brings a curſe vpon her ſelfe; Her ſcornes ſhall make her childleſſe to the day of her death; Barrenneſſe was held in thoſe times, none of the leaſt iudgements; God doth ſo reuenge *Dauids* quarrell vpon *Mical*, that her ſudden diſgrace, ſhall be recompenced with perpetuall: She ſhall not be held worthy to beare a ſonne, to him whom ſhe vniuſtly contemned; How iuſt is it with God to prouide whips for the backe of ſcorners? It is no maruell if thoſe that mocke at goodneſſe, be plagued with continuall fruitleſneſſe.

MEPHIBOSHETH *and* ZIBA.

SO soone as euer *Dauid* can barbreathe himselfe from the publike cares, hee casts backe his thoughts to the deare remembrance of his *Ionathan*. *Sauls* seruant is likely to giue him the best intelligence of *Sauls* sonnes; The question is therefore moued to *Ziba*; Remaineth there yet none of the house of *Saul?* and lest suspition might conceale the remainders of an emulous line in feare ofreuenge intended, he addes: On whom I may shew the mercy of God for *Ionathans* sake? O friendship worthy of the Monuments of Eternity; fit only to requite him, whose loue was more than the loue of women; Hee doth not say, Is there any of the house of *Ionathan*, but of *Saul*; that for his friends sake hee may shew fauour to the Posterity of his Persecutor. *Ionathans* loue could not bee greater than *Sauls* malice, which also suruiued long in his issue; from whom *Dauid* found a busie and stubborne ritualitie for the Crowne of Israel; yet as one that gladly buried all the hostilitie of *Sauls* house in *Ionathans* graue, hee askes, *Is there any man left of* Sauls *house, that I may shew him mercie for* Ionathans *sake?* It is true loue, that ouerliuing the person of a friend, will bee inherited of his seed; but to loue the posteritie of an enemie in a friend, it is the miracle of friendship: The formall amitie of the World is confined to a face; or to the possibility of recompence, languishing in the disabilitie, and dying in the decease of the party affected: That loue was euer false, that is not euer constant, and then most operatiue, when it cannot be either knowne, or requited.

To cut off all vnquiet competition for the Kingdome of Israel, the prouidence of God had so ordered, that there is none left of the house of *Saul* (besides the sonnes of his Concubines) saue only young and lame *Mephibosheth*; so young, that hee was but fiue yeeres of age, when *Dauid* entred vpon the Gouernment of Israel; so lame, that if his age had fitted, his impotence had made him vnfit for the Throne. *Mephibosheth* was not borne a Cripple, it was an heedlesse Nurse that made him so: She hearing of the death of *Saul* and *Ionathan*, made such haste to flee, that her young Master was lamed with the fall: Ywis there needed no such speed to runne away from *Dauid*; whose loue pursues the hidden sonne of his brother *Ionathan*: How often doth our ignorant mistaking, cause vs to runne from our best friends, and to catch knockes and maimes of them that professe our protection?

MEPHIBOSHETH could not come otherwise than fearefully, into the presence of *Dauid*, whom hee knew so long, so spitefully opposed by the house of *Saul*: hee could not bee ignorant, that the fashion of the World is to build their owne security vpon the bloud of the opposite faction; neither to thinke themselues safe, whiles any branch remaines springing out of that root of their emulation: Seasonably doth *Dauid* therefore first, expell all those vniust doubts, ere hee administer his further cordials; (*Feare not; for I will surely shew thee kindnesse, for* Ionathan *thy fathers sake, and will restore thee all the fields of* Saul *thy father, and thou shalt eate bread at my table continually.*)

Dauid can see neither *Sauls* bloud, nor lame legs in *Mephibosheth*, whiles he sees in him the features of his friend *Ionathan*; how much lesse shall the God of mercies regard our infirmities, or the corrupt bloud of our sinfull Progenitors, whiles he beholds vs in the face of his Sonne, in whom he is well pleased.

Fauours are wont so much more to affect vs, as they are lesse expected by vs; *Mephibosheth* as ouer-ioyed with so comfortable a word, and confounded in himselfe at the remembrance of the contrary deseruings of his Family, bowes him-

himselfe to the earth, and sayes (*What is thy seruant, that thou shouldst looke vpon such a dead Dogge as I am?*) Find no defect of wit, though of limmes, in *Mephibosheth*, hee knew himselfe the Grand-childe of the King of Israel, the sonne of *Ionathan*, the lawfull heire of both, yet in regard of his owne impotencie, and the trespasse and reiection of his house, hee thus abaseth himselfe vnto *Dauid*; Humiliation is a right vse of Gods afflictions. What if hee were borne great? If the sonne of his Grandfather hath lost his estate, and the hand of his Nurse hath deformed and disabled his person, hee now forgets what hee was, and cals himselfe worse than hee is, *A Dogge*. Yet a liuing Dogge, is better than a dead Lion; there is dignity and comfort in life. *Mephibosheth* is therefore a dead Dogge vnto *Dauid*. It is not for vs to nourish the same spirits in our aduerse estate, that wee found in our highest prosperitie; What vse haue wee made of Gods hand, if wee bee not the lower with our fall? God intends wee should carry our crosse, not make a fire of it to warme vs: It is no bearing vp our sayles in a tempest; God *Dauid* cannot disesteeme *Mephibosheth* euer the more for disparaging himselfe; hee loues and honours this humilitie, in the Sonne of *Ionathan*; There is no more certaine way to glory and aduancement, than a lowly deiection of our selues: Hee that made himselfe a Dogge, and therefore fit onely to lye vnder the table, yea a dead Dogge, and therefore fit onely for the ditch, is raised vp to the table of a King; his seat shall bee honourable, yea, royall, his fare delicious, his attendance noble. How much more will our gracious God lift vp our heads, vnto true honour before men and Angels, if wee can bee sincerely humbled in his sight? If wee miscall our selues in the meanenesse of our conceits to him, hee giues vs a new name, and sets vs at the Table of his glorie; It is contrary with GOD and man; if they reckon of vs as wee set our selues, hee values vs according to our abasements. Like a Prince truely munificent and faithfull, *Dauid* promises and performes at once; *Ziba Sauls* seruant hath the charge giuen him, of the execution of that royall word; *Hee shall bee the Bayliffe of this great Husbandry of his Master* MEPHIBOSHETH; The Land of *Saul*, how euer forfeited, shall know no other Master than *Sauls* Grand-child; As yet; *Sauls* seruant had sped better than his sonne: I reade of twentie seruants of *Ziba*, none of *Mephibosheth*; Earthly possessions doe not alwaies admit of equall diuisions; The Wheele is now turned vp; *Mephibosheth* is a Prince, *Ziba* is his Officer; I cannot but pittie the condition of this good sonne of *Ionathan*; Into ill hands did honest *Mephibosheth* fall, first, of a careless Nurse, then of a trecherous seruant; Shee maymed his body, hee would haue ouerthrowne his estate; After some yeeres of ey-seruice to *Mephibosheth*, wicked *Ziba* intends to giue him a worse fall than his Nurse. Neuer any Court was free from Detractors, from Delators, who if they see a man to be a Creeple, that hee cannot goe to speake for himselfe, will bee telling Tales of him, in the eares of great; such an one was this perfidious *Ziba*, who taking the opportunitie of *Dauids* flight from his sonne *Absolom*, followes him with a faire present, and a false Tale, accusing his impotent Master of a foule and trayterous ingratitude; labouring to treade vpon his lame Lord to rayse himselfe to honour: True-hearted *Mephibosheth* had as good a will as the best; if hee could haue commanded legs, hee had not beene left behind *Dauid:* now that hee cannot goe with him; hee will not bee well without him, and therefore puts himselfe to a wilfull and sullen penance, for the absence and danger of his King; hee will not so much as put on cleane clothes for the time, as hee that could not haue any ioy in himselfe, for the want of his Lord *Dauid*; Vnconscionable Miscreants care not how they collogue, whom they slander for a priuate aduantage; Lewd *Ziba* comes with a Gift in his hand, and a smooth Tale in his mouth; Oh Sir, you thought you had a *Ionathan* at home; but you will finde a *Saul*; It were pittie but hee should be set at your Table, that would sit in your Throne; you thought *Sauls* Land would haue contented *Mephibosheth*, but hee would haue all yours; though hee bee lame, yet hee would bee climbing; would you haue thought that this Creeple could be plotting for your Kingdome, now that

you are but gone aside ? *Isbbosheth* will neuer dye while *Mephibosheth* liues : How did hee now forget his impotence, and rayſed vp his ſpirits in hope of a day ; and durſt ſay, that now the time was come , wherein the Crowne ſhould reuert to *Sauls* true Heire. Oh Viper : if a Serpent bite in ſecret when hee is not charmed, no better is a Slanderer ; Honeſt *Mephibosheth* in good manners made a dead Dogge of himſelfe, when *Dauid* offered him the fauour of his board, but *Ziba* would make him a very Dogge indeed, an ill natur'd Curre, that when *Dauid* did thus kindly feede him at his owne Table, would not onely bite his fingers, but flye at his throat.

But what ſhall wee ſay to this ? Neither earthly Souereigntie, nor holineſſe can exempt men from humane infirmitie. Wiſe and good *Dauid* hath now but one eare ; and that miſ-led with credulitie ; His Charitie in beleeuing *Ziba*, makes him vncharitable in diſcuſting, in cenſuring *Mephibosheth*. The Detractor hath not only ſudden credit giuen him, but *Sauls* Land ; *Ionathans* Sonne hath loſt (vnheard) that inheritance which was giuen him vnſought. Heare-ſay is no ſafe ground of any iudgement ; *Ziba* ſlaunders, *Dauid* beleeues. *Mephibosheth* ſuffers.

Lies ſhall not alwayes proſper, God will not abide the truth to bee euer oppreſſed ; At laſt *Ionathans* lame Sonne ſhall bee found as ſound in heart, as lame in his body ; Hee whoſe Soule was like his Father *Ionathans* Soule, whoſe bodie was like to his Grand-father *Sauls* Soule, meets *Dauid* (as it was high time) vpon his returne ; beſtirs his tongue, to diſcharge himſelfe of ſo foule a ſlander ; The more horrible the crime had beene, the more villanous was the vniuſt ſuggeſtion of it, and the more neceſſary was a iuſt Apologie ; Sweetly therefore, and yet paſſionately doth hee labour to greaten *Dauids* fauours to him ; his owne obligations and vileneſſe ; ſhewing himſelfe more affected with his wrong, than with his loſſe ; wel-comming *Dauid* home with a thankfull neglect of himſelfe, as not caring that *Ziba* had his ſubſtance, now that hee had his King. *Dauid* is ſatisfied, *Mephibosheth* reſtored to fauour and Landes ; here are two kind hearts well met. *Dauid* is full of ſatisfaction from *Mephibosheth* ; *Mephibosheth* runnes ouer with ioy in *Dauid* : *Dauid*, like a gracious King, giues *Mephibosheth* (as before) *Sauls* Lands to halues with *Ziba* ; *Mephibosheth*, like a King, giues all to *Ziba* for ioy that God had giuen him *Dauid* ; All had beene well, if *Ziba* had fared worſe ; Pardon mee O holy and glorious Soule of a Prophet, of a King, after Gods owne heart, I muſt needs blame thee for mercie : A fault that the beſt and moſt generous natures are moſt ſubiect to : It is pittie, that ſo good a thing ſhould doe hurt ; yet wee finde that the beſt, miſuſed is moſt dangerous : Who ſhould bee the patterne of Kings but the King of God ? Mercie is the goodlieſt Flower in his Crowne, much more in theirs, but with a difference. Gods mercie is infinite, theirs limited ; hee ſayes, *I will haue mercy on whom I will* : they muſt ſay, *I will haue mercie on whom I ſhould*. And yet hee, for all his infinite mercie, hath veſſels of wrath, ſo muſt they ; of whom his Iuſtice hath ſaid ; Thine eye ſhall not ſpare them : A good man is pitifull to his beaſt, ſhall hee therefore make much of Toades and Snakes ? Oh that *Ziba* ſhould goe away with any Poſſeſſion, ſaue of ſhame and ſorrow ; that hee ſhould bee coupled with a *Mephibosheth* in a partnerſhip of Eſtates : Oh that *Dauid* had changed the word a little.

A diuiſion was due here indeed ; but of *Siba's* eares from his head, or his head from his ſhoulders, for going about ſo maliciouſly, to deuide *Dauid* from the Sonne of *Ionathan* ; An Eye for an Eye, was Gods Rule ; If that had beene true, which *Ziba* ſuggeſted againſt *Mephibosheth*, hee had beene worthy to loſe his head with his Lands ; being falſe, it had beene but reaſon, *Ziba* ſhould haue changed heads with *Mephibosheth* ; Had not holy *Dauid* himſelfe beene ſo ſtung with venemous tongues, that hee cryes out in the bitterneſſe of his ſoule ; What reward ſhall bee giuen thee, O thou falſe tongue ? euen ſharpe Arrowes with hotte burning

coles. He that was ſo ſenſible of himſelfe in *Doegs* wrong, doth he feele ſo little of *Mephiboſheth* in *Zibaes*? Are theſe the Arrowes of *Dauids* Quiuer; are theſe his hot burning coles (*Thou* and Zib a *diuide?*) He that had ſaid, their tongue is a ſharp ſword, now that the Sword of iuſt reuenge is in his hand, is this the blow he giues, *Diuide the Poſſeſſion?* I know not whether, exceſſe, or want of mercy may proue moſt dangerous in the great; the one diſcourage good intentions with feare; the other may encourage wicked practiſes through preſumption; Thoſe that are in eminent place muſt learne the mid-way betwixt both; ſo pardoning faults, that they may not prouoke them; ſo puniſhing them, that they may not diſhearten vertuous and wel-meant actions; they muſt learne to ſing that abſolute Dittie (whereof *Dauid* had here forgotten one part) of Mercie and Iudgement.

Hanvn *and* Davids *Ambaſſadours.*

IT is not the meaning of Religion, to make men vnciuill; If the King of Ammon were heatheniſh, yet his kindneſſe may be acknowledged, may be returned by the King of Iſrael. I ſay not, but that perhaps *Dauid* might maintaine too ſtrait a league with that forbidden Nation; A little friendſhip is enough to an Idolater; but euen the ſauage Canibals may receiue an anſwer of outward courteſie: If a very Dogge fawne vpon vs, we ſtroke him on the head, and clap him on the ſide; much leſſe is the common band of humainitie vntyed by Grace: Diſparitie in ſpirituall Profeſſions, is no warrant for Ingratitude: He therefore, whoſe good nature proclaymed to ſhew mercy to any branch of *Sauls* houſe, for *Ionathans* ſake, will now alſo ſhew kindneſſe to *Hanun*, for the ſake of *Nahaſh* his Father.

It was the ſame *Nahaſh*, that offered the cruell condition to the men of Iabeſh Gilead, of thruſting out their right eyes for the admiſſion into his couenant. Hee that was thus bloudie in his Deſignes againſt Iſrael, yet was kinde to *Dauid*; perhaps for no cauſe ſo much as *Sauls* oppoſition; And yet euen this fauour is held worthy both of memory, and retribution: where wee haue the Acts of courteſie, it is not neceſſary wee ſhould enter into a ſtrict examination of the grounds of it; whiles the benefit is ours, let the intention bee their owne; What euer the hearts of men are, wee muſt looke at their hands, and repay, not what they meant, but what they did.

Nahaſh is dead, *Dauid* ſends Ambaſſadours to condole his loſſe, and to comfort his Sonne *Hanun*. No Ammonite but is ſadly affected with the death of a Father, though it gaine him a Kingdome: Euen *Eſau* could ſay, the dayes of mourning for my Father will come; No earthly aduantage can fill vp the gap of nature: Thoſe Children are worſe than Ammonites: that can thinke either gaine, or libertie, worthy to counteruaile a parents loſſe.

Carnall men are wont to meaſure anothers foote, by their owne Laſt; their owne falſhood makes them vniuſtly ſuſpicious of others. The Princes of Ammon, becauſe they are guilty to their owne hollowneſſe and doubleneſſe of heart, are readie ſo to iudge of *Dauid* and his Meſſengers (*Thinkeſt thou that Dauid doth honour thy Father, that hee hath ſent comforters vnto thee. Hath not Dauid rather ſent his owne Seruants to thee, to ſearch the Citie, and to ſpye it out, to ouerthrow it;*) It is hard for a wicked heart to thinke well of any other; becauſe it can thinke none better than it ſelfe, and knowes it ſelfe euill: The freer a man is from vice himſelfe, the more charitable he vſes to be vnto others.

Whatsoeuer *Dauid* was particularly in his owne person, it was ground enough of preiudice, that hee was an Israelite; It was an hereditarie and deepe settled hatred, that the Ammonites had conceiued against their brethren of Israel: neither can they forget that shamefull and fearefull foyle, which they receiued from the rescuers of *Iabesh Gilead*; and now still doe they stomach at the name of Israel; Malice once conceiued in worldly hearts, is not easily extinguished, but vpon all occasions, is readie to breake forth into a flame of reuengefull actions.

Nothing can bee more dangerous, than for yong Princes, to meete with ill Counsell in the entrance of their Gouernment; for both then are they most prone to take it, and most difficultly recouered from it; if wee be set out of our way in the beginning of our iournie, we wander all the day; How happy is that State, where both the Counsellours are faithfull, to giue onely good aduice; and the King wise to discerne good aduice from euill: the yong King of Ammon is easily drawne to beleeue his Peeres, and to mistrust the messengers; and hauing now in his conceite turned them into spies, entertaines them with a scornefull disgrace; hee shaues off one halfe of their beards, and cuts off one halfe of their garments; exposing them to the diuision of all beholders. The Israelites were forbidden either a shauen beard; or a short garment; in despight, perhaps, of their Law, these Embassadours are sent away with both: certainely in a dispight of their Master, and a scorne of their persons.

King *Dauid* is not a little sensible of the abuse of his Messengers, and of himselfe in them; First, therefore hee desires to hide their shame, then to reuenge it. Man hath but a double ornament of body, the one of nature, the other of Art; The naturall ornament is the haire, the artificiall is apparrell; *Dauids* Messengers are deformed in both; The one is easily supplied by a new suit, the other can onely bee supplied out of the Ward-robe of time; *Tarrie at Iericho till your beards bee growne*. How easily had this deformitie beene remooued, if as *Hanun* had shauen one side of their faces, so they had shauen the other; what had this beene but to resemble their yonger age, or that other sexe, in neither of which, doe we vse to place any imagination of vnbeseeming; neither did there want some of their neighbour Nations, whose faces age it selfe had not wont to couer with this shade of haire: But so respectiue is good *Dauid*, and his wise Senatours, of their Countrie-formes; that they shall by appointment rather tarie abroad, till time haue wrought their conformitie, than varie from the receiued fashions of their owne people. Alas, into what a licentious varietie of strange disguises are we falne? The glorie of Attire is sought in noueltie, in mishapennesse, in monstrousnesse: There is much latitude, much libertie in the vse of these indifferent things; but because we are free, wee may not runne wilde; and neuer thinke wee haue scope enough, vnlesse wee out-runne modestie.

It is lawfull for publicke persons, to feele their owne indignities, and to endeauour their reuenge. Now *Dauid* sends all the hoste of the mightie men to punish *Ammon*, for so foule an abuse; Those that receiued the Messengers of his loue, with scorne and insolencie, shall now be seuerely saluted with the Messengers of his wrath. It is iust both with God and men, that they, who know not how to take fauours aright, should smart with iudgments. Kindnesse repulsed, breakes foorth into indignation, how much more when it is repaide with an iniurious affront?

Dauid cannot but feele his owne cheekes shauen, and his owne Coate cut in his Embassadours; They did but carie his person to *Hanun*; neither can hee therefore but appropriate to himselfe the Kindnesse, or iniurie offered vnto them; Hee that did so take to heart the cutting off but the lap of King *Sauls* Garment, when it was laid aside from him, how must he needes be affected with this disdainefull haluing of his haire and Robes, in the person of his deputies? The name of Embassadours hath beene euer sacred, and by the vniuersall Law of Nations, hath caried in it sufficient protection, from all publike wrongs, neither hath it euer beene violated, with-

out a reuenge. Oh God, what ſhall wee ſay to thoſe notorious contempts which are dayly caſt vpon thy ſpirituall Meſſengers? Is it poſſible thou ſhouldſt not feele them, thou ſhouldſt not auenge them? Wee are made a gaſing ſtocke to the World, to Angels and to men, we are deſpiſed and trodden downe in the duſt; Who hath beleeued our report, and to whom is the Arme of the Lord reuealed?

How obſtinate are wicked men in their peruerſe reſolutions. Theſe fooliſh Ammonites had rather hire Syrians to maintaine a Warre againſt Iſrael in ſo foule a quarrell, beſides the hazard of their owne liues, than confeſſe the errour of their iealous miſconſtruction.

It is one of the mad principles of wickedneſſe, that it is a weakneſſe to relent, and rather to Die than yeeld; Euen ill cauſes once vndertaken, muſt be vpheld although with bloud; whereas the gracious heart finding his owne miſtaking, doth not onely remit of an vngrounded diſpleaſure, but ſtudies to be reuenged of it ſelfe, and to giue ſatisfaction to the offended.

The mercenarie Syrians are drawne to venture their liues for a fee; twentie thouſand of them are hired into the field againſt Iſrael; Fond Pagans that know not the value of a man; their bloud coſt them nothing, & they care not to ſell it good cheape; How can we thinke thoſe men haue Soules, that eſteeme a little white earth aboue themſelues? That neuer inquire into the Iuſtice of the quarrell, but the rate of the pay, that can rifle for drammes of ſiluer, in the bowels of their owne fleſh, and either kill or die for a dayes wages?

Ioab the wiſe Generall of Iſrael ſoone finds, where the ſtength of the battle lay, and ſo marſhals his troupes, that the choice of his men ſhall encounter the vantgard of the Syrians. His brother *Abiſhai* leades the reſt againſt the children of *Ammon*; with this couenant of mutuall aſſiſtance, (*If the Syrians be too ſtrong for me, then thou ſhalt helpe mee; but if the children of* AMMON *bee too ſtrong for thee, then will I come and helpe thee*;) It is an happy thing, when the Captaines of Gods people ioyne together as brethren, and lend their hand to the aide of each other againſt the common aduerſary. Concord in defence, or aſſault, is the way to victorie; as contrarily, the diuiſion of the Leaders is the ouerthrow of the Armie.

Set aſide ſome particular actions, *Ioab* was a worthy Captaine, both for wiſdome and valour. Who could either exhort or reſolue better than hee, (*Bee of good courage, and let vs play the men, for our people, and for the Cities of our God; and the Lord doe that which ſeemeth him good?*) It is not either priuate glory or profit that whets his fortitude, but the reſpect to the cauſe of God and his people; That Souldier can neuer anſwere it to God, that ſtrikes not more as a Iuſticer, than as an enemie; Neither doth he content himſelfe with his owne courage, but hee animates others. The tongue of a Commander fights more than his hand; it is enough for priuate men to exerciſe what life and limmes they haue, a good Leader muſt out of his owne abundance, put life and ſpirits into all others; If a Lyon leade ſheepe into the field, there is hope of victorie: Laſtly, when he hath done his beſt, hee reſolues to depend vpon God for the iſſue: not truſting to his ſword, or his bow, but to the prouidence of the Almightie for ſucceſſe; as a man religiouſly awfull, and awfully confident, whiles there ſhould be no want in their owne indeauours: he knew well that the race was not to the ſwift, nor the battle to the ſtrong, therefore hee lookes vp aboue the hils whence commeth his ſaluation All valour is cowardiſe to that which is built vpon Religion.

I maruell not to ſee *Ioab* victorious, while hee is thus godly; The Syrians flee before him, like flockes of ſheepe, the Ammonites follow them; The two ſonnes of *Zeruiah* haue nothing to doe, but to purſue and execute; The throates of the Amonites are cut, for cutting the Beards and Coates of the Iſraelitiſh meſſengers; Neither doth this reuenge end in the field; Rabba the royall Citie of *Ammon* is ſtrongly beleagured by *Ioab*; The Citie of waters (after wel-neere a yeares ſiege) yeeldeth; the reſt can no longer hold out; Now *Ioab*, as one that deſireth more

to

to approue himselfe, a loyall and carefull subiect, than a happy Generall, sends to his Master *Dauid* that he should come personally, and encampe against the Citie, and take it; *Lest* (saith he) *I take it, and it be called after my name.* Oh noble and imitable fidelitie of a dutifull Seruant; that preferres his Lord to himselfe, and is so farre from stealing honour from his Masters deserts, that he willingly remits of his owne, to adde vnto his. The Warre was not his; hee was only imployed by his Souereigne; The same person that was wronged in the Ambassadours, reuengeth by his Souldiers; The prayse of the act shall (like Fountaine Water) returne to the Sea, whence it Originally came; To seeke a mans owne glory is not glory. Alas, how many are there, who being sent to sue for God, wooe for themselues. Oh God, it is a fearefull thing to rob thee of that which is deareſt to thee, Glory; which as thou wilt not giue to any Creature, so much lesse wilt thou endure that any Creature should filtch it from thee, and giue it to himselfe: Haue thou the honour of all our actions, who giuest a being to our actions and vs, and in both hath most iustly regarded thine owne prayse.

DAVID *with* BATHSHEBA *and* VRIAH.

With what vnwillingnesse, with what feare, doe I still looke vpon the miscarriage of the man after Gods owne heart? O holy Prophet, who can promise himselfe alwayes to stand, when he sees thee falne and maymed in the fall? Who can assure himselfe of an immunitie from the foulest sinnes, when hee see thee offending so haynously, so bloudily? Let prophane eyes behold thee contentedly, as a patterne, as an excuse of sinning; I shall neuer looke at thee but through teares, as a wofull spectacle of humane infirmitie.

Whiles *Ioab* and all Israel were busie in the Warre against *Ammon*, in the siege of Rabbah, Satan findes time to lay siege to the secure heart of *Dauid*; Who euer found *Dauid* thus tempted, thus foyled in the dayes of his buzie Warres? Now only doe I see the King of Israel, rising from his bed in the euening; The time was, when he rose vp in the morning to his early deuotions; when he brake his nightly rest with publike cares, with the businesse of State; all that while he was innocent, he was holy; but now that he wallowes in the bed of idlenesse, hee is fit to inuite a tentation. The industrious man hath no leisure to sinne. The idle hath neither leisure nor power to auoide sinne; Exercise is not more wholsome for the bodie, than for the Soule, the remission whereof breeds matter of disease in both: The water that hath beene heated: soonest freezeth; the most actiue spirit soonest tyreth with slackning; The Earth stands still, and is all dregges; the Heauens euer moue, and are pure. We haue no reason to complaine of the assiduitie of worke; the toyle of action is answered by the benefit; If wee did lesse, we should suffer more; Satan like an idle companion, if hee finde vs busie, flyes backe and sees it no time to entertayne vaine purposes with vs; We cannot please him better than by casting away our worke, to hold chat with him; wee cannot yeeld so farre and be guiltlesse.

Euen *Dauids* eyes haue no sooner the sleepe rubbed out of them, than they roue to wanton prospects; Hee walkes vpon his roofe, and sees *Bathsheba* washing her selfe; inquires after her, sends for her, sollicits her to vncleaneneſſe. The same spirit that shut vp his eyes in an vnseasonable sleepe, opens them vpon an intising obiect; whiles sinne hath such a Solliciter, it cannot want either meanes, or opportunitie: I cannot thinke *Bathsheba* could bee so immodest, as to wash her selfe openly,

especially from her naturall vncleanneſſe; Luſt is quick-ſighted; *Dauid* hath eſpied her, where ſhee could eſpye no beholder: His eyes recoyle vpon his heart, and haue ſmitten him with ſinfull deſire.

There can be no ſafetie to that Soule, where the ſenſes are let looſe. Hee can neuer keepe his couenant with God, that makes not a couenant with his eyes: It is an idle preſumption to thinke the outward man may bee free, whiles the inward is ſafe: He is more than a man, whoſe heart is not led by his eyes, hee is no regenerate man, whoſe eyes are not reſtrained by his heart.

Oh *Bathſheba*, how wert thou waſhed from thine vncleanneſſe, when thou yeeldedſt to goe into an adulterous bed? neuer wert thou ſo foule, as now when thou wert new waſhed; The worſt of Nature, is cleanlineſſe, to the beſt of ſinne: thou hadſt beene cleane if thou hadſt not waſhed; yet for thee, I know how to plead infirmitie of ſexe; and the importunitie of a King; But what ſhall I ſay for thee, O thou royall Prophet, and Propheticall King of Iſrael; where ſhall I finde ought to extenuate that crime, for which God himſelfe hath noted thee? Did not thine holy Profeſſion teach thee to abhorre ſuch a ſinne more than death? Was not thy Iuſtice woont to puniſh this ſinne with no leſſe than death? Did not thy very calling call thee to a protection and preſeruation of Iuſtice, of Chaſtitie in thy ſubiects? Didſt thou want ſtore of Wiues of thine owne? wert thou reſtrayned from taking more? Was there no beautie in Iſrael, but in a Subiects Marriage-bed? Wert thou ouercome by the vehement ſollicitations of an Adultereſſe? Wert thou not the Tempter, the Proſecutor of this vncleaneneſſe? I ſhould accuſe thee deeply, if thou hadſt not accuſed thy ſelfe; Nothing wanted to greaten thy ſinne, or our wonder, and feare. O God, whither doe wee goe if thou ſtay vs not? Who euer amongſt the millions of thy Seruants could finde himſelfe furniſhed with ſtronger preſeruatiues againſt ſinne? Againſt whom could ſuch a ſinne finde leſſe pretence of preuayling? Oh keepe thou vs that preſumptuous ſinnes preuayle not ouer vs; So only ſhall wee bee free from great offences.

The Suites of Kings are Imperatiue; Ambition did now proue a Bawd to Luſt. *Bathſheba* yeeldeth to offend God, to diſhonour her Husband, to clog and wound her owne Soule, to abuſe her bodie: Diſhoneſtie growes bold, when it is countenanced with greatneſſe. Eminent perſons had need be carefull of their demaunds; they ſinne by authoritie, that are ſolicited by the mightie.

Had *Bathſheba* beene mindfull of her Matrimoniall fidelitie, perhaps, *Dauid* had beene ſoone checked in his inordinate deſire; her facilitie furthers the ſinne. The firſt motioner of euill is moſt faultie, but as in quarrels, ſo in offences, the ſecond blow (which is the conſent) makes the fray. Good *Ioſeph* was moued to folly, by his great and beautifull Miſtris, this fire fell vpon wet Tinder, and therefore ſoone went out.

Sinne is not acted alone; if but one partie be wiſe, both eſcape. It is no excuſe to ſay I was tempted, though by the great, though by the holy and learned,; Almoſt all ſinners are miſſe-led by that transformed Angell of light; The action is that wee muſt regard, not the perſon; Let the mouer bee neuer ſo glorious, if he ſtirre vs to euill, he muſt be entertained with defiance.

The God that knowes how to rayſe good out of euill, bleſſes an adulterous copulation with that increaſe, which he denyes to the chaſt imbracements of honeſt Wedlocke: *Bathſheba* hath conceiued by *Dauid*; and now at once conceiues a ſorrow and care how to ſmother the ſhame of her Conception; He that did the fact, muſt hide it.

Oh *Dauid*, where is thy Repentance? Where is thy tenderneſſe and compunction of heart? Where are thoſe holy Meditations, which had woont to take vp thy Soule? Alas, in ſteed of clearing thy ſinne, thou laboureſt to cloke it; and ſpendeſt thoſe thoughts in the concealing of thy wickedneſſe, which thou ſhouldeſt rather haue beſtowed in preuenting it: The beſt of Gods Children may not one-

onely bee drenched in the waues of sinne, but lye in them for the time, and perhaps sinke twice to the bottome; what Hypocrite could haue done worse, than studie how to couer the face of his sinne from the eyes of men, whiles hee regarded not the sting of sinne in his Soule?

As there are some Acts, wherein the Hypocrite is a Saint, so there are some, wherein the greatest Saint vpon Earth may bee an Hypocrite; *Saul* did thus goe about to colour his sinne, and is cursed; The Vessels of Mercie and Wrath, are not euer distinguishable by their actions. Hee makes the difference that will haue mercie on whom he will, and whom he will, he hardeneth.

It is rare and hard to commit a single sinne; *Dauid* hath abused the Wife of *Vriah*, now hee would abuse his person, in causing him to father a false seede: That worthy Hittite is sent for from the Wars; and now after some cunning, and farre fetcht Questions, is dismissed to his house, not without a present of fauour; *Dauid* could not but imagine, that the beautie of his *Bathsheba*, must needs bee attractiue enough to an Husband, whom long absence in Warres, had with-held all that while from so pleasing a Bed; neyther could hee thinke, that since that face, and those brests had power to allure himselfe to an vnlawfull lust, it could be possible, that *Vriah* should not bee inuited by them, to an allowed and warrantable fruition.

That *Dauids* heart might now the rather strike him, in comparing the chaste resolutions of his Seruant, with his owne light incontinence; good *Vriah* sleepes at the doore of the Kings Palace, making choice of a stonie Pillow, vnder the Canopie of Heauen, rather than the delicate Bed of her, whom he thought as honest, as he knew faire. *The Arke* (saith hee) *and Israel, and Iudah, dwell in Tents, and my Lord Ioab, and the Seruants of my Lord, abide in the open Fields; shall I then goe into my house to eat, and drinke, and lye with my Wife? by thy life, and by the life of thy soule, I will not doe this thing.*

Who can but bee astonished at this change, to see a Souldier austere, and a Prophet wanton? And how doth that Souldiers austeritie, shame the Prophets wantonnesse? Oh zealous, and mortified Soule, worthy of a more faithfull Wife, of a more iust Master, how didst thou ouer-looke all base sensuality, and hatedst to bee happy alone? Warre and Lust had wont to bee reputed friends; thy brest is not more full of courage than chastity, and is so farre from wandring after forbidden pleasures, that it refuseth lawfull.

There *is a time to laugh, and a time to mourne; a time to embrace, and a time to bee farre from embracing*; euen the best actions are not alwayes seasonable, much lesse the indifferent: Hee that euer takes libertie to doe what hee may, shall offend no lesse, than hee that sometimes takes libertie to doe what hee may not.

If any thing, the Arke of GOD is fittest to leade our times; according as that is eyther distressed, or prospereth, should wee frame our mirth, or mourning. To dwell in seeled Houses, whiles the Temple lyes waste, is the ground of Gods iust quarrell.

How shall wee sing a Song of the Lord in a strange Land; If I forget thee, O Ierusalem, let my right hand forget her cunning, If I doe not remember thee, let my tongue cleaue to the roofe of my mouth; yea, if I preferre not Hierusalem to my chiefe ioy.

As euery man is a limme of the Communitie, so must hee bee affected with the estate of the vniuersall bodie, whether healthfull, or languishing; It did not more aggrauate *Dauids* sinne, that whiles the Arke and Israel was in hazard and distresse, hee could finde time to loose the reines to wanton desires, and actions, than it magnifies the religious zeale of *Vriah*, that hee abandons comfort, till he see the Arke and Israel victorious.

Common dangers, or calamities must (like the rapt motion) carrie our hearts con-

contrarie to the wayes of our priuate occasions. He that cannot bee moued with words, shall bee tried with Wine: *Vriah* had equally protested against feasting at home, and societie with his wife; To the one, the authoritie of a King forceth him abroad, in hope that the excesse thereof shall force him to the other: It is like, that holy Captaine intended onely to yeeld so much obedience, as might consist with his course of austeritie. But Wine is a mocker, when it goes plausibly in, no man can imagine how it will rage and tyrannize; hee that receiues that Traytour within his gates, shall too late complaine of surprizall. Like vnto that ill spirit, it insinuates sweetly, but in the end, it bytes like a Serpent, and hurts like a Cockatrice. Euen good *Vriah* is made drunke; the holiest soule may be ouer-taken; It is hard gainesaying, where a King beginnes an health to a subiect; Where, oh where, will this wickednesse end? *Dauid* will now procure the sinne of another, to hide his owne; *Vriahs* drunkennesse is more *Dauids* offence, than his. It is weakly yeelded to of the one, which was wilfully intended of the other. The one was as the Sinner, the other as the Tempter.

Had not *Dauid* knowne, that Wine was an inducement to Lust, hee had spared those superfluous Cups. Experience had taught him, that the eye debauched with Wine, will looke vpon strange women: The Drunkard may bee any thing saue good. Yet in this the ayme failed; Grace is stronger than Wine; Whiles that with-holdes, in vaine shall the fury of the Grape attempt to carry *Vriah* to his owne Bed. Sober *Dauid* is now worse than drunken *Vriah*. Had not the King of Israel beene more intoxicate with sinne, than *Vriah* with drinke, hee had not in a sober intemperance climbed vp into that Bed, which the drunken temperance of *Vriah* refused.

If *Dauid* had bin but himselfe, how had he loued, how had he honoured this honest and religious zeale, in his so faithfull Seruant; whom now he cruelly seekes to reward with death? That fact which Wine cannot hide, the Sword shall; *Vriah* shall beare his owne *Mittimus* vnto *Ioab*; *Put yee Vriah in the fore-front of the strength of the Battle, and recule backe frō him, that he may be smitten, and dye.)* What is becomne of thee, O thou good spirit, that hadst woont to guide thy chosen Seruant in his former wayes? Is not this the man, whom we lately saw so heart smitten, for but cutting off the lap of the Garment of a Wicked Master, that is now thus lauish of the bloud of a gracious and well-deseruing Seruant? Could it be likely, that so worthy a Captaine could fall alone? Could *Dauid* haue expiated this sinne with his owne bloud, it had beene but well spent; but to couer his sinne with the innocent bloud of others, was a crime aboue astonishment.

Oh the deepe deceitfulnesse of sinne; If the Deuill should haue comne to *Dauid*, in the most louely forme of *Bathsheba* her selfe, and at the first should haue directly, and in termes, solicited him to murder his best Seruant; I doubt not, but hee would haue spat scorne in that face, on which hee should otherwise haue doted; now, by many cunning windings, Satan rises vp to that tentation, and preuailes; that shall bee done for a colour of guiltinesse, whereof the soule would haue hated to bee immediately guiltie; Euen those, that finde a iust horror, in leaping downe from some high Tower, yet may bee perswaded to descend by stayres to the bottome. Hee knowes not where he shall stay, that hath willingly slipt into a knowne wickednesse.

How many doth an eminent offender draw with him into euill? It could not bee, but that diuers of the Attendants both of *Dauid* and *Bathsheba* must bee conscious to that adulterie; Great mens sinnes are seldome secret; And now *Ioab* must be fetcht in, as accessary to the murder: How must this example needs harden *Ioab* against the conscience of *Abners* blond? Whiles he cannot but thinke, *Dauid* cannot auenge that in mee, which he acteth himselfe.

Honour is pretended to poore *Vriah*, death is meant. This man was one of the Worthies of *Dauid*; their courage sought glorie in the difficultest exploits. That repu-

reputation had neuer beene purchaſed without attempts of equall danger; Had not the Leader and Followers of *Vriah* beene more treacherours, than his Enimies were ſtrong, hee had come off with Victory; Now hee was not the firſt or laſt that periſhed by his friends. *Dauid* hath forgotten, that himſelfe was in like ſort betrayed in his Maſters intention, vpon the dowrie of the Philiſtims-fore-skinnes. I feare to aske, Who euer noted ſo foule a plot in *Dauids* reiected Predeceſſour; *Vriah* muſt be the Meſſenger of his owne death, *Ioab* muſt be a Traytor to his friend, the hoſt of God muſt ſhamefully turne their backes vpon the Ammonites; all that Iſraelitiſh bloud muſt bee ſhed, that murder muſt be ſeconded with diſſimulation, and all this to hide one adultery. O God, thou hadſt neuer ſuffered ſo deare a Fauourite of thine to fall ſo fearefully, if thou hadſt not meant to make him an vniuerſall example to Mankind; of not preſuming, of not deſpairing; How can wee preſume of not ſinning, or deſpayre for ſinning, when wee finde ſo great a Saint thus fallen, thus riſen.

NATHAN *and* DAVID.

YEt *Bathſheba* mourned for the death of that Husband, whom ſhe had beene drawne to diſhonour: How could ſhee beſtow teares enow vpon that Funerall, whereof her ſinne was the cauſe? If ſhee had but a ſuſpicion of the plot of his death, the Fountaines of her eyes could not yeeld water enough to waſh off her Husbands bloud; Her ſin was more worthy of ſorrow, than her loſſe. If this griefe had beene right placed, the hope of hiding her ſhame and the ambition to bee a Queene had not ſo ſoone mittigated it; neyther had ſhee vpon any termes beene drawne into the Bed of her husbands murtherer. Euery gleame of earthly comfort can dry vp the teares of worldly ſorrow. *Bathſheba* hath ſoone loſt her griefe at the Court; The remembrance of an Husband is buried in the ioyliltie and ſtate of a Princeſſe. *Dauid* ſecurely enioyes his ill-purchaſed loue, and is content to exchange the conſcience of his ſinne, for the ſenſe of his pleaſure. But the iuſt and holy God will not put it vp ſo; hee that hates ſinne ſo much the more, as the offender is more deare to him, will let *Dauid* feele the bruiſe of his fall. If Gods beſt Children haue beene ſometimes ſuffered to ſleepe in a ſinne, at laſt he hath awakened them in a fright.

Dauid was a Prophet of God, yet hee hath not only ſtept into theſe foule ſinnes, but ſoiournes with them; If any profeſſion or ſtate of life could haue priuiledged from ſinne; the Angels had not ſinned in Heauen, nor man in Paradiſe. *Nathan* the Prophet is ſent to the Prophet *Dauid*, for reproofe, for conuiction; Had it beene any other mans caſe, none could haue beene more quick-ſighted than the Princely Prophet, in his owne hee is ſo blinde, that God is faine to lend him others eyes. Euen the Phiſician himſelf when hee is ſick, ſends for the counſell of thoſe whom his health did mutually aid with aduice. Let no man thinke himſelfe too good to learne; Teachers themſelues may bee taught that in their owne particular, which in a generalitie they haue often taught others; It is not only ignorance that is to be remoued, but miſ-affection.

Who can preſcribe a iuſt period to the beſt mans repentance? About tenne moneths are paſſed ſince *Dauids* ſinne; in all which time I finde no newes of any ſerious compunction; It could not bee but ſome glances of remorſe muſt needs haue paſſed thorough his Soule long ere this; but a due and ſolemne contrition was not heard of till *Nathans* meſſage, and perhaps had beene further adiourned, if that Monitor had beene longer deferred; Alas, what long and dead ſleepes may the holyeſt Soule take in fearefull ſinnes; Were it not for thy mercie, O God, the beſt of vs ſhould end our ſpirituall Lethargie in ſleepe of death.

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It might haue pleased God as easily to haue sent *Nathan* to checke *Dauid* in his first purpose of sinning; So had his eyes beene restrayned, *Bathsheba* honest, *Vriah* aliue with honour; now the wisdome of the Almightie knew how to winne more glorie by the permission of so foule an euill, than by the preuention; yea, he knew how by the permission of one sinne, to preuent millions; how many thousand had sinned in a vaine presumption on their owne strength, if *Dauid* had not thus offended; how many thousand had despiared in the conscience of their owne weaknesses, if these horrible sinnes had not receiued forgiuenesse? It is happy for all times, that we haue so holy a Sinner, so sinfull a penitent; It matters not how bitter the Pill is, but how well wrapped; so cunningly hath *Nathan* conueyed this dose, that it begins to worke ere it be tasted: there is no one thing wherein is more vse of wisdome, than the due contriuing of a reprehension, which in a discreet deliuerie helps the disease, in an vnwise, destroyes Nature.

Had not *Nathan* beene vsed to the possession of *Dauids* eare, this complaint had beene suspected. It well beseemes a King to take information by a Prophet. Whiles wise *Nathan* was querulously discoursing, of the cruell rich man that had forceably taken away the only Lambe of his poore Neighbour, how willingly doth *Dauid* listen to the Storie, and how sharply (euen aboue Law) doth he censure the fact? *As the Lord liueth, the man that hath done this thing shall surely dye.*) Full little did he thinke that he had pronounced sentence against himselfe; It had not beene so heauie if he had not knowne on whom it should haue light; Wee haue open eares and quick tongues to the vices of others; How seuere Iusticers wee can bee to our very owne crimes in others persons? How flattering Parasites to anothers crime in our selues? The life of doctrine is in application; *Nathan* might haue bin long enough in his narration, in his inuectiue, ere *Dauid* would haue bin touched with his owne guiltinesse; but now that the Prophet brings the Word home to his bosome, hee cannot but be affected. Wee may take pleasure, to heare men speake in the Cloudes, we neuer take profit till wee finde a proprietie in the exhortation, or reproofe; There was not more cunning in the Parable than courage in the application (*Thou art the man.*) If *Dauid* be a King, he may not looke, not to heare of his faults; Gods messages, may be no other than vnpartiall. It is a trecherous flattery in diuine errands to regard greatnesse: If Prophets must bee mannerly in the forme, yet in the matter of reproofe, resolute: The words are not their owne; They are but the Heralds of the King of Heauen, *Thus saith the Lord God of Israel.*

How thunder-stricken doe we thinke *Dauid* did now stand? How did the change of his colour bewray the confusion in his Soule; whiles his conscience said the same within, which the Prophet sounded in his eare? And now least ought should be wanting to his humiliation, all Gods former fauours shall be laid before his eyes, by way of exprobration: He is worthy to be vpbrayded with mercies, that hath abused mercies vnto wantonnesse; whiles we doe well, God giues and sayes nothing, when we doe ill, hee layes his benefits in our dish, and casts them in our teeth, that our shame may be so much the more; by how much our obligations haue bin greater. The blessings of God in our vnworthy carriage proue but the aggrauations of sinne, and additions to iudgement.

I see all Gods Children falling into sinne, some of them lying in sinne; none of them maintayning their sinne; *Dauid* cannot haue the heart, or the face to stand out against the message of God, but now as a man confounded, and condemned in himselfe, he cryes out in the bitternesse of a wounded Soule; (*I haue sinned against the Lord.*) It was a short word, but passionate; and such as came from the bottome of a contrite heart; The greatest griefes are not most verball: *Saul* confessed his sinne more largely, lesse effectually; God cares not for phrases, but for affections. The first piece of our amends to God for sinning, is the acknowledgement of sinne; He can doe little that in a iust offence cannot accuse himselfe. If wee cannot bee so good as we would, it is reason wee should doe God so much right, as to say, how e-

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uill we are. And why was not this done ſooner? It is ſtrange to ſee how eaſily ſin gets into the heart, how hardly it gets out of the mouth; Is it becauſe ſinne, like vnto Satan, where it hath got poſſeſſion is deſirous to hold it; and knowes that it is fully ejected by a free confeſſion? or, becauſe in a guiltineſſe of deformitie, it hides it ſelfe in the breſt where it is once entertayned, and hates the light? or becauſe the tongue is ſo fee'd with ſelfe-loue, that it is loath to be drawne vnto any verdict againſt the heart, or hands? or, is it out of an idle miſpriſion of ſhame, which whiles it ſhould be placed in offending, is miſplaced in diſcloſing of our offence?

Howeuer, ſure I am, that God hath need euen of rackes to draw out confeſſions, and ſcarce in death it ſelfe, are we wrought to a diſcouery of our errors.

There is no one thing, wherein our folly ſhewes it ſelfe more than in theſe hurtfull concealements: Contrary to the proceedings of humane Iuſtice, it is with God, *Confeſſe and liue*; no ſooner can *Dauid* ſay, *I haue ſinned*, than *Nathan* inferres; *The Lord alſo hath put away thy ſinne.* He that hides his ſins ſhall not proſper, but hee that confeſſeth and forſaketh them, ſhall finde mercie. Who would not accuſe himſelfe, to bee aquitted of God; O God! who would not tell his wickedneſſe to thee, that knoweſt it better than his owne heart, that his heart may be eaſed of that wickedneſſe, which being not told, killeth? Since we haue ſinned, why ſhould wee bee niggardly of that action, wherein we may at once giue glory to thee, and reliefe to our ſoules?

Dauid had ſworne in a zeale of Iuſtice, that the rich Oppreſſor, for but taking his poore Neighbours Lambe, ſhould dye the death; God, by *Nathan*, is more fauourable to *Dauid*, than to take him at his word; *Thou ſhalt not dye*: O the maruellous power of repentance; Beſides adultery, *Dauid* had ſhed the bloud of innocent *Vriah*; The ſtrict Law was Eye for Eye, Tooth for Tooth, Hee that ſmiteth with the Sword, ſhall periſh with the Sword; Yet as if a penitent confeſſion had diſpenſed with the rigour of Iuſtice, now God ſayes, *Thou ſhalt not dye. Dauid* was the voyce of the Law, awarding death vnto ſinne; *Nathan* was the voyce of the Goſpell, awarding life vnto the repentance for ſinne. Whatſoeuer the ſore be, neuer any ſoule applyed this remedie, and dyed, neuer any ſoule eſcaped death, that applyed it not.

Dauid himſelfe ſhall not dye for this fact; but his miſ-begotten childe ſhall dye for him; Hee that ſaid, *The Lord hath put away thy ſinne*, yet ſaid alſo, *The Sword ſhall not depart from thine houſe.*

The ſame mouth, with one breath, pronounces the ſentence both of abſolution, and death, Abſolution to the Perſon, Death to the Iſſue. Pardon may well ſtand with temporall afflictions. Where God hath forgiuen, though hee doth not puniſh, yet he may chaſtize, and that vnto bloud; neither doth hee alwayes forbeare correction, where hee remits reuenge. So long as hee ſmites vs not as an angry Iudge, wee may indure to ſmart from him, as a louing Father.

Yet euen this Rod did *Dauid* deprecate with teares: How faine would hee ſhake off ſo eaſie a lode? The Childe is ſtriken; the Father faſts and prayes, and weepes, and lyes all night vpon the Earth, and abhorres the noyſe of comfort; That Childe, which was the fruit and monument of his odious adultery, whom hee could neuer haue looked vpon, without recognition of his ſinne; in whoſe face hee could not but haue ſtill read the records of his owne ſhame, is thus mourned for, thus ſued for; It is eaſie to obſerue that good man ouer-paſſionately affected to his Children. Who would not haue thought, that *Dauid* might haue held himſelfe well appayd, that his ſoule eſcaped an eternall death, his bodie a violent: though God ſhould puniſh his ſinne, in that Childe, in whome hee ſinned: Yet euen againſt this croſſe, he bends his Prayers, as if nothing had beene forgiuen him: There is no Childe that would be ſcourged, if hee might eſcape for crying; No affliction is for for the time other than grieuous; neither is therefore yeelded vnto, without ſome kinde of reluctation. Farre yet was it from the heart of *Dauid*, to make any oppoſition to the will of God; hee ſued, he ſtruggled not; There is no impatience in entreaties; Hee

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well knew, that the threats of temporall euils, ranne commonly with a secret condition, and therefore might perhaps bee auoyded by humble importunitie: if any meanes vnder Heauen can auert iudgments, it is our Prayers.

God could not chuse, but like well the boldnesse of *Dauids* faith, who after the apprehension of so heauie a displeasure, is so far from doubting of the forgiuenesse of his sinne, that hee dares become a Sutor vnto God for his sicke child. Sinne doth not make vs more strange, than Faith confident.

But, it is not in the power of the strongest Faith, to preserue vs from all afflictions; After all *Dauids* prayers and teares, the Childe must dye. The carefull seruants dare but whisper this sad newes: They who had found their Master so auerse from the motion of comfort, in the sickenesse of the Childe, feared him vncapable of comfort in his death.

Suspition is quick-witted; Euery occasion makes vs misdoubt that euent, which wee feare; This secrecie proclaymes, that which they were so loath to vtter; *Dauid* perceiues his Childe dead, and now hee rises vp from the Earth whereon hee lay, and washes himselfe, and changeth his apparell, and goes first into Gods House to worship, and into his owne to eate; now hee refuses no comfort, who before would take none: The issue of things doth more fully shew the will of Ged, than the prediction; God neuer did any thing, but what hee would; hee hath sometimes foretold that for tryall, which his secret will intended not; hee would foretell it, hee would not effect it, because hee would therefore fore-tell it, that hee might not effect it; His predictions of outward euils are not alwayes absolute, his actions are; *Dauid* well sees by the euent, what the Decree of God was, concerning his Childe; which now hee could not striue against, without a vaine impatience; Till wee know the determinations of the Almightie, it is free for vs to striue in our prayers, to striue with him, not against him; when once wee know them, it is our dutie to sit downe in a silent contentation.

(Whiles the Childe was yet aliue, I fasted and wept, for I said, who can tell whether the Lord will be gracious to me, that the Childe may liue; but now hee is dead, Wherfore should I fast? Can I bring him backe againe?)

The griefe that goes before an euill for remedie, can hardly bee too much, but that which followes an euill, past remedie, cannot bee too little: Euen in the saddest accident, Death, wee may yeeld something to nature, nothing to impatience: immoderation of sorrow, for losses past hope of recouery, is more sullen, than vse-full; our stomacke may be bewrayed by it, not our wisdome.

AMNON *and* TAMAR.

IT is not possible, that any word of God should fall to the ground: *Dauid* is not more sure of forgiuenesse, than smart: Three maine sins passed him in this businesse of *Vriah*; Adultery, Murder, Dissimulation: for all which, he receiues present payment; for Adultery, in the deflowring of his Daughter *Thamar*; for Murder, in the killing of his Sonne *Amnon*; for Dissimulation in the contriuing of both. Yet all this was but the beginning of euils. Where the Father of the Family brings sinne home to the house, it is not easily swept out: Vnlawfull Lust propagates it selfe by example; How iustly is *Dauid* scourged by the sinne of his Sonnes, whome his Act taught to offend?

Maacha was the Daughter of an Heathenish King; By her, had *Dauid* that beautifull, but vnhappy Issue, *Absalom*, and his no lesse faire Sister, *Thamar*: Perhaps, thus late doth *Dauid* feele the punishment of that vnfit choice: I should haue

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maruelled, if ſo holy a man had not found croſſes in ſo vnequall a match, either in his perſon, or at leaſt in his ſeed.

Beauty, if it be not well diſciplin'd, proues not a Friend, but a Traytour, three of *Dauids* Children are vndone by it at once; What elſe was guilty of *Amnons* inceſtuous loue, *Tamars* rauiſhment, *Abſoloms* pride? It is a bleſſing to be faire, yet ſuch a bleſſing, as if the ſoule anſwer not to the face, may leade to a curſe; How commonly haue we ſeene the fouleſt ſoule dwell faireſt? It was no fault of *Tamars*, that ſhee was beautifull; the Candle offends not in burning, the fooliſh flie offends in ſcorching it ſelfe in the flame; yet it is no ſmall miſery to become a tentation vnto another; and to be made but the occaſion of others ruine. *Amnon* is loue-ſicke of his ſiſter *Tamar*, and languiſhes of that vnnaturall heat. Whither will not wanton luſt carry the inordinate mindes of pampered and vngouerned youth; None but his halfe ſiſter, will pleaſe the eyes of the young Prince of Iſrael: Ordinary pleaſures will not content thoſe whom the conceit of greatneſſe, youth, and eaſe, haue let looſe to their appetite.

Perhaps, yet this vnkindly flame, might in time, haue gone out alone, had not there beene a *Ionadab*, to blow theſe coales with ill counſell. It were ſtrange, if great Princes ſhould want ſome Paraſiticall Followers, that are ready to feed their ill humors. *Why art thou, the Kings Sonne, ſo leane from day to day?* As if it were vnworthy the Heire of a King, to ſuffer either Law, or Conſcience, to ſtand in the way of his deſires: Whereas wiſe Princes know well, that their places giue them no priuiledge of ſinning: but call them in rather to ſo much more ſtrictneſſe, as their example may be more preiudiciall.

Ionadab was the Couſin German of *Amnon*: Ill aduice is ſo much more dangerous, as the intereſt of the giuer is more; Had he beene a true friend, hee had bent all the forces of his diſſwaſion, againſt the wicked motions of that ſinfull luſt; and had ſhewed the Prince of Iſrael how much thoſe lewd deſires prouoked God, and blemiſhed himſelfe; and had lent his hand to ſtrangle them in their firſt Conception. There cannot be a more worthy improuement of friendſhip, than in a feruent oppoſition to the ſinnes of them, whom we profeſſe to loue: No enemy can be ſo mortall to great Princes, as thoſe officious Clients, whoſe flattery ſoothes them vp in wickedneſſe; Theſe are Traytors to the Soule, and by a pleaſing violence kill the beſt part eternally.

How ready at hand is an euill ſuggeſtion? Good counſell is like vnto Wel-water, that muſt be drawne vp with a Pumpe, or Bucket; Ill counſell is like to Conduit-water, which if the cocke be but turned, runnes out alone; *Ionadab* hath ſoone proiected how *Amnon* ſhall accompliſh his lawleſſe purpoſe. The way muſt be to faine himſelfe ſicke in body, whoſe minde was ſicke of luſt; and vnder this pretence to procure the preſence of her, who had wounded, and only might cure him.

The daily increaſing languor, and leaneneſſe, and paleneſſe of loue-ſicke *Amnon* might well giue colour to a Kerchiefe, and a pallet. Now is it ſoone told *Dauid* that his eldeſt Sonne is caſt vpon his ſicke bed; there needs no ſuite for his viſitation; The carefull Father haſtens to his Bed-ſide, not without doubts and feares: He that was lately ſo afflicted with the ſickneſſe of a Childe that ſcarce liued to ſee the light, how ſenſible muſt we needs thinke hee would bee, of the indiſpoſition of his firſt-borne Sonne, in the prime of his age and hopes? It is not giuen to any Prophet to fore-ſee all things; Happie had it beene for *Dauid*, if *Amnon* had beene truly ſicke, and ſicke vnto death; yet who could haue perſwaded this paſſionate Father to haue beene content with this ſucceſſion of loſſes, this early loſſe of his Succeſſour: How glad is he to heare, that his Daughter *Tamars* skill might bee likely to fit the dyet of ſo deare a patient. Conceit is wont to rule much both in ſickneſſe, and the cure. *Tamar* is ſent by her Father to the houſe of *Amnon*; Her hand only muſt dreſſe that Diſh, which may pleaſe the nice Palate of her ſicke Brother. Euen the Children of Kings, in thoſe homelyer Tymes, did not ſcorne to put their fingers, to ſome

workes of huſwifrie: (*Shee tooke floure and did knead it, and did make Cakes in his ſight, and did bake the Cakes and tooke a Pan, and powred them out before him.*) Had ſhee not beene ſometimes vſed to ſuch domeſtique imployments, ſhee had beene now to ſeeke; neither had this beene required of her, but vpon the knowledge of her skill: Shee doth not plead the impayring of her beauty by the ſcorching of the fire; nor thinkes her hand too dainty for ſuch meane Seruices, but ſettles to the worke, as one that had rather regard the neceſſities of her Brother, than her owne ſtate: Only pride and idleneſſe haue baniſht honeſt and thrifty diligence, out of the houſes of the great.

This was not yet the Diſh that *Amnon* longed for. It was the Cooke, and not the Cates which that wanton eye affected. Vnlawfull Acts ſeeke for ſecrecie; The companie is diſmiſſed, *Tamar* onely ſtaies; Good meaning ſuſpects nothing; Whiles ſhe preſents the meat ſhe had prepared, to her ſicke Brother, her ſelfe is made a prey to his outragious Luſt. The modeſt Virgine intreates, and perſwades in vaine; ſhee layes before him the ſinne, the ſhame, the danger of the fact; and ſince none of theſe can preuaile, faine would winne time by the ſuggeſting of vnpoſſible hopes; Nothing but violence can ſtay a reſolued ſinner; What hee cannot by intreaty, hee will haue by force. If the Deuill were not more ſtrong in men, than nature, they would neuer ſeeke pleaſure in violence. *Amnon* hath no ſooner fulfilled his beaſtly deſires, than he hates *Tamar* more than he loued her. Inordinate luſt neuer ends but in diſcontentment; Loſſe of ſpirits, and remorſe of ſoule make the remembrance of that Act tedious, whoſe expectation promiſed delight. If we could ſee the backe of ſinfull pleaſures, ere we behold their face, our hearts could not but be fore-ſtalled with a iuſt deteſtation. Brutiſh *Amnon*, it was thy ſelfe whom thou ſhouldſt haue hated for this villany; not thine innocent ſiſter; Both of you lay together, onely one committed inceſt: What was ſhe but a patient in that impotent fury of luſt? How vniuſtly doe carnall men miſ-place their affections? No man can ſay whether that loue, or this hatred were more vnreaſonable: Fraud drew *Tamar* into the houſe of *Amnon*, force intertained her within; and droue her out. Faine would ſhe haue hid her ſhame where it was wrought, and may not bee allowed it; That roofe vnder which, ſhe came with honour, and in obedience and loue, may not be lent her for the time as a ſhelter of her ignominie. Neuer any ſauage could be more barbarous: *Shechem* had rauiſhed *Dinah*, his offence did not make her odious; his affection ſo continued, that he is willing rather to draw bloud of himſelfe and his people, than forgoe her whom hee had abuſed; *Amnon* in one houre is in the exceſſe of loue and hate; and is ſicke of her, for whom he was ſicke: She that lately kept the keyes of his heart, is now lockt out of his doores. Vntruly paſſions runne euer into extremities, and are then beſt apaied, when they are furtheſt off from reaſon and moderation.

What could *Amnon* thinke, would be the euent of ſo foule a fact, which as hee had not the grace to preuent, ſo hee hath not the care to conceale? If hee lookt not ſo high as Heauen, what could he imagine would follow hereupon, but the diſpleaſure of a Father, the danger of Law, the indignation of a Brother, the ſhame and outcryes of the World; All which he might haue hoped to auoid by ſecreſie, and plauſible courſes of ſatisfaction. It is the iuſt iudgement of God vpon preſumptuous offenders, that they loſe their wit, together with their honeſty; and are either ſo blinded, that they cannot fore-ſee the iſſue of their actions, or ſo beſotted that they doe not regard it.

Poore *Tamar* can but bewaile that which ſhe could not keepe, her Virginity, not loſt, but torne from her by a cruell violence: She rends her Princely Robe, and laies aſhes on her head, and laments the ſhame of anothers ſinne; and liues more deſolate than a widdow, in the houſe of her brother *Abſalom*.

In the meane time, what a coroſiue muſt this newes needs be to the heart of good *Dauid*, whoſe fatherly command had out of loue, caſt his Daughter into the iawes of

of this Lion? What an insolent affront, must he needs construe this, to bee offred by a Sonne to a Father; that the Father should bee made the Pandar of his owne Daughter to his Sonne? Hee that lay vpon the ground weeping for, but the sickenesse of an Infant, How vexed doe we thinke hee was with the villanie of his Heire, with the rauishment of his Daughter, both of them worse than many deaths? What reuenge can he thinke of, for so haynous a crime lesse than death; and what lesse than death is it to him, to thinke of a reuenge? Rape was by the Law of God, capitall, how much more, when it is seconded with Incest? Anger was not punishment enough for so high an offence; Yet this is all that I heare of, from so indulgent a Father, sauing that he makes vp the rest with sorrow, punishing his Sonnes out-rage in himselfe; The better-natur'd, and more gracious a man is, the more subiect he is to the danger of an ouer-remissenesse, and the excesse of fauour and mercie: The milde iniustice is no lesse perillous to the Commonwealth, than the cruell.

If *Dauid* (perhaps out of the conscience of his owne late offence) will not punish this fact, his sonne *Absalom* shall: not out of any care of Iustice, but in a desire of reuenge. Two whole yeares, hath this slye Courtier smothered his indignation, and fayned kindnesse; else his inuitation of *Amnon* in speciall, had beene suspected. Euen gallant *Absalom* was a great Sheep-master; The brauery and magnificence of a Courtier, must bee built vpon the grounds of frugalitie; *Dauid* himselfe is bidden to this bloudie Sheep-shearing; It was no otherwise meant, but that the Fathers eyes should be the witnesses, of the Tragicall execution of one Sonne by another; Onely *Dauids* loue kept him from that horrible spectacle. Hee is carefull not to be chargeable to that Sonne, who cares not to ouercharge his Fathers stomacke with a Feast of Bloud.

AMNON hath so quite forgot his sinne, that he dares goe to feast in that House where *Tamar* was mourning; and suspects not the kindnesse of him, whom he had deserued, of a Brother to make an enemy; Nothing is more vnsafe to be trusted, than the faire lookes of a festred heart: Where true Charitie or iust satisfaction, haue not wrought a sound reconciliation, malice doth but lurke for the opportunitie of an aduantage.

It was not for nothing, that *Absalom* deferred his reuenge; which is now so much the more exquisite, as it is longer protracted: What could bee more fearefull, than when *Amnons* heart was merrie with Wine, to be suddenly stricken with death? As if this execution had beene no lesse intended to the Soule, than to the bodie; How wickedly soeuer this was done by *Absalom*, yet how iust was it with God, that he, who in two yeares impunity would finde no leisure of repentance, should now receiue a punishment without possibilitie of Repentance?

O God, thou art righteous to reckon for those sinnes, which humane partialitie or negligence hath omitted, and whiles thou punishest sinne with sinne, to punish sinne with death; If either *Dauid* had called *Amnon* to account for this villanie, or *Amnon* had called himselfe, the reuenge had not beene so desperate; Happie is the man that by an vnfayned Repentance acquits his soule from his knowne euills, and improues the dayes of his peace to the preuention of future vengeance; which if it bee not done, the hand of God shall as surely ouertake vs in iudgement, as the hand of Satan hath ouertaken vs in miscarriage vnto sinne.

Absaloms *Returne and Conspiracie.*

ONE Act of iniustice drawes on another; The iniustice of *Dauid*, in not punishing the rape of *Amnon*, procures the iniustice of *Absalom*, in punishing *Amnon* with Murder: That which the Father should haue iustly reuenged, and did not; the Sonne reuenges vniustly, The Rape of a Sister was no lesse worthy of death, than the Murder of a Brother; Yea, this latter sinne was therefore the lesse, because that Brother was worthy of death, though by another hand; whereas that Sister was guiltie of nothing but modest beautie: yet he that knew this Rape passed ouer (whole two yeares) with impunitie, dares not trust the mercie of a Father, in the pardon of his Murder; but for three yeares hides his head in the Court of his Grand-father, the King of Geshur. Doubtlesse, that Heathenish Prince gaue him a kind welcome, for so meritorious a reuenge of the dishonour done to his owne Loynes.

No man can tell, how *Absalom* should haue sped from the hands of his otherwise ouer-indulgent Father, if he had beene apprehended in the heat of the fact. Euen the largest loue may be ouer-strayned, and may giue a fall in the breaking; These fearefull effects of lenity, might perhaps haue whetted the seueritie of *Dauid*, to shut vp these outrages in bloud; Now this displeasure was weakned with age: Time and thoughts haue digested this hard morsell; *Dauids* heart told him, that his hands had a share in this offence; that *Absalom* did but giue that stroke, which himselfe had wrongfully forborne; that the vnrecouerable losse of one Sonne, would be but wofully relieued with the losse of another; Hee therefore, that in the newes of the deceased Infant could change his clothes, and wash himselfe, and cheere vp his spirits, with the resolution of, *I shall goe to him, hee shall not returne to me*, comforts himselfe concerning *Amnon*; and begins to long for *Absalom*.

Those three yeares banishment seemed not so much a punishment to the Son, as to the Father; Now *Dauid* beginnes to forgiue himselfe; yet out of his wisedome, so inclines to fauour, that he conceales it; and yet so conceales it, that it may be descryed by a cunning eye; If he had cast out no glances of affection, there had beene no hopes for his *Absalom:* if he had made profession of loue after so foule an Act, there had beene no safetie for others; now he lets fall so much secret grace, as may both hold vp *Absalom* in the life of his hopes, and not hearten the presumption of others.

Good Eyes see light thorow the smallest chinke; The wit of *Ioab* hath soone discerned *Dauids* reserued affection; and knowes how to serue him in that which hee would, and would not accomplish: and now deuises how to bring into the light, that birth of Desire, whereof hee knew *Dauid* was both bigge, and ashamed. A woman of Tekoah, (that Sex hath beene euer held more apt for wiles) is suborned to personate a mourner, and to say that, by way of Parable, which in plaine termes would haue sounded too harshly; and now whiles shee lamentably layes forth the losse and danger of her Sonnes, she shewes *Dauid* his owne; and whiles shee mooues compassion to her pretended Issue, she winnes *Dauid* to a pittie of himselfe, and a fauourable sentence for *Absalom*. We loue our selues better than others, but we see others better than our selues; who so would perfectly know his owne case, let him view it in anothers person.

Parables sped well with *Dauid*; One drew him to repent of his owne sinne; another, to remit *Absaloms* punishment; And now, as glad to heare this Plea, and willing to bee perswaded vnto that, which if hee durst, hee would haue sought for, hee

he gratifies *Ioab* with the grant of that suite, which *Ioab* more gratified him in suing for; *Goe, bring againe the young man* ABSALOM.

How glad is *Ioab*, that hee hath light vpon one Act, for which the Sun, both setting and rising, should shine vpon him? and now he speeds to Geshur, to fetch backe *Absalom* to Ierusalem: hee may bring the long-banished Prince to the Citie; but to the Court he may not bring him. *(Let him turne to his owne house, and let him not see my face.)*

THE good King hath so smarted with mercie; that now hee is resolued vpon austeritie; and will relent but by degrees; It is enough for *Absalom* that hee liues, and may now breathe his natiue ayre; *Dauids* face is no obiect for the eyes of a Murtherer: What a Deareling this Sonne was to his Father, appeares in that, after an vnnaturall and barbarous rebellion, passionate *Dauid* wishes to haue changed liues with him; yet now, whiles his bowels yearned, his brow frowned; The face may not bee seene, where the heart is set.

THE best of Gods Saints may bee blinded with affection; but when they shall once see their errors, they are carefull to correct them. Wherefore serues the power of Grace, but to subdue the insolencies of nature? It is the wisedome of Parents, as to hide their hearts from their best children, so to hide their countenances from the vngracious: Fleshly respects may not abate their rigour to the ill deseruing. For the Childe to see all his Fathers loue, it is enough to make him wanton, and of wanton, wicked: For a wicked Child, to see any of his Fathers loue, it emboldens him in euill, and drawes on others.

ABSALOMS house is made his Prison; Iustly is hee confined to the place which he had stayned with bloud; Two yeares doth hee liue in Ierusalem, without the happinesse of his Fathers sight; It was enough for *Dauid* and him, to see the smoke of each others Chimnies. In the meane time, how impatient is *Absalom* of this absence? Hee sends for *Ioab*, the Soliciter of his returne; So hard an hand, doth wise and holy *Dauid* carry ouer his reduced Sonne, that his friendly Intercessor, *Ioab*, dares not visit him.

HE, that afterwards kindled that seditious fire ouer all Israel, sets fire now on the field of *Ioab*; whom loue cannot draw to him, feare and anger shall; Continued displeasure hath made *Absalom* desperate; Fiue yeares are passed, since hee saw the face of his Father; and now is hee no lesse weary of his life, than of this delay; *(Wherefore am I come downe from Geshur? It had beene better for mee, to haue beene there still: Now therefore let mee see the Kings face, and if there bee any iniquitie in mee, let him kill mee.)* Either banishment, or death, seemed as tolerable to him, as the debarring of his Fathers sight.

WHAT a torment shall it be to the wicked, to be shut out for euer, from the presence of a God, without all possible hopes of recouery? This was but a Father of the flesh, by whom, if *Absalom* liued at first, yet in him he liued not, yea, not without him onely, but against him that Sonne found he could liue; God is the Father of Spirits, in whom wee so liue, that without him can bee no life, no being; to bee euer excluded from him, in whom wee liue and are, what can it bee but an eternall dying, an eternall perishing? If in thy presence, O God, be the fulnesse of ioy, in thine absence, must needs bee the fulnesse of horror and torment; Hide not thy face from vs, O Lord, but shew vs the light of thy countenance, that we may liue, and praise thee.

EVEN the fire of *Ioabs* field, warmed the heart of *Dauid*, whiles it gaue him proofe of the heat of *Absaloms* filiall affection. As a man therefore inwardly weary of so long displeasure, at last hee receiues *Absalom* to his sight, to his fauour; and seales his pardon with a kisse: Naturall Parents, know not how to retayne an euerlasting anger towards the fruit of their loynes; how much lesse shall the GOD of mercies, bee vnreconcileably displeased with his owne; and suffer his wrath to burne like fire that cannot bee quenched? Hee will not alwayes chide, neither will hee keepe his anger for euer; His wrath endureth but a moment, in his fauour is life; weeping

ping may endure for a Night, but ioy commeth in the Morning.

Absalom is now as great, as faire; Beautie and Greatneſſe make him proud; Pride workes his ruine; Great ſpirits will not reſt content with a moderate proſperitie: Ere two yeares bee runne out, *Abſalom* runnes out into a deſperate plot of rebellion; None but his owne Father was aboue him in Iſrael; None was ſo likely, in humane exſpectation, to ſucceede his Father; If his ambition could but haue contayned it ſelfe for a few yeares, (as *Dauid* was now neere his period) dutifull carriage might haue procured, that by ſucceſſion, which now he ſought by force. An aſpiring minde is euer impatient, and holds Time it ſelfe an enemy, if it thruſt it ſelfe importunately betwixt the hopes and fruition: Ambition is neuer but in trauell, and can finde no intermiſſion of painfull throwes, till ſhee haue brought forth her abortiue Deſires: How happie were we, if our affectation could be ſo eager of ſpirituall and heauenly promotions; Oh that my Soule could finde it ſelfe ſo reſtleſſe, till it feele the weight of that Crowne of Glorie.

Outward Pompe, and vnwonted ſhewes of Magnificence, are wont much to affect the light mindes of the vulgar. *Abſalom* therefore to the incomparable comelineſſe of his perſon, addes the vnuſuall ſtate of a more than Princely Equipage. His Charets rattle, and his Horſes trample proudly in the Streets; Fiftie Foot-men runne before their glittering Maſter; Ieruſalem rings of their glorious Prince; and is readie to adore theſe continuall Triumps of Peace. Exceſſe and Noueltie, of exſpenſiue Brauery and Oſtentation in publike perſons, giues iuſt cauſe to ſuſpect either vanitie, or a plot; True-hearted *Dauid* can miſdoubt nothing in him, to whom hee had both giuen life, and forgiuen this. Loue conſtrued all this, as meant to the honour of a Fathers Court, to the expreſſion of ioy and thankfulneſſe for his reconcilement: The eyes and tongues of men are thus taken vp; now hath *Abſalom* laid ſnares for their hearts alſo; *He riſes early, and ſtands beſide the way of the gate*; Ambition is no niggard of her paynes; ſeldome euer is good meaning ſo induſtrious; The more he ſhined in Beautie and Royall Attendance, ſo much more glory it was to neglect himſelfe, and to preferre the care of Iuſtice to his owne eaſe; Neither is *Abſalom* more painfull then plauſible; his eare is open to all Plaintiues, all Petitioners: there is no cauſe which hee flatters not, *See, thy matters are good and right*; his hand flatters euery commer with a ſalutation, his lips with a kiſſe. All men, all matters are ſoothed, ſauing the ſtate and gouernment; the cenſure of that is no leſſe deepe, than the applauſe of all others, (*There is none deputed of the King to heare thee.*) What inſinuations could bee more powerfull; No Muſicke can bee ſo ſweet to the eares of the vnſtable multitude, as to heare well of themſelues, ill of their Gouernours; *Abſalom* needs not to wiſh himſelfe vpon the Bench; Euery man ſayes, Oh, what a curteous Prince is *Abſolom?* What a iuſt and carefull Ruler would *Abſalom* bee! How happy were we, if we might be iudg'd by *Abſalom?* Thoſe qualities which are wont ſingle to grace others, haue conſpired to meete in *Abſalom*; Goodlineſſe of Perſon, Magnificence of State, gracious Affabilitie, vnwearied Diligence, Humilitie in Greatneſſe, feeling Pittie, loue of Iuſtice, care of the Common-wealth; The World hath not ſo complete a Prince as *Abſalom*; Thus the hearts of the people are not wonne, but ſtolne by a cloſe Traytor from their lawfully Annointed Soueraigne. Ouer-faire ſhewes are a iuſt Argument of vnſoundneſſe; no naturall Face hath ſo cleere a White and Redde, as the painted: Nothing wants now but a cloke of Religion, to perfect the Treachery of that vngracious Sonne, who carryed Peace in his Name, Warre, in his heart: and how eaſily is that put on? *Abſalom* hath an holy Vow to be payd in Hebron; The deuout man had made it long ſince, whiles hee was exiled in Syria, and now hee haſtes to performe it, (*If the Lord ſhall bring me backe againe to Ieruſalem, then I will ſerue the Lord*;) wicked Hypocrites, care not to play with God that they may mocke men. The more deformed any Act is, the fayrer Viſor it ſtill ſeeketh.

How glad is the good old King, that hee is bleſſed with ſo godly a Sonne; whom hee diſmiſſeth laden with his cauſleſſe bleſſings: What truſt is there in fleſh and bloud, when *Dauid* is not ſafe from his owne Loynes? The Conſpiracie is now fully forged,

forged, there lacked nothing but this guilt of Pietie to winne fauour and value in all eyes; and now it is a wonder, that but two hundred honeſt Citizens goe vp with *Abſalom* from Ieruſalem: The true-hearted lye moſt open to Credulitie: How eaſie it is to beguile harmeleſſe intentions? The name of *Dauids* Sonne carryes them againſt the Father of *Abſalom*, and now theſe ſimple Iſraelites, are vnwittingly made loyall Rebels. Their hearts are free from a plot, and they meane nothing, but fidelitie in the attendance of a Traytor. How many thouſands are thus ignorantly miſled into the traine of Errour? Their ſimplicity is as worthy of pitty, as their miſguidance of indignation. Thoſe that will ſuffer themſelues to be carryed with ſemblances of truth and faithfulneſſe, muſt needs bee as farre from ſafetie, as innocence.

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Contemplations, VPON THE HISTORIE OF THE NEVV TESTAMENT.

The fifth Volume.

By Ios. HALL.

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The first Booke.

Containing
- *The Angell and* ZACHARY.
- *The Annuntiation.*
- *The Birth of* CHRIST.
- *The Sages and the Starre.*
- *The Purification.*
- HEROD *and the Infants.*

VPON THE HISTORIE OF HERODIAS

CONTAINING

TO MY MVCH HONOVRED, AND RIGHT WORSHIPFVLL FRIEND, SIR

Henrie Yeluerton

KNIGHT, ATTVRNEY GENERALL TO HIS Maiestie.

RIGHT WORSHIPFVLL,

IT *is not out of any ſatietie, that I change from the old Teſtament to the new; Theſe two, as they are the Breſts of the Church, ſo they yeeld Milke equally wholſome, equally pleaſant vnto able Nurſelings. Herein I thought good to haue reſpect vnto my Reader, in whoſe ſtrength there may be difference. That other Breſt perhaps, doth not let downe this nouriſhing liquour, ſo freely, ſo eaſily: Euen ſo ſmall a variety refreſheth a weake Infant; Neither will there perhaps want ſome palates, which wil finde a more quick & pleaſing reliſh in this freſher ſuſtenãce: theſe I thought good to pleaſe with a taſte, ere they come to ſate themſelues with a full Meale of this diuine nouriſhment; in emulation of the good Scribe, that*

brings forth both olde and new. If it please God to inable my life and opportunities, I hope at last, to present his Church, with the last seruice of the Historie of either Page: wherein my Ioy, and my Crowne shall bee the edification of many. In the meane time, I dedicate this part vnto your Name, whom I haue so much cause to obserue, and honour. The blessing of that God (whose Church you haue euer made your chiefe Client) bee still vpon your head, and that honorable Societie which reioyces in so worthy a Leader. To it, and your selfe, I shall be euer (as I haue cause) humbly and vnfainedly deuoted

Ios: Hall.

Contemplations.

THE ANGELL AND ZACHARIE.

WHen things are at the worſt, then God beginnes a change: The ſtate of the Iewiſh Church was extremly corrupted, immediately before the newes of the Goſpell; yet, as bad as it was, not onely the Prieſthood, but the courſes of attendance continued, euen from *Dauids* time till Chriſts: It is a deſperately depraued condition of a Church, where no good orders are left: Iudea paſſed many troubles, many alterations, yet this orderly combination endured aboue an eleuen hundred yeares: A ſetled good will not eaſily be defeated, but in the change of perſons will remayne vnchanged, and if it be forced to giue way, leaues memorable footſteps behinde it: If *Dauid* fore-ſaw the perpetuation of this holy Ordinance, how much did he reioyce in the knowledge of it? who would not bee glad to doe good, on condition, that it may ſo long out-liue him?

The ſucceſſiue turnes of the Legall miniſtration held on in a Line neuer interrupted: Euen in a forlorne and miſerable Church, there may bee a perſonall ſucceſſion: How little were the Iewes better for this, when they had loſt the Vrim and Thummim, ſinceritie of Doctrine and Manners? This ſtayed with them euen whiles they and their Sonnes crucified Chriſt; What is more ordinary, than wicked Sonnes of holy Parents? It is the ſucceſſion of Truth and Holineſſe, that makes or inſtitutes a Church, what euer become of the perſons: Neuer times were ſo barren, as not to yeeld ſome good: The greateſt dearth affoords ſome few good Eares to the Gleaners: Chriſt would not haue come into the World, but hee would haue ſome faithfull to entertayne him: Hee, that had the diſpoſing of all times and men, would caſt ſome holy ones into his owne times: There had bin no equalitie, that all ſhould either ouer-run, or follow him, and none attend him. *Zachary* and *Elizabeth* are iuſt; both of *Aarons* bloud, and *Iohn Baptiſt* of theirs: whence ſhould an holy Seede ſpring, if not of the Loynes of *Leui*? It is not in the power of Parents to traduce Holineſſe to their Children: It is the bleſſing of God, that feoffes them in the vertues of their Parents, as they feoffe them in their ſinnes: There is no certaintie, but there is likelyhood, of an holy Generation, when the Parents are ſuch: *Elizabeth* was iuſt, as well as *Zachary*, that the fore-runner of a Sauiour might bee holy on both ſides: If the ſtocke and the griffe bee not both good, there is much danger of the fruit: It is an happy match, when the Husband and the Wife are one, not only in themſelues, but in God, not more in fleſh, than in the ſpirit: Grace makes no difference

of ſexes, rather the weaker carries away the more honour, becauſe it hath had leſſe helps: It is eaſie to obſerue, that the New Teſtament affordeth more ſtore of good women, than the old: *Elizabeth* led the ring of this mercy, whoſe barrenneſſe ended in a miraculous fruit both of her body, and of her time.

This religious paire made no leſſe progreſſe in vertue, than in age, and yet their vertue could not make their beſt age fruitfull: *Elizabeth was barren.* A iuſt ſoule and a barren wombe may well agree together: Amongſt the Iewes barrenneſſe was not a defect only, but a reproach, yet while this good woman was fruitfull of holy obedience, ſhee was barren of children: as *Iohn*, which was miraculouſly conceiued by man, was a fit forerunner of him, that was conceiued by the Holy Ghoſt, ſo a barren Matron was meet to make way for a Virgin.

None, but a ſonne of *Aaron*, might offer incenſe to God in the Temple; and not euery ſonne of *Aaron*, and not any one at all ſeaſons: God is a God of order, and hates confuſion no leſſe than irreligion: Albeit he hath not ſo ſtraitned himſelfe vnder the Goſpell, as to tie his ſeruice to perſons, or places, yet his choice is now no leſſe curious, becauſe it is more large: Hee allowes none, but the authoriſed; Hee authoriſeth none but the worthy. The Incenſe doth euer ſmell of the hand, that offers it; I doubt not but that perfume was ſweeter, which aſcended vp from the hand of a iuſt *Zacharie*: The ſacrifice of the wicked is abomination to God: There were courſes of miniſtration in the legall ſeruices: God neuer purpoſed to burthen any of his creatures with deuotion: How vaine is the ambition of any ſoule, that would loade it ſelfe with the vniuerſall charge of all men? How thankleſſe is their labour, that doe wilfully ouerſpend themſelues in their ordinarie vocations? As *Zacharie* had a courſe in Gods houſe, ſo hee carefully obſerued it; The fauour of theſe reſpites doubled his diligence: The more high and ſacred our calling is, the more dangerous is our neglect: It is our honour, that wee may be allowed to wait vpon the God of heauen in theſe immediate ſeruices: Woe be to vs, if we ſlacken thoſe duties, wherein God honours vs more, than we can honour him.

Many ſonnes of *Aaron*, yea of the ſame familie, ſerued at once in the Temple, according to the varietie of imployments: To auoid all difference, they agreed by lot to aſſigne themſelues to the ſeuerall offices of each day; The lot of this day called *Zacharie* to offer Incenſe in the outer Temple: I doe not finde any preſcription they had from God of this particular manner of deſignement: Matters of good order in holy affaires may be ruled by the wiſe inſtitution of men, according to reaſon and expediencie.

It fell out well, that *Zacharie* was choſen by lot to this miniſtration, that Gods immediate hand might be ſeene in all the paſſages, that concerned his great Prophet, that as the perſon, ſo the occaſion might be of Gods owne chooſing: In lots and their ſeeming caſuall diſpoſition, God can giue a reaſon, though wee can giue none: Morning and Euening, twiſe a day their Law called them to offer Incenſe to God, that both parts of the day might be conſecrate to the maker of time: The outer Temple was the figure of the whole Church vpon earth, like as the holy of holieſt repreſented heauen: Nothing can better reſemble our faithfull prayers, than ſweet perfume: Theſe, God lookes, that wee ſhould (all his Church ouer) ſend vp vnto him Morning and Euening: The eleuations of our hearts ſhould be perpetuall, but if twiſe in the day we doe not preſent God with our ſolemne inuocations, we make the Goſpell leſſe officious, than the Law.

That the reſemblance of prayers and incenſe might be apparent, whiles the Prieſt ſends vp his incenſe within the Temple, the people muſt ſend vp their prayers without: Their breath and that incenſe, though remote in the firſt riſing, met, ere they went vp to heauen: The people might no more goe into the Holy place to offer vp the incenſe of prayers vnto God, than *Zacharie* might goe into the Holy of holies: Whiles the partition wall ſtood betwixt Iewes and Gentiles, there were alſo partitions betwixt the Iewes, and themſelues: Now euery man is a Prieſt vnto God;

Euery

Euery man (since the veile was rent) prayes within the Temple: What are we the better for our greater freedome of accesse to God vnder the Gospell, if wee doe not make vse of our priuiledge?

Whiles they were praying to God, hee sees an Angell of God; as *Gedeons* Angell went vp in the smoke of the sacrifice, so did *Zacharies* Angell (as it were) come downe in the fragrant smoke of his incense: It was euer great newes to see an Angell of God, but now more; because God had long with-drawne from them all the meanes of his supernaturall reuelations: As this wicked people were strangers to their God in their conuersation, so was God growne a stranger to them in his apparitions; yet now, that the season of the Gospell approached, he visited them with his Angels, before he visited them by his Sonne: He sends his Angell to men in the forme of man, before hee sends his Sonne to take humane forme: The presence of Angels is no noueltie, but their apparition; they are alwayes with vs, but rarely seene, that wee may awfully respect their messages, when they are seene; In the meane time our faith may see them, though our senses doe not; their assumed shapes doe not make them more present, but visible.

There is an order in that heauenly Hierarchie, though wee know it not: This Angell, that appeared to *Zacharie*, was not with him in the ordinarie course of his attendances, but was purposely sent from God with this message: Why was an Angell sent? and why this Angell? It had beene easie for him to haue raised vp the prophetical spirit of some *Simeon* to this prediction; the same Holy Ghost, which reuealed to that iust man, that he should not see death, ere hee had seene the Messias, might haue as easily reuealed vnto him the birth of the fore-runner of Christ, and by him to *Zacharie*: But God would haue this voice, which should goe before his Sonne, come with a noyse; Hee would haue it appeare to the world, that the harbinger of the Messiah should bee conceiued by the maruellous power of that God, whose comming hee proclaimed: It was fit the first Herald of the Gospell begin in wonder: The same Angell, that came to the blessed Virgin with the newes of Christs conception, came to *Zacharie* with the newes of *Iohns*, for the honour of him, that was the greatest of them which were borne of women, and for his better resemblance to him, which was the seede of the woman: Both had the Gospell for their errand, one as the messenger of it, the other as the Author; Both are foretold by the same mouth.

When could it bee more fit for the Angell to appeare vnto *Zacharie*, than when prayers and incense were offered by him? Where could hee more fitly appeare, than in the Temple? In what part of the Temple more fitly, than at the Altar of Incense? and where aboute rather, than on the right side of the Altar? Those glorious spirits as they are alwayes with vs, so most in our deuotions, and as in all places, so most of all in Gods house: They reioyce to be with vs, whiles we are with God, as contrarily they turne their faces from vs, when we goe about our sinnes.

Hee that had wont to liue, and serue in the presence of the master, was now astonished at the presence of the seruant; so much difference there is betwixt our faith, and our senses, that the apprehension of the presence of the God of spirits by faith goes downe sweetely with vs, where as the sensible apprehension of an Angell dismayes vs; Holy *Zacharie*, that had wont to liue by faith, thought hee should die, when his sense began to bee set on worke; It was the weakenesse of him, that feared at the Altar without horror, to bee daunted with the face of his fellow seruant: In vaine doe wee looke for such Ministers of God, as are without infirmities, when iust *Zacharie* was troubled in his deuotions with that, wherewith hee should haue beene comforted: It was partly the suddennesse, and partly the glory of the apparition, that affrighted him: The good Angell was both apprehensiue, and compassionate of *Zacharies* weakenesse, and presently incourages him with a cheerefull excitation: (*Feare not* ZACHARIAS.) The blessed spirits, though they doe not often vocally expresse it, doe pitie our humane frailties, and secretly suggest comfort vnto vs,

when we perceiue it not: Good and euill Angels, as they are contrarie in eſtate, ſo alſo in diſpoſition; The good deſire to take away feare, the euill to bring it: It is a fruit of that deadly enmitie, which is betwixt Sathan and vs, that hee would, if hee might, kill vs with terrour; whereas the good ſpirits affecting our reliefe and happineſſe, take no pleaſure in terrifying vs, but labour altogether for our tranquilitie and cheerefulneſſe.

There was not more feare in the face, than comfort in the ſpeech; *Thy prayer is heard*: No Angell could haue told him better newes; Our deſires are vttered in our prayers: What can we wiſh, but to haue what we would? Many good ſuites had *Zachary* made, and amongſt the reſt for a ſonne: Doubtleſſe it was now ſome ſpace of yeares, ſince he made that requeſt: For he was now ſtricken in age, and had ceaſed to hope; yet had God laid it vp all the while, and when hee thinkes not of it, brings it forth to effect: Thus doth the mercie of our God deale with his patient, and faithfull ſuppliants: In the fervour of their exſpectation he many times holds them off, and when they leaſt thinke of it, and haue forgotten their owne ſuite, hee graciouſly condeſcends: Delay of effect may not diſcourage our faith; It may bee God hath long granted, ere wee ſhall know of his grant. Many a father repents him of his fruitfulneſſe, and hath ſuch ſonnes, as he wiſhes vnborne: But to haue ſo gracious, and happie a ſonne as the Angell foretold, could not bee leſſe comfort, than honour to the age of *Zacharie*: The proofe of children makes them either the bleſſings, or croſſes of their parents: To heare what his ſonne ſhould bee before he was; to heare that hee ſhould haue ſuch a ſonne; A ſonne, whoſe birth ſhould concerne the ioy of many; A ſonne, that ſhould be great in the ſight of the Lord, A ſonne, that ſhould bee ſacred to God, filled with God, beneficiall to man; An harbinger to him; that was God and man, was newes enough to preuent the Angell, and to take away that tongue with amaſement, which was after loſt with incredulity.

The ſpeech was ſo good, that it found not a ſudden beliefe: This good newes ſurpriſed *Zacharie*; If the intelligence had taken leiſure, that his thoughts might haue had time to debate the matter, hee had eaſily apprehended the infinite power of him that had promiſed; the patterne of *Abraham* and *Sara*; and would ſoone haue concluded the appearance of the Angell more miraculous than his prediction: Whereas now, like a man maskered with the ſtrangeneſſe of that he ſaw and heard, hee miſdoubts the meſſage, and askes: *How ſhall I know?* Nature was on his ſide, and alledged the impoſſibility of the euent, both from age and barrenneſſe; Supernaturall tidings at the firſt hearing aſtoniſh the heart, and are entertained with doubts by thoſe, which vpon further acquaintance giue them the beſt wel-come.

The weake apprehenſions of our imperfect faith are not ſo much to be cenſured, as pitied: It is a ſure way for the heart, to bee preuented with the aſſurance of the omnipotent power of God, to whom nothing is impoſſible: ſo ſhall the hardeſt points of faith goe downe eaſily with vs: If the eye of our mind looke vpward, it ſhall meete with nothing to auert, or interrupt it; but if right forward, or downeward, or round about, euery thing is a blocke in our way.

There is a difference betwixt deſire of aſſurance, and vnbeliefe; wee cannot bee too carefull to raiſe vp to our ſelues arguments to ſettle our faith; although it ſhould be no faith, if it had no feete to ſtand vpon, but diſcurſiue: In matters of faith, if reaſons may bee brought for the conuiction of the gaine-ſayers, it is well; if they bee helpes, they cannot be grounds of our beliefe: In the moſt faithfull heart there are ſome ſparkes of infidelity: ſo to believe, that we ſhould haue no doubt at all, is caſe incident into fleſh and bloud: It is a great perfection, if wee haue attained to ouercome our doubts. What did miſ-leade *Zacharie*, but that, which vſes to guide others, Reaſon? (*I am old, and my wife is of great age,*) As if yeares, and drie loynes could be any let to him, which is able of very ſtones to raiſe vp children vnto *Abraham*. Faith and reaſon haue their limits; where reaſon ends, faith begins; and if reaſon will be encrochiug vpon the bounds of faith, ſhe is ſtreight taken captiue by infidelitie;

fidelity: Wee are not fit to follow Christ, if wee haue not denied our ſelues; and the chiefe peece of our ſelues is our reaſon: Wee muſt yeeld God able to doe that, which we cannot comprehend, and we muſt comprehend that by our faith, which is diſclaimed by reaſon; *Hagar* muſt be driuen out of doores, that *Sara* may rule alone.

The authoritie of the reporter, makes way for beliefe in things, which are otherwiſe hard to paſſe; although in the matters of God, we ſhould not ſo much care, who ſpeakes, as what is ſpoken, and from whom: The Angell tels his name, place, office, vnasked, that *Zacharie* might not thinke any newes impoſſible, that was brought him by an heauenly meſſenger: Euen where there is no vſe of language, the ſpirits are diſtinguiſhed by names, and each knowes his owne appellation, and others: Hee that gaue leaue vnto man his image, to giue names vnto all his viſible and inferiour creatures, did himſelfe put names vnto the ſpirituall; and as their name is, ſo are they mighty and glorious: But leſt *Zacharie* ſhould no leſſe doubt of the ſtile of the meſſenger, than of the errand it ſelfe: He is at once both confirmed, and puniſhed with dumbneſſe: That tongue, which mooued the doubt, muſt be tied vp: He ſhall aske no more queſtions for fortie weekes, becauſe he asked this one diſtruſtfully.

Neither did *Zacharie* loſe his tongue for the time, but his eares alſo, he was not only mute, but deafe; For otherwiſe, when they came to aske his allowance for the name of his Sonne, they needed not to haue demanded it by ſignes, but by words: God will not paſſe ouer ſlight offences, and thoſe which may plead the moſt colourable pretences in his beſt children, without a ſenſible checke: It is not our holy intireneſſe with God, that can beare vs out in the leaſt ſinne; yea rather the more acquaintance we haue with his Maieſtie, the more ſure we are of correction, when we offend: This may procure vs more fauour in our wel-doing, not leſſe iuſtice in euill.

ZACHARIE ſtaied, and the people waited; whether ſome longer diſcourſe betwixt the Angell and him, than needed to be recorded, or whether aſtoniſhment at the apparition and newes, with-held him; I inquire not; the multitude thought him long, yet though they could but ſee a farre off, they would not depart, till hee returned to bleſſe them: Their patient attendance without, ſhames vs, that are hardly perſwaded to attend within, whiles both our ſenſes are imployed in our diuine ſeruices, and wee are admitted to be coagents with our Miniſters.

At laſt *Zacharie* comes out ſpeechleſſe, and more amazes them with his preſence, than with his delay. The eyes of the multitude, that were not worthy to ſee his viſion, yet ſee the ſignes of his viſion, that the world might be put into the exſpectation of ſome extraordinarie ſequell: God makes way for his voice, by ſilence; His ſpeech could not haue ſaid ſo much, as his dumbneſſe: *Zacharie*, would faine haue ſpoken, and could not; with vs too many are dumbe, and need not: Negligence, Feare, Partialitie ſtop the mouthes of many, which ſhall once ſay, Woe to mee, becauſe I held my peace. His hand ſpeakes that, which he cannot with his tongue, and he makes them by ſignes to vnderſtand that, which they might reade in his face; Thoſe powers we haue, we muſt vſe: But though he haue ceaſed to ſpeake, yet he ceaſed not to miniſter; Hee takes not this dumbneſſe for a diſmiſſion, but ſtayes out the eight daies of his courſe, as one, that knew the eyes, and hands, and heart would be accepted of that God, which had bereaued him of his tongue: We may not ſtreight take occaſions of withdrawing our ſelues from the publike ſeruices of our God, much leſſe vnder the Goſpell: The Law, which ſtood much vpon bodily perfection, diſpenſed with age for attendance. The Goſpell, which is all for the ſoule, regards thoſe inward powers, which whiles they are vigorous, exclude all excuſes of our miniſtration.

The

The Annuntiation of CHRIST.

THe Spirit of God was neuer so accurate in any description, as that which concernes the Incarnation of God: It was fit no circumstance should bee omitted in that Story, whereon the faith and saluation of all the World dependeth: Wee cannot so much as doubt of this truth, and bee saued; no not the number of the moneth, not the name of the Angell is concealed: Euery particle imports not more certainty, than excellence: The time is the sixth moneth after *Iohns* Conception, the prime of the Spring: Christ was conceiued in the Spring, borne in the Solstice: Hee in whom the World receiued a new life, receiues life in the same season, wherein the World receiued his first life from him; and hee which stretches out the dayes of his Church, and lengthens them to Eternitie, appeares after all the short and dimme light of the Law, and inlightens the World with his glory; The Messenger is an Angell; A man was too meane to carry the newes of the Conception of God: Neuer any businesse was conceiued in Heauen, that did so much concerne the earth, as the Conception of the God of Heauen in Wombe of earth: No lesse than an Arch-Angell was worthy to beare his tydings, and neuer any Angell receiued a greater honour, than of this Embassage.

It was fit our reparation should answer our fall; an euill Angell was the first motioner of the one to *Eue* a Virgin, then espoused to *Adam* in the Garden of Eden: A good Angel is the first reporter of the other to *Mary* a Virgin espoused to *Ioseph*, in that place, which (as the Garden of Galile) had a name from flourishing: No good Angel could be the Author of our restauration, as that euill Angell was of our ruine; But that, which those glorious spirits could not doe themselues, they are glad to report as done by the God of Spirits: Good newes reioyces the bearer; With what ioy did this holy Angell bring the newes of that Sauiour, in whom wee are redeemed to life, himselfe established in life and glory? The first Preacher of the Gospell was an Angell; that office must needs be glorious, that deriues it selfe from such a Predecessor: God appointed his Angell to be the first Preacher, and hath since called his Preachers Angels: The message as well suited; An Angell comes to a Virgin, *Gabriel* to *Mary*; He that was by signification the strength of God, to her that was by signification exalted by God, to the conceiuing of him, that was the God of strength: To a Maid but espoused; a Maid for the honour of Virginitie, espoused for the honour of Marriage: The marriage was in a soft made, not consummate, through the instinct of him, that meant to make her not an example, but a miracle of women: In this whole worke God would haue nothing ordinary; It was fit, that she should be a married Virgin, which should bee a Virgin-mother: Hee that meant to take mans nature without mans corruption, would bee the Sonne of man without mans seed, would bee the seed of the woman without man; and amongst all women, of a pure Virgin; but amongst Virgins, of one espoused, that there might be at once a Witnesse, and a Guardian of her fruitfull Virgi[illegible] If the same God had not bin the author of Virginity and Marriage, he had neuer e[illegible] renounced Virginity by Marriage.

Whither doth this glorious Angell come to finde the Mother of him tha[illegible] God, but to obscure Galile? A part, which euen the Iewes themselues despi[illegible] forsaken of their priuiledges, (*Out of Galile ariseth no Prophet.*) Behold; an A[illegible] comes to that Galile, out of which no Prophet comes, and the God of Prophets and Angels descends to bee conceiued in that Galile, out of which no Prophet ariseth: He that filleth all places, makes no difference of places; It is the person, which giues honour and priuiledge to the place, not the place to the person; as the presence of God

God makes the Heauen, the Heauen doth not make the honour glorious: No blind corner of Nazareth can hide the blessed Virgin from the Angell; The fauours of God will finde out his children, whereſoeuer they are with-drawne.

It is the fashion of God to seeke out the most despised, on whom to bestow his honours, we cannot runne away as from the iudgements, so not from the mercies of our God: The cottages of Galile are preferred by God to the famous Palaces of Ierusalem, he cares not how homely he conuerse with his owne: Why should we be transported with the outward glory of places, whiles our God regards it not? We are not of the Angels diet, if we had not rather be with the blessed Virgin at Nazareth, than with the proud Dames in the Court of Ierusalem: It is a great vanitie to respect any thing aboue goodnesse, and to dis-esteeme goodnesse for any want. The Angell salutes the Virgin, he prayes not to her; Hee salutes her as a Saint, he prayes not to her as a Goddesse: For vs to salute her, as he did, were grosse presumption; For neither are we, as he was, neither is she, as she was: If he that was a spirit saluted her, that was flesh and bloud here on earth, it is not for vs, that are flesh and bloud to salute her, which is a glorious spirit in Heauen: For vs, to pray to her in the Angels salutation, were to abuse the Virgin, the Angell, the Salutation.

But how gladly doe we second the Angell in the praise of her, which was more ours, than his? How iustly doe we blesse her, whom the Angell pronounceth blessed? How worthily is she honoured of men, whom the Angell proclaimeth beloued of God? O blessed *Mary*, hee cannot blesse thee, he cannot honour thee too much, that deifies thee not: That which the Angell said of thee, thou hast propheſied of thy selfe, we beleeue the Angell, and thee: All Generations shall call thee blessed, by the fruit of whose wombe all Generations are blessed: If *Zachary* were amazed with the sight of this Angell, much more the Virgin: That very Sex hath more disaduantage of feare: if it had bin but a man, that had come to her in that secrecie and suddennesse, she could not but haue bin troubled; how much more, when the shining glory of the person doubled the astonishment.

The troubles of holy mindes end euer in comfort: Ioy was the errand of the Angell, and not terrour. Feare (as all passions) disquiets the heart, and makes it for the time vnfit to receiue the messages of God: Soone hath the Angell cleared these troublesome mists of passions; and sent out the beames of heauenly consolation in the remotest corner of her soule by the glad newes of her Sauiour: How can ioy, but enter into her heart, out of whose wombe shall come saluation? What roome can feare finde in that breſt, that is assured of fauour? *Feare not* MARY; *for thou hast found fauour with God:* Let those feare, who know they are in displeasure, or know not they are gracious: Thine happy estate cals for confidence, and that confidence for ioy: What should, what can they feare, who are fauoured of him, at whom the Deuils tremble? Not the presence of the good Angels, but the temptations of the euill strike many terrors into our weakneſse; we could not be dismayed with them, if wee did not forget our condition. Wee haue not receiued the spirit of bondage to feare againe, but the spirit of Adoption, whereby wee cry *Abba Father:* If that Spirit (O God) witneſse with our spirits, that wee are thine, how can wee feare any of those spirituall wickednesses? Giue vs assurance of thy fauour, and let the powers of Hell doe their worſt.

It was no ordinarie fauour, that the Virgin found in Heauen: No mortall Creature was euer thus graced, that hee should take part of her nature, that was the God of nature; that hee, which made all things, shonld make his humane body of hers; that her wombe should yeeld that flesh, which was personally vnited to the Godhead; that shee should beare him, that vpholds the world: *Loe, thou shalt conceiue and beare a Sonne, and shalt call his name Ieſus.* It is a question, whether there be more wonder in the Conception, or in the Fruit; the Conception of the Virgin; or Ieſus conceiued. Both are maruellous, but the former doth not more exceed all other wonders, than the latter exceedeth it. For the childe of a virgin is the reimprouement of that power,

which

which created the World: but that God ſhould bee incarnate of a Virgin, was an abaſement of his Maieſtie, and an exaltation of the creature beyond all example. Well was that Child worthy to make the Mother bleſſed: Here was a double Conception; one in the wombe of her body, the other of the ſoule: If that were more miraculous, this was more beneficiall; That was her priuiledge, this was her happineſſe: If that were ſingular to her, this is common to all his choſen: There is no renewed heart, wherein thou, O Sauiour, art not formed againe. Bleſſed bee thou, that haſt herein made vs bleſſed. For what wombe can conceiue thee, and not partake of thee? Who can partake of thee, and not be happie?

Doubtleſſe the Virgin vnderſtood the Angell, as hee meant, of a preſent Conception, which made her ſo much more inquiſitiue into the manner and meanes of this euent: *How ſhall this bee, ſince I know not a man?* That ſhee ſhould conceiue a Son by the knowledge of man after her Marriage conſummate, could haue bin no wonder: But how then ſhould that Sonne of hers bee the Sonne of God? This demand was higher, how her preſent Virginity ſhould bee inſtantly fruitfull, might bee well worthy of admiration, of inquirie: Here was deſire of information, not doubts of infidelitie; yea rather this queſtion argues Faith: It takes for granted, that, which an vnbeleeuing heart would haue ſtuck at: She ſayes not, who and whence art thou? what Kingdome is this, where and when ſhall it bee erected? But ſmoothly ſuppoſing all thoſe ſtrang things would be done, ſhee inſiſts onely in that, which did neceſſarily require a further intimation, and doth not diſtruſt, but demand: Neither doth ſhee ſay, this cannot be, nor how can this be; but how ſhall this be? ſo doth the Angel anſwer, as one, that knew he needed not to ſatisfie curioſitie, but to informe iudgement, and vphold faith: Hee doth not therefore tell her of the manner, but of the Author of this act; *The Holy Ghoſt ſhall come vpon thee, and the power of the moſt High ſhall ouer-ſhaddow thee:* It is enough to know, who is the vndertaker, and what he will doe: O God, what doe wee ſeeke a cleere light, where thou wilt haue a ſhaddow? No Mother knowes the manner of her naturall Conception; what preſumption ſhall it be for fleſh and bloud, to ſearch how the Sonne of God tooke fleſh and bloud of his Creature? It is for none, but the Almighty to know thoſe workes, which hee doth immediatly concerning himſelfe; thoſe that concerne vs, hee hath reuealed: Secrets to God, things reuealed to vs.

This anſwer was not ſo full, but that a thouſand difficulties might ariſe out of the particularities of ſo ſtrange a meſſage, yet after the Angels Solution, wee heare of no more Obiections, no more Interrogations: The faithfull heart, when it once vnderſtands the good pleaſure of God, argues no more, but ſweetly reſts it ſelfe in a quiet exſpectation; *Behold the Seruant of the Lord, bee it to mee according to thy Word.* There is not a more noble proofe of our Faith, than to captiuate all the powers of our vnderſtanding and will to our Creator, and without all ſciſcitations to goe blindfold, whither he will leade vs: All diſputations with God (after his will knowne) ariſe from infidelitie: Great is the Myſterie of godlineſſe, and if wee will giue Nature leaue to cauill, we cannot bee Chriſtians. O God, thou art faithfull, thou art powerfull: It is enough, that thou haſt ſaid it; In the humilitie of our obedience wee reſigne our ſelues ouer to thee: Behold the Seruants of the Lord, bee it vnto vs, according to thy Word.

How fit was her wombe to conceiue the fleſh of the Sonne of God by the power of the Spirit of God, whoſe breſt had ſo ſoone by the power of the ſame Spirit conceiued an aſſent to the will of God; and now of an Hand-mayd of God, ſhee is aduanced to the Mother of God: No ſooner hath ſhee ſaid *(bee it done)* than it is done, the Holy Ghoſt ouer-ſhaddowes her, and formes her Sauiour in her owne bodie. This very Angell, that talkes with the bleſſed Virgin, could ſcarce haue bin able to expreſſe the ioy of her heart in the ſenſe of this diuine burden: Neuer any morrall Creature had ſo much cauſe of exultation: How could ſhee, that was full of God, bee other than full of ioy in that God? Griefe growes greater by concealing; Ioy by expreſſion:

preſſion: The holy Virgin had vnderſtood by the Angell, how her Couſin *Elizabeth* was no leſſe of kinne to her in condition; the fruitfulneſſe of whoſe age did ſomewhat ſuit the fruitfulneſſe of her Virginitie: Happineſſe communicated, doubles it ſelfe; Here is no ſtraying of courteſie; The bleſſed Maid whom vigor of age had more fitted for the way, haſtens her iourney into the Hill-countrey to viſit that gracious Matron, whom God had made a ſigne of her miraculous Conception: Only the meeting of Saints in Heauen can paralell the meeting of theſe two Coſins: The two Wonders of the World are met vnder one roofe, and congratulate their mutuall happineſſe: When wee haue Chriſt ſpiritually conceiued in vs, wee cannot bee quiet, till wee haue imparted our ioy: *Elizabeth* that holy Matron did no ſooner wel-come her bleſſed Coſin, than her Babe wel-comes his Sauiour; Both in the retyred Cloſets of their Mothers Wombe are ſenſible of each others preſence; the one by his omniſcience, the other by inſtinct. He did not more fore-runne Chriſt, than ouer-runne Nature: How ſhould our hearts leape within vs, when the Sonne of God vouchſafes to come into the ſecret of our ſoules, not to viſit vs, but to dwell with vs, to dwell in vs!

The birth of CHRIST.

AS all the actions of men, ſo eſpecially the publike actions of publike men are ordered by God to other ends than their owne: This Edict went not ſo much out from *Auguſtus*, as from the Court of Heauen. What, did *Cæſar* know *Ioſeph* and *Mary*? His charge was vniuerſall to a world of ſubiects, through all the Roman Empire: God intended this Cenſion onely for the bleſſed Virgin and her Sonne, that Chriſt might bee borne, where he ſhould: *Cæſar* meant to fill his Coffers, God meant to fulfill his Propheſies, and ſo to fulfill them, that thoſe, whom it concerned might not feele the accompliſhment: If God had directly commanded the Virgin to goe vp to Bethleem, ſhee had ſeene the intention, and expected the iſſue; but that wiſe Moderatour of all things, that workes his will in vs, loues ſo to doe it, as may be leaſt with our foreſight, and acquaintance, and would haue vs fall vnder his Decrees vnawares, that we may ſo much the more adore the depths of his Prouidence: Euery Creature walkes blind-fold, onely he that dwels in light, ſees whither they goe.

DOVBTLES, bleſſed *Mary* meant to haue beene deliuered of her diuine burden at home, and little thought of changing the place of Conception for another of her Birth: That houſe was honored by the Angell, yea, by the ouer-ſhaddowing of the Holy Ghoſt, none could equally ſatisfie her hopes, or deſires: It was fit, that hee, which made choice of the Wombe, wherein his Sonne ſhould bee conceiued, ſhould make choice of the place, where his Sonne ſhould bee borne: As the worke is all his, ſo will he alone contriue all the circumſtances to his owne ends: O the infinite Wiſdome of God in caſting all his Deſignes! There needes no other proofe of Chriſt, than *Cæſar* and Bethleem, and of *Cæſars*, than *Auguſtus*; his Gouernment, his Edict plea jes the truth of the *Meſſias*: His Gouernment, now was the deepe peace of all the World vnder that quiet Scepter, which made way for him, who was the Prince of Peace: If Wars be a ſigne of the time of his ſecond comming, Peace was a ſigne of his firſt: His Edict, now was the Scepter departed from *Iuda*: It was the time for Shilo to come; No power was left in the Iewes, but to obey: *Auguſtus* is the Emperor of the World, vnder him *Herod* is the King of Iudea; *Cyrenius* is Preſident of Syria; Iurie hath nothing of her owne. For *Herod* if he were a King, yet hee was no Iew, and if hee had bin a Iew, yet he was no otherwiſe a King, than tributary and titular: The Edict came out from *Auguſtus*, was executed by *Cyrenius*; *Herod* is no actor in the ſeruice: Gaine and glory are the ends of this taxation, each man proteſt himſelfe

(elſe a ſubiect) and payd for the priuiledge of his ſeruitude: Now their very heads were not their owne, but muſt bee payed for to the head of a forreine State: They which before ſtood vpon the termes of their immunitie, ſtoop at the laſt: The proud ſuggeſtions of *Iudas* the Galilean might ſhed their bloud, and ſwell their ſtomacks, but could not eaſe their yoke, neither was it the meaning of God, that holineſſe (if they had him as they pretended) ſhould ſhelter them from ſubiection: A Tribute is impoſed vpon Gods free people. This act of bondage brings them libertie: Now when they ſeemed moſt neglected of God, they are bleſſed with a Redeemer; when they are moſt preſſed with forreine Souereignty, God ſends them a King of their owne, to whom *Cæſar* himſelfe muſt bee a ſubiect: The goodnes of our God picks out the moſt needfull times of our reliefe, and comfort: Our extremities giue him the moſt glory. Whither muſt *Ioſeph & Mary* come to be taxed, but vnto Bethlee *Dauids* Citie? The very place proues their deſcent: Hee that ſucceeded *Dauid* in his Throne, muſt ſucceed him in the place of his Birth: ſo cleerly was Bethleem deſigned to this honour by the Prophets, that euen the Prieſts and the Scribes could point *Herod* vnto it, and aſſured him, the King of the Iewes could bee no where elſe borne. Bethleem iuſtly the houſe of bread, the bread that came downe from Heauen is there giuen to the World; whence ſhould wee haue the bread of life, but from the houſe of bread? O holy *Dauid*, was this the Well of Bethleem, whereof thou didſt ſo thirſt to drinke of old, when thou ſaydſt; *O that one would giue me drinke of the water of the Well of Bethleem!* Surely that other water, when it was brought thee by thy Worthies, thou powredſt it on the ground, and wouldſt not drinke of it: This was that liuing Water, for which thy ſoule longed, whereof thou ſaidſt elſe-where; *As the Hart brayeth after the water-brooks, ſo longeth my ſoule after thee O God: My ſoule thirſteth for God, for the liuing God.*

It was no leſſe than foure daies iourney from Nazareth to Bethleem: How iuſt an excuſe might the bleſſed Virgin haue pleaded for her abſence? What woman did euer vndertake ſuch a iournie ſo neere her deliuery? and doubtleſſe *Ioſeph*, which was now taught of God to loue and honour her, was loth to draw forth a deare Wife in ſo vnweildy a caſe, into ſo manifeſt hazard: But the charge was peremptory, the obedience exemplary; The deſire of an inoffenſiue obſeruance euen of Heatheniſh authority, diſgeſts all difficulties: Wee may not take eaſie occaſions to withdraw our obedience to ſupreme commands; yea how didſt thou (O Sauiour) by whom *Auguſtus* reigned, in the wombe of thy Mother yeeld this homage to *Auguſtus*: The firſt leſſon, that euer thy example taught vs, was obedience.

After many ſteps are *Ioſeph* and *Mary* come to Bethleem: The plight, wherein ſhe was, would not allow any ſpeed, and the forced leiſure of the iournie cauſeth diſappointment: the end was worſe than the way, there was no reſt in the way, there was no roome in the Inne: It could not bee, but that there were many of the kindred of *Ioſeph* and *Mary* at that time in Bethleem: For both there were their Anceſtours borne, if not themſelues; and thither came vp all the Couſins of their bloud: yet there and then doth the holy Virgin want roome to lay either her head, or her burthen. If the houſe of *Dauid* had not loſt all mercy & good nature, a Daughter of *Dauid* could not ſo neere the time of her trauell, haue bin deſtitute of lodging in the City of *Dauid*. Little did the Bethleemites thinke what a gueſt they refuſed. Elſe, they would gladly haue opened their doores to him, which was able to open the gate of heauen to them. Now their inhoſpitality is puniſhment enough to it ſelfe: They haue loſt the honour and happineſſe of being hoſt to their God: Euen ſtill, O bleſſed Sauiour, thou ſtandeſt at our doores and knockeſt; Euery motion of thy good Spirit tells vs, thou art there: Now thou commeſt in thy owne name, and there thou ſtandeſt, whiles thy head is full of dew, and thy lockes wet with the drops of the night: If we ſuffer carnall deſires, and worldly thoughts to take vp the lodging of our heart, and reuell within vs, whiles thou wayteſt vpon our admiſſion, ſurely our iudgment ſhall be ſo much the greater, by how much better we know, whom we haue excluded.

What

What doe we cry ſhame on the Bethleemites, whileſt we are wilfully more churliſh, more vnthankfull? There is no roome in my heart for the wonder at this humility: He, for whom heauen is too ſtrait, whom the heauen of heauens cannot containe, lies in the ſtrait cabbin of the wombe, and when he would inlarge himſelfe for the world, is not allowed the roome of an Inne: The many manſions of heauen were at his diſpoſing, the earth was his, and the fulnes of it, yet he ſuffers himſelfe to be refuſed of a baſe cottage, and complaineth not: What meaſure ſhould diſcontent vs wretched men, when thou (O God) fareſt thus from thy creatures? How ſhould we learne both to want and abound, from thee, which abounding with the glory and riches of heauen, wouldeſt want a lodging in thy firſt welcome to the earth? Thou cameſt to thine owne, and thy owne receiued thee not: How can it trouble vs to be reiected of the world, which is not ours? what wonder is it, if thy ſeruants wandred abroad in ſheeps skins, and goats skins, deſtitute and afflicted, when their Lord is denied harbour? how ſhould all the world bluſh at this indignity of Bethleem? He that came to ſaue men, is ſent for his firſt lodging to the beaſts: The ſtable is become his Inne, the cratch his bed: O ſtrange cradle of that great King, which heauen it ſelfe may enuy! O Sauiour, thou that wert both the Maker and Owner of heauen, of earth, couldſt haue made thee a Palace without hands, couldſt haue commanded thee an empty roome in thoſe houſes, which thy creatures had made? When thou didſt but bid the Angels auoid their firſt place, they fell downe from heauen like lightning; and when in thine humbled eſtate thou didſt but ſay, *I am he*, who was able to ſtand before thee? How eaſie had it bin for thee to haue made place for thy ſelfe in the throngs of the ſtatelieſt Courts? Why wouldeſt thou be thus homely, but that by contẽning worldly glories, thou mightſt teach vs to contemne them? that thou mightſt ſanctifie pouerty to them, whom thou calleſt vnto want? that ſince thou which hadſt the choice of all earthly conditions, wouldſt be borne poore and deſpiſed, thoſe which muſt want out of neceſſity, might not thinke their pouerty grieuous. Here was neither friend to entertaine, nor ſeruant to attend, nor place wherein to be attended, onely the poore beaſts gaue way to the God of al the world: It is the great myſtery of godlines, that God was manifeſted in the fleſh, and ſeene of Angels: but here, which was the top of all wonders, the very beaſts might ſee their Maker: For thoſe ſpirits to ſee God in the fleſh, it was not ſo ſtrange, as for the brute creatures to ſee him, which was the God of ſpirits: He, that would be led into the wilderneſſe amongſt wilde beaſts to be tempted, would come into the houſe of beaſts to be borne, that from the height of his diuine glory his humiliation might be the greater: How can we be abaſed low enough for thee (O Sauiour) that haſt thus neglected thy ſelfe for vs? That the viſitation might be anſwerable to the homelines of the place, attendants, prouiſion, who ſhal come to congratulate his birth, but poore ſhepherds? The kings of the earth reſt at home, and haue no ſummons to attend him, by whom they reigne: God hath choſen the weake things of the world to confound the mighty: In an obſcure time (the night) vnto obſcure men (ſhepherds) doth God manifeſt the light of his Son, by glorious Angels: It is not our meanneſſe (O God) that can exclude vs from the beſt of thy mercies, yea thus far doſt thou reſpect perſons, that thou haſt put downe the mighty, and exalted them of low degree. If theſe ſhepherds had beene ſnorting in their beds, they had no more ſeene Angels, nor heard newes of their Sauior, than their neighbours; Their vigilancy is honored with this heauenly viſion: thoſe which are induſtrious in any calling, are capable of further bleſſings, whereas the idle are fit for nothing but temptation. No leſſe than a whole Chore of Angels are worthy to ſing the hymne, of *Glory to God* for the incarnation of his Sonne: What ioy is enough for vs, whoſe nature he tooke, and whom he came to reſtore by his incarnation? If we had the tongues of Angels, we could not raiſe this note high enough to the praiſe of our glorious Redeemer. No ſooner doe the ſhepherds heare the newes of a Sauiour, than they run to Bethleem to ſeek him: Thoſe that left their beds to tend their flocks, leaue their flocks to inquire after their Sauior: No earthly thing is too deare to be forſaken for Chriſt: If we ſuffer any worldly occaſiõ to ſtay vs frõ Bethleem, we care more for our ſheep, than our ſoules: It is not poſſible that a faithful heart ſhould

heare where Christ is,& not labour to the sight,to the fruition of him. Where art thou, O Sauiour, but at home in thine owne house, in the assembly of thy Saints? Where art thou to be found,but in thy Word and Sacraments? yea there thou seekest for vs: if there we haste not to seeke for thee, we are worthy to want thee, worthy that our want of thee here,should make vs want the presence of thy face for euer.

The Sages and the Starre.

THe shepherds and the cratch accorded well; yet euen they saw nothing which they might not contemne;neither was there any of those shepherds that seemed not more like a king,than that King,whom they came to see. But oh the Diuine Maiesty,that shined in this basenes! There lies the Babe in the stable, crying in the manger, whom the Angels came downe from heauen to proclaime, whom the Sages come from the East to adore,whom an heauenly Star notifies to the world,that now men might see,that heauen and earth serues him that neglected himselfe. Those lights that hang low, are not far seene, but those which are high placed,are equally seene in the remotest distances. Thy light,ô Sauiour,was no lesse than heauenly: The East saw that,which Bethleem might haue seene: oft times those which are neerest in place,are fartheſt off in affection: Large obiects,when they are too close to the eie, doe so ouer-fill the sense, that they are not discerned. What a shame is this to Bethleem? the Sages came out of the East to worship him,whom that village refused: The Bethleemites were Iewes; The wise-men Gentiles: This first entertainment of Christ was a presage of the sequell; The Gentiles shall come from far to adore Christ, whiles the Iewes reiect him. Those Easterlings were great searchers of the depths of nature,professed Philosophers, them hath God singled out to the honor of the manifestation of Christ: Humane learning well improued makes vs capable of diuine: There is no knowledge,wherof God is not the Author; he would neuer haue bestowed any gift,that should leade vs away from himselfe; It is an ignorant conceit, that inquiry into nature should make men Atheous: No man is so apt to see the Star of Christ, as a diligent disciple of Philosophy: doubtlesse this light was visible vnto more,onely they followed it, which knew it had more than nature: He is truly wise, that is wise for his owne soule: If these wise men had bin acquainted with all the other stars of heauen,& had not seene the Star of Christ,they had had but light enough to lead them into vtter darknes: Philosophy without the star,is but the wispe of error. These Sages were in a meane betweene the Angels and the shepherds: God would in all the ranks of intelligent creatures haue some to be witnesses of his Son: The Angels direct the shepherds, the Star guides the Sages; the duller capacity hath the more cleare & powerfull helps: the wisdome of our good God proportions the meanes vnto the disposition of the persons: their Astronomy had taught them,this star was not ordinary, whether in sight,or in brightnes, or in motion. The eies of nature might well see, that some strange newes was portended to the world by it: but that this star designed the birth of the *Messias*, there needed yet another light: If the star had not besides had the commentary of a reuelation from God,it could haue led the wise men only into a fruitlesse wonder: giue them to be the of-spring of Balaam, yet the true prediction of that false prophet was not enough warrant: If he told them,the *Messias* should arise,as a star out of *Iacob*,he did not tell them,that a star should arise far from the posterity of *Iacob*, at the birth of the *Messias*: He that did put that Prophesie into the mouth of *Balaam*, did also put this illumination into the heart of the Sages: the Spirit of God is free to breathe where he listeth: Many shall come from the East and the West to seeke Christ,when the Children of the Kingdome shall be shut out: euen thē God did not so confine his election to the pale of the Church,as that he did not sometimes looke out for speciall instruments of his glory. Whither doe these Sages come, but to Ierusalem? where should they hope to heare of the new King, but in the mother City of the Kingdome? The conduct of the star was first only generall to Iudea:

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the reſt is for a time left to enquiry: They were not brought thither for their owne ſakes, but for Iewries, for the worlds; that they might helpe to make the Iewes inexcuſable, and the world faithfull: That their tongues therefore might blazon the birth of Chriſt, they are brought to the head Citie of Iudea, to report, and inquire: their wiſdome could not teach them to imagine, that a King could be borne to Iudea, of that note and magnificence, that a Star from heauen ſhould publiſh him to the earth, and that his ſubiects ſhould not know it: and therefore as preſuppoſing a common notice, they ſay, *Where is he, that is borne King of the Iewes?* There is much deceit in probabilities, eſpecially when we meddle with ſpirituall matters. For God vſes ſtill to goe a way by himſelfe.

If we iudge according to reaſon and appearance, who is ſo likely to vnderſtand heauenly truths, as the profound Doctors of the world? theſe God paſſeth ouer, and reueales his will to babes? Had theſe Sages met with the ſhepherds of the villages neere Bethleem, they had receiued that intelligence of Chriſt, which they did vainely ſeeke from the learned Scribes of Hieruſalem: The greateſt clarks are not alwaies the wiſeſt in the affaires of God; theſe things goe not by diſcourſe, but by reuelation.

No ſooner hath the Starre brought them within the noiſe of Ieruſalem, then it is vaniſhed out of ſight: God would haue their eies leade them ſo farre, as till their tongues might be ſet on worke to winne the vocall atteſtation of the chiefe Prieſts and Scribes, to the fore-appointed place of our Sauiours natiuity: If the Star had carried them directly to Bethleem, the learned Iewes had neuer ſearched the truth of thoſe prophecies, wherewith they are ſince iuſtly conuinced: God neuer withdrawes our helps, but for a further aduantage: Howſoeuer our hopes ſeeme croſſed, where his Name may gaine, we cannot complaine of loſſe.

Little did the Sages thinke, this queſtion would haue troubled *Herod*; they had (I feare) concealed their meſſage, if they had ſuſpected this euent: Sure, they thought it might be ſome Sonne, or grandchild of him, which then held the Throne, ſo as this might winne fauour from *Herod*, rather than an vnwelcome feare of riuality. Doubtleſſe they went firſt to the Court; where elſe ſhould they aske for a King? The more pleaſing this newes had bin, if it had falne vpon *Herods* owne loynes, the more grieuous it was to light vpon a ſtranger: If *Herod* had nor ouer-much affected greatneſſe, he had not vpon thoſe indirect termes aſpired to the Crowne of Iewry; ſo much the more therefore did it trouble him to heare the rumour of a ſucceſſor, and that not of his owne. Setled greatneſſe cannot abide either change, or partnerſhip: If any of his ſubiects had moued this queſtion, I feare, his head had anſwered it. It is well, that the name of forrainers could excuſe theſe Sages: *Herod* could not be brought vp among the Iewes, and not haue heard many and confident reports of a *Meſſias*, that ſhould ere long ariſe out of Iſrael; and now when he heares the fame of a King borne, whom a Starre from heauen ſignifies and attends; he is netled with the newes: Euery thing affrights the guilty: Vſurpation is full of ielouſies, and feare, no leſſe full of proiects and imaginations; it makes vs thinke euery buſh a man, and euery man a thiefe.

Why art thou troubled (O *Herod?*) A King is borne, but ſuch a King, as whoſe Scepter may euer concurre with lawfull ſoueraignty; yea ſuch a King, as by whom Kings doe hold their Scepters, not loſe them: If the wiſe-men tell thee of a King, the Starre tells thee, he is heauenly: Here is good cauſe of ſecurity, none of feare: The moſt generall enmities and oppoſitions to good, ariſe from miſtakings; If men could but know, how much ſafety and ſweetneſſe there is in all diuine truth, it could receiue nothing from them but welcomes and gratulations: Miſconceits haue beene ſtill guilty of all wrongs, and perſecutions. But if *Herod* were troubled (as Tyranny is ſtill ſuſpicious) why was all Ieruſalem troubled with him? Ieruſalem which now might hope for a relaxation of her bonds, for a recouery of her liberty, and right? Ieruſalem, which now onely had cauſe to lift vp her drooping head in the ioy and happineſſe of a redeemer? yet not *Herods* Court, but euen Ieruſalem was troubled; ſo had this miſerable City beene ouer-toyled with change, that now they were ſetled in a condition quietly euill, they are troubled with the newes of better: They had now got an habit of ſeruility, and now they are

ſo acquainted with the yoke, that the very noiſe of liberty, (which they ſuppoſed would not come with eaſe) began to be vnwelcome.

To turne the cauſes of ioy into ſorrow, argues extreme deiectedneſſe, and a diſtemper of iudgement no leſſe than deſperate: Feare puts on a viſor of deuotion; *Herod* calls his learned councell, and as not doubting, whether the *Meſſiah* ſhould be borne, he askes, where he ſhall be borne? In the diſparition of that other light, there is a perpetually fixed Starre, ſhining in the writings of the Prophets, that guides the chiefe Prieſts and Scribes directly vnto Bethleem: As yet enuy, and preiudice had not blinded the eies, and peruerted the hearts of the Iewiſh teachers; ſo as now, they clearely iuſtifie that Chriſt, whom they afterwards condemne, and by thus iuſtifying him, condemne themſelues in reiecting him: The water, that is vntroubled, yeeldes the viſage perfectly: If God had no more witneſſe, but from his enemies, we haue ground enough of our faith.

Herod feared, but diſſembled his feare, as thinking it a ſhame, that ſtrangers ſhould ſee, there could any power ariſe vnder him, worthy of his reſpect or awe: Out of an vnwillingneſſe therefore to diſcouer the impotency of his paſſion, hee makes little adoe of the matter, but onely, after a priuy inquiſition into the time, imploies the informers in the ſearch of the perſon; *Goe, and ſearch diligently for the Babe, &c.* It was no great iourney from Ieruſalem to Bethleem: how eaſily might *Herods* cruelty haue ſecretly ſuborned ſome of his bloudy Courtiers to this enquiry, and execution? If God had not meant to mocke him, before he found himſelfe mocked of the wiſe men, he had rather ſent before their iourney, than after their diſappointment: But that God, in whoſe hands all hearts are, did purpoſely beſot him, that he might not finde the way to ſo horrible a miſchiefe.

There is no villany ſo great, but it will maske it ſelfe vnder a ſhew of piety: *Herod* will alſo worſhip the Babe; The courteſie of a falſe Tyrant is death; A crafty hypocrite neuer meanes ſo ill, as when he ſpeakes faireſt: the wiſe-men are vpon their way, full of expectation, full of deſire; I ſee no man either of the City, or Court to accompany them; Whether diſtruſt, or feare hindred them, I inquire not: but of ſo many thouſand Iewes, no one ſtirs his foot to ſee that King of theirs, which ſtrangers came ſo farre to viſit: yet were not theſe reſolute Sages diſcouraged with this ſolitarineſſe, and ſmall reſpect, nor drawne to repent of their iourney, as thinking, What doe we come ſo farre to honour a King, whom no man will acknowledge? What meane wee to trauell ſo many hundred miles to ſee that, which the inhabitants will not looke out to behold? but cherefully renew their iourney to that place, which the ancient light of propheſie had deſigned; And now behold, God incourages their holy forwardneſſe from heauen, by ſending them their firſt guide, as if he had ſaid, What neede ye care for the neglect of men, when ye ſee heauen honours the King whom ye ſeeke? What ioy theſe Sages conceiued, when their eies firſt beheld the re-appearance of that happy Starre, they onely can tell, that after a long and ſad night of tentation, haue ſeene the louing countenance of God ſhining forth vpon their ſoules: If with obedience and courage we can follow the calling of God, in difficult enterpriſes, we ſhall not want ſupplies of comfort. Let not vs be wanting to God, we ſhall be ſure, he cannot be wanting to vs.

Hee that led Iſrael by a Pillar of fire into the Land of Promiſe, leads the wiſe-men by a Starre, to the Promiſed ſeede: All his directions partake of that light, which is in him; For God is light: this Starre moues both ſlowly and low, as might bee fitteſt for the pace, for the purpoſe of theſe Pilgrimes. It is the goodneſſe of God, that in thoſe meanes wherein we cannot reach him, he deſcends vnto vs. Surely when the Wiſe-men ſaw the Star ſtand ſtill, they looked about to ſee, what Palace there might be neare vnto that ſtation, fit for the birth of a King, neither could they thinke that ſorry ſhed was it, which the Starre meant to point out, but finding their guide ſetled ouer that baſe roofe, they goe in to ſee, what gheſt it held. They enter, and, O God, what a King doe they finde! how poore? how contemptible? wrapt in clouts, laid in ſtraw, cradled in the manger, attended with beaſts! what a ſight was this, after all the glorious promiſes of that Star, after the predictions of Prophets, after the magnificence of their expectation?

All their way afforded nothing ſo deſpicable, as that Babe, whom they came to worſhip:

worſhip: But as thoſe, which could not haue bin wiſe-men, vnleſſe they had knowne, that the greateſt glories haue ariſen from meane beginnings, they fall downe, and worſhip that hidden maieſty: This baſeneſſe hath bred wonder in them; not contempt; they well knew, the Starre could not lie: they which ſaw his Star a far off in the Eaſt, when hee lay ſwadled in Bethleem, doe alſo ſee his royalty further off, in the deſpiſed eſtate of his infancy: A royalty more than humane: They well knew, that ſtars did not vſe to attend earthly Kings; and if their ayme had not beene higher, what was a Iewiſh King to Perſian ſtrangers? anſwerable therefore hereunto was their adoration. Neither did they lift vp emptie hands to him, whom they worſhipt, but preſented him with the moſt precious commodities of their country, *Gold, Incenſe, Myrrh*; not as thinking to enrich him with theſe, but by way of homage acknowledging him the Lord of theſe: If theſe Sages had beene Kings, and had offered a Princely weight of gold, the bleſſed Virgin had not needed in her purification to haue offered two young pigeons, as the ſigne of her penury: As God loues not empty hands, ſo he meaſures fulneſſe by the affection: Let it be Gold, or Incenſe, or Myrth, that we offer him, it cannot but pleaſe him, who doth not vſe to aske, how much, but how good.

The Purification.

THere could be no impurity in the Sonne of God, and if the beſt ſubſtance of a pure Virgin, carried in it any taint of *Adam*, that was ſcowred away by ſanctification in the wombe, and yet the Sonne would be circumciſed, and the Mother purified: He that came to bee ſinne for vs, would in our perſons be legally vncleane, that by ſatisfying the law, he might take away our vncleanneſſe: Though he were exempted from the common condition of our birth, yet he would not deliuer himſelfe from thoſe ordinary rites, that implied the weakeneſſe, and blemiſhes of humanity: He would fulfill one law to abrogate it, another to ſatisfie it; He that was aboue the Law, would come vnder the Law, to free vs from the Law: Not a day would be changed, either in the Circumciſion of Chriſt, or the Purification of *Mary*. Here was neither conuenience of place, nor of neceſſaries for ſo painfull a worke, in the ſtable of Bethleem; yet he that made, and gaue the Law, will rather keepe it with difficulty, than tranſgreſſe it with eaſe.

Why wouldeſt thou, O bleſſed Sauiour, ſuffer that ſacred foreskin to bee cut off, but that by the power of thy circumciſion, the ſame might be done to our ſoules, that was done to thy body? we cannot bee therefore thine, if our hearts bee vncircumciſed: Doe thou that in vs, which was done to thee for vs; cut off the ſuperfluitie of our maliciouſneſſe, that we may be holy in, and by thee, which for vs wert content to be legally impure.

There was ſhame in thy birth, there was paine in thy circumciſion: After a contemptible welcome into the world, that a ſharp raſor ſhould paſſe thorow thy skin for our ſakes, (which can hardly endure to bleed for our owne) it was the praiſe of thy wonderfull mercy, in ſo early humiliation: What paine, or contempt ſhould we refuſe for thee, that haſt made no ſpare of thy ſelfe for vs? Now is Bethleem left with too much honour, there is Chriſt borne, adored, circumciſed: No ſooner is the bleſſed virgin either able, or allowed to walke, than ſhee trauels to Ieruſalem, to performe her holy Rites for her ſelfe, for her Sonne; to purifie her-ſelfe, to preſent her Sonne: She goes not to her owne houſe at Nazareth, ſhee goes to Gods Houſe at Ieruſalem: If purifying were a ſhadow, yet thankſgiuing is a ſubſtance: Thoſe whom God hath bleſſed with fruit of body, and ſafety of deliuerance, if they make not their firſt iourney to the Temple of God, they partake more of the vnthankfulneſſe of *Eue*, than *Maries* deuotion.

Her forty daies therefore were no ſooner out, than *Mary* comes vp to the holy City: The rumor of a new King borne at Bethleem, was yet freſh at Ieruſalem, ſince the report of

the wiſe-men: and what good newes had this beene for any picke-thanke to carry to the Court, Here is the Babe, whom the Starre ſignified, whom the Sages inquired for, whom the Angells proclaimed, whom the Shepherds talkt of, whom the Scribes and high Prieſts notified, whom *Herod* ſeekes after? Yet vnto that Ieruſalem, which was troubled at the report of his Birth, is Chriſt come, and all tongues are ſo lockt vp, that he, which ſent from Ieruſalem to Bethleem to ſeeke him, findes him not, who (as to countermine Herod) is come from Bethleem to Ieruſalem. Dangers that are aloofe of, and but poſſible, may not hinder vs from the duty of our deuotion: God ſaw it not yet time to let looſe the fury of his aduerſaries, whom hee holds vp, like ſome eager maſtiues, and then onely lets goe, when they ſhall moſt ſhame themſelues, and glorifie him.

Well might the bleſſed Virgin haue wrangled with the Law, and challenged an immunity from all ceremonies of purification; what ſhould I neede purging, which did not conceiue in ſinne? This is for thoſe mothers, whoſe births are vncleane, mine is from God, which is purity it ſelfe: The law of *Moſes* reaches onely to thoſe women, which haue conceiued ſeed, I conceiued not this ſeed, but the Holy Ghoſt in me: The law extends to the mothers of thoſe ſons, which are vnder the law, mine is aboue it. But as one, that cared more for her peace, than her priuilege, and more deſired to be free from offence, than from labour and charge, ſhe dutifully fulfils the Law of that God, whom ſhe carried in her wombe, and in her armes: Like the mother of him, who though he knew the children of the Kingdome free: yet would pay tribute vnto *Cæſar*: Like the Mother of him, whom it behoued to fulfill all righteouſneſſe: And if ſhe were ſo officious in ceremonies, as not to admit of any excuſe in the very circumſtance of her obedience, how much more ſtrict was ſhe in the maine duties of moralitie? That ſoule is fit for the Spirituall conception of Chriſt, that is conſcionably ſcrupulous in obſeruing all Gods Commandements, whereas hee hates all alliance to a negligent, or froward heart.

The law of Purification proclaimes our vncleanneſſe: The Mother is not allowed after her child-birth to come vnto the Sanctuary, or to touch any hallowed thing, till her ſet time be expired; What are we whoſe very birth infects the mother that beares vs? At laſt, ſhe comes to the Temple, but with ſacrifices, either a Lambe, and a Pigeon, or Turtle, or (in the meaner eſtate) two Turtle doues, or young Pigeons: Whereof one is for a burnt offring, the other for a ſin-offring: The one for thanksgiuing, the other for expiation: For expiation of a double ſinne, of the mother, that conceiued, of the childe, that was conceiued. We are all borne ſinners, and it is a iuſt queſtion, whether we doe more infect the world, or the world vs? They are groſſe flatterers of nature, that tell her, ſhe is cleane: If our liues had no ſinne, we bring enough with vs; the very infant, that liues not to ſinne as *Adam*, yet he ſinned in *Adam*, and is ſinfull in himſelfe. But oh, the vnſpeakeable mercy of our God! we prouide the ſinne, he prouides the remedy: Behold an expiation wel-neare, as early, as our ſinne; the bloud of a young lambe, or doue, yea rather the bloud of Him, whoſe innocence was repreſented by both, clenſeth vs preſently from our filthineſſe. Firſt, went circumciſion, then came the ſacrifice, that by two holy acts, that which was naturally vnholy, might be hallowed vnto God: Vnder the Goſpell our Baptiſme hath the force of both: It does away our corruption by the water of the Spirit; It applies to vs the ſacrifice of Chriſts bloud, whereby wee are cleanſed: Oh that we could magnifie this goodneſſe of our God, which hath not left our very infancy without redreſſe, but hath prouided ſuch helps, as whereby wee may be deliuered from the danger of our hereditary euills.

Such is the fauourable reſpect of our wiſe God, that hee would not haue vs vndoe our ſelues with deuotion: the ſeruice he requires of vs, is ruled by our abilities: Euery poore mother was not able to bring a lambe for her offring: there was none ſo poore, but might procure a paire of turtles or pigeons. Theſe doth God both preſcribe, and accept from poorer hands, no leſſe, than the beaſts of a thouſand mountaines: He lookes for ſomewhat of euery one, not of euery one alike: Since it is hee, that

that makes differences of abilities (to whom it were as easie to make all rich) his mercy will make no difference in the acceptation: The truth and heartineſſe of obedience is that, which he will crowne in his meaneſt ſeruants: A mite from the poore widdow, is more worth to him, than the talents of the wealthy.

After all the preſents of thoſe Easterne worſhippers (who intended rather homage, than ditation) the bleſſed Virgin comes in the forme of pouerty with her two doues vnto God; ſhe could not without ſome charge lie all this while at Bethleem, ſhe could not without charge trauell from Bethleem to Ieruſalem; Her offring confeſſeth her penury; The beſt are not euer the wealthieſt: Who can deſpiſe any one for want, when the mother of Chriſt was not rich enough to bring a lambe for her purification? We may bee as happy in ruſſet, as in tiſſue.

While the bleſſed Virgin brought her Sonne into the Temple, with that paire of doues, here were more doues than a paire: They, for whoſe ſake that offring was brought, were more doues, than the doues that were brought for that offring: Her Sonne, for whom ſhe brought that doue to be ſacrificed, was that ſacrifice, which the doue repreſented: There was nothing in him, but perfection of innocence, and the oblation of him is that, whereby all mothers and ſonnes are fully purified. Since in our ſelues we cannot be innocent, happy are we, if we can haue the ſpotleſſe Doue ſacrificed for vs, to make vs innocent in him.

The bleſſed Virgin had more buſineſſe in the Temple than her owne; ſhee came, as to purifie her ſelfe, ſo to preſent her Sonne: Euery male, that firſt opened the wombe, was holy vnto the Lord; He that was the Sonne of God by eternall generation before times, and by miraculous conception in time, was alſo by common courſe of nature conſecrate vnto God: It is fit the holy mother ſhould preſent God with his owne: Her firſt borne was the firſt borne of all creatures: It was he, whoſe Temple it was, that hee was preſented in, to whom all the firſt borne of all creatures were conſecrated, by whom they were accepted; and now is he brought in his mothers armes to his owne houſe, and as man, is preſented to himſelfe as God: If *Moſes* had neuer written Law of Gods ſpeciall proprietie in the firſt borne, this Sonne of Gods Eſſence and Loue had taken poſſeſſion of the Temple; His right had beene a perfect law to himſelfe: Now his obedience to that law, which himſelfe had giuen, doth no leſſe call him thither, than the challenge of his peculiar intereſt.

He that was the Lord of all creatures (euer ſince he ſtrooke the firſt borne of the Egyptians) requires the firſt male of all creatures, both man and beaſt, to bee dedicated to him; wherein God cauſed a miraculous euent to ſecond nature, which ſeemes to challenge the firſt and beſt for the Maker: By this rule, God ſhould haue had his ſeruice done onely by the heires of Iſraell: But ſince God, for the honor and remuneration of *Leui*, had choſen out that Tribe to miniſter vnto him, now the firſt borne of all Iſrael muſt be preſented to God, as his due, but by allowance redeemed to their parents: As for beaſts, the firſt male of the cleane beaſts muſt be ſacrificed, of vncleane exchanged for a price. So much morality is there in this conſtitution of God, that the beſt of all kindes is fit to be conſecrated to the Lord of all. Euery thing we haue is too good for vs, if we thinke any thing we haue too good for him.

How glorious did the Temple now ſeeme, that the Owner was within the walls of it? Now was the houſe, and gheſt come, in regard whereof the ſecond Temple ſhould ſurpaſſe the firſt: this was his houſe built for him, dedicated to him: There had hee dwelt long in his ſpirituall preſence, in his typicall: There was nothing either placed, or done within thoſe walls, whereby he was not reſembled, and now the body of thoſe ſhadowes is come, and preſents himſelfe, where hee had beene euer repreſented: Ieruſalem is now euery where: There is no Church, no Chriſtian heart, which is not a Temple of the liuing God: There is no Temple of God wherein Chriſt is not preſented to his Father: Looke vpon him (O God) in whom thou art wel pleaſed, and in hm, and for him be well pleaſed with vs.

Vnder the Goſpell wee are all firſt-borne, all heires: Euery ſoule is to bee holy vnto the

the Lord, we are a royall generation, an holy Prieſthood: Our baptiſme as it is our circumciſion, and our ſacrifice of purification, ſo is it alſo our preſentation vnto God: Nothing can become vs but holineſſe. O God, to whom we are deuoted, ſerue thy ſelfe of vs, glorifie thy ſelfe by vs, till we ſhall by thee be glorified with thee.

Herod *and the Infants.*

WEll might theſe wiſe men haue ſuſpected *Herods* ſecrecy; If hee had meant well, what needed that whiſpering? That which they publiſhed in the ſtreets, he asks in his priuie chamber; yet they not miſdoubting his intention, purpoſe to fulfill his charge: It could not in their apprehenſion but be much honour to them, to make their ſucceſſe knowne, that now both King and people might ſee, it was not fancie that led them, but an aſſured reuelation: That God, which brought them thither, diuerted them, and cauſed, their eies ſhut, to guide them the beſt way home.

Theſe Sages made a happy voyage: for now they grew into further acquaintance with God: They are honoured with a ſecond meſſenger from heauen: They ſaw the ſtarre in the way, the Angell in their bed: The ſtarre guided their iourney vnto Chriſt, the Angell directed their returne: They ſaw the ſtarre by day, a viſion by night: God ſpake to their eies by the ſtarre, he ſpeakes to their heart by a dreame: No doubt, they had left much noiſe of Chriſt behinde them: they that did ſo publiſh his birth by their inquiry at Ieruſalem, could not be ſilent when they found him at Bethleem: If they had returned by *Herod*, I feare they had come ſhort home; Hee that meant death to the Babe for the name of a King, could meane no other to thoſe that honoured and proclaimed a new King, and erected a Throne beſides his: they had done what they came for; and now that God, whoſe buſineſſe they came about, takes order at once for his Sonnes ſafety, and for theirs: God, which is perfection it ſelfe, neuer beginnes any buſineſſe, but hee makes an end, and ends happily; When our waies are his, there is no danger of miſcarriage.

Well did theſe wiſe-men know the difference, as of ſtars, ſo of dreames; they had learned to diſtinguiſh betweene the naturall and diuine; and once apprehending God in their ſleepe, they follow him waking, and returne another way. They were no ſubiects to *Herod*, his command preſſed them ſo much the leſſe, or if the being within his dominions had beene no leſſe bound, than natiue ſubiection, yet where God did countermand *Herod*, there could be no queſtion, whom to obey. They ſay not, Wee are in a ſtrange countrey, *Herod* may meet with vs, It can bee no leſſe than death to mocke him in his owne territories; but cheerefully put themſelues vpon the way, and truſt God with the ſucceſſe: Where men command with God, we muſt obey men for God, and God in men; when againſt him, the beſt obedience is to deny obedience, and to turne our backes vpon *Herod*.

The wiſe-men are ſafely arriued in the Eaſt, and fill the world full of expectation, as themſelues are full of wonder: *Ioſeph* and *Mary* are returned with the Babe to that Ieruſalem, where the wiſe men had inquired for his birth. The Citie was doubtleſſe ſtill full of that rumor, and little thinkes, that he whom they talke of, was ſo neere them: From thence they are, at leaſt in their way to Nazareth, where they purpoſe their abode: God preuents them by his Angell, and ſends them for ſafety into Egypt; Ioſeph was not wont to bee ſo full of viſions: It was not long ſince the Angell appeared vnto him to iuſtifie the innocency of the mother, and the Deity of the Sonne; now hee appeares for the preſeruation of both, and a preſeruation by flight: Could *Ioſeph* now chooſe, but thinke, Is this the King, that muſt ſaue Iſrael, that needs to be ſaued by me? If he be Sonne of God, how is he ſubiect to the violence of men? How is he Almighty, that muſt

muſt ſaue himſelfe by flight? or how muſt he flie to ſaue himſelfe out of that land, which he comes to ſaue? But faithfull *Ioſeph* hauing beene once tutored by the Angell, and hauing heard, what the wiſe-men ſaid of the Starre, what *Simeon* and *Anna* ſaid in the Temple, labours not ſo much to reconcile his thoughts, as to ſubiect them; and as one, that knew it ſafer to ſuppreſſe doubts, than to aſſoile them, can beleeue, what he vnderſtands not, and can wonder, where he cannot comprehend.

Oh ſtrange condition of the King of all the world! He could not be borne in a baſer eſtate, yet euen this he cannot enioy with ſafety. There was no roome for him in Bethleem, there will bee no roome for him in Iudea: He is no ſooner come to his owne, than he muſt flie from them; that hee may ſaue them, hee muſt auoide them: Had it not beene eaſie for thee (O Sauiour) to haue acquit thy ſelfe from *Herod*, a thouſand waies? What could an arme of fleſh haue done againſt the God of ſpirits? What had it beene for thee to haue ſent *Herod* fiue yeeres ſooner vnto his place? what to haue commanded fire from heauen on thoſe, that ſhould haue come to apprehend thee? or to haue bidden the earth to receiue them aliue, whom ſhe meant to ſwallow dead? Wee ſuffer miſery, becauſe we muſt; thou, becauſe thou wouldeſt: The ſame will that brought thee from heauen into earth, ſends thee from Iury to Egypt; as thou wouldſt bee borne meane and miſerable, ſo thou wouldſt liue ſubiect to humane vexations, that thou, which haſt taught vs how good it is to beare the yoake euen in our youth, mightſt ſanctifie to vs early afflictions. Or whether (O Father) ſince it was the purpoſe of thy wiſdome to manifeſt thy Sonne by degrees vnto the world, was it thy will thus to hide him for a time, vnder our infirmity? and what other is our condition? wee are no ſooner borne thine, than wee are perſecuted. If the Church trauell, and bring forth a male, ſhee is in danger of the Dragons ſtreames: What doe the members complaine of the ſame meaſure, which was offered to the Head? Both our births are accompanied with teares.

Euen of thoſe, whoſe mature age is full of trouble, yet the infancie is commonly quiet, but here life and toile began together. O bleſſed Virgin! euen already did the ſword begin to pierce thy ſoule: thou which wert forced to beare thy Sonne in thy wombe, from Nazareth to Bethleem, muſt now beare him in thy armes from Iury into Egypt; yet couldſt thou not complaine of the way, whileſt thy Sauiour was with thee: His preſence alone was able to make the ſtable a Temple, Egypt a Paradiſe, the way more pleaſing than reſt. But whither then? O whither doſt thou carry that bleſſed burthen, by which thy ſelfe and the world are vpholden? To Egypt, the ſlaughter houſe of Gods people, the furnace of Iſraels ancient affliction, the ſinke of the world: *Out of Egypt haue I called my Sonne* (ſaith God.) That thou calledſt thy Sonne out of Egypt, O God, is no maruell; It is a maruell, that thou calledſt him into Egypt; but that we know, all earths are thine, and all places and men are like figures vpon a table, ſuch as thy diſpoſition makes them: What a change is here? Iſrael the firſt borne of God, flies out of Egypt into the promiſed Land of Iudea; Chriſt the Firſt borne of all creatures, flies from Iudea into Egypt: Egypt is become the Sanctuary, Iudea the Inquiſition-houſe of the Sonne of God: He, that is euery where the ſame, makes all places alike to his: He makes the fiery furnace a gallery of pleaſure, the Lyons denne an houſe of defence, the Whales belly a lodging chamber, Egypt an harbour.

Hee flees that was able to preſerue himſelfe from danger, to teach vs, how lawfully wee may flee from thoſe dangers, wee cannot auoid otherwiſe: It is a thankleſſe fortitude, to offer our throat vnto the knife: Hee, that came to die for vs, fled for his owne preſeruation, and hath bid vs follow him; *When they perſecute you in one Citie, flee into another:* Wee haue but the vſe of our liues, and wee are bound to husband them to the beſt aduantage of God and his Church: God hath made vs, not as Butts to bee perpetually ſhot at, but as the marks of rouers moueable, as the wind and ſunne may beſt ſerue.

It was warrant enough for *Ioſeph* and *Mary* that God commands them to flee, yet ſo familiar is God growne with his approued ſeruants, that he giues them the reaſon of his

his commanded flight: (*For Herod will ſeeke the young childe to deſtroy him:*) What wicked men will doe, what they would doe, is knowne vnto God before hand: He that is ſo infinitely wiſe to know the deſignes of his enemies before they are, could as eaſily preuent them, that they might not be, but he lets them runne on in their owne courſes, that he may fetch glory to himſelfe out of their wickedneſſe.

Good *Ioſeph* hauing this charge in the night, ſtaies not till the morning; no ſooner had God ſaid *Ariſe*, than he ſtarts vp and ſets forward: It was not diffidence, but obedience that did ſo haſten his departure; The charge was direct, the buſineſſe important: He dares not linger for the light, but breakes his reſt for the iourney, and taking vantage of the darke, departs toward Egypt: How knew he this occaſion would abide any delay? We cannot be too ſpeedy in the execution of Gods commands, we may be too late: Here was no treaſure to hide, no hangings to take downe, no lands to ſecure; The poore Carpenter needs doe no more but locke the dores, and away: He goes lightly that wants a lode: If there be more pleaſure in abundance, there is more ſecurity in a meane eſtate: The Buſtard or the Oſtridge, when he is purſued, can hardly get vpon his wings, whereas the Larke mounts with eaſe. The rich hath not ſo much aduantage of the poore in the enioying, as the poore hath of the rich in leauing.

Now is *Ioſeph* come downe into Egypt: Egypt was beholden to the name, as that whereto it did owe no leſſe than their vniuerſall preſeruation: Well might it repay this act of Hoſpitality to that name and bloud: the going downe into Egypt had not ſo much difficulty, as the ſtaying there: Their abſence from their countrey was little better than a banniſhment; but what was this other, than to ſerue a prentiſhip in the houſe of bondage? to be any where ſaue at home, was irkeſome: but to be in Egypt ſo many yeares amongſt idolatrous Pagans, muſt needs be painefull to religious hearts: The Command of their God, and the Preſence of Chriſt makes amends for all: How long ſhould they haue thought it to ſee the Temple of God, if they had not had the God of the Temple with them? How long to preſent their ſacrifices at the Altar of God, if they had not had him with them, which made all ſacrifices accepted, and which did accept the ſacrifice of their hearts?

Herod was ſubtle in mocking the wiſe-men, whiles he promiſed to worſhip him whom hee meant to kill; now God makes the wiſe men to mocke him, in diſappointing his expectation: It is iuſt with God to puniſh thoſe, which would beguile others with illuſion: Great ſpirits are ſo much more impatient of diſgrace; How did *Herod* now rage, and fret, and vainely wiſh to haue met with thoſe falſe ſpies, and tells, with what torments he would reuenge their trechery, and curſes himſelfe for truſting ſtrangers in ſo important a buſineſſe?

The Tyrants ſuſpition would not let him reſt long: Ere many daies hee ſends to inquire of them, whom hee ſent to inquire of Chriſt. The notice of their ſecret departure increaſeth his ielouſie, and now his anger runnes madde, and his feare proues deſperate: All the infants of Bethleem ſhall bleed for this one; And (that hee may make ſure worke) hee cuts out to himſelfe large meaſures both of time, and place: It was but very lately that the Starre appeared, that the wiſe-men re-appeared not: They asked for him that was borne, they did not name when hee was borne: *Herod* for more ſecuritie ouer-reaches their time, and fetches into the ſlaughter all the children of two yeears age: The Prieſts and Scribes had told him, the towne of Bethleem muſt bee the place of the Meſſia's natiuity: He fetches in all the children of the coaſts adioyning; yea his owne ſhall for the time be a Bethleemite: A tyrannous guiltineſſe neuer thinkes it ſelfe ſafe, but euer ſeekes to aſſure it ſelfe in the exceſſe of cruelty. Doubtleſſe hee, which ſo priuily inquired for Chriſt, did as ſecretly brew this maſſacre: The mothers were ſet with their children on their laps, feeding them with the breſt, or talking to them in the familiar language of their loue, when ſuddenly the Executioner ruſhes in, and ſnatches them from their armes, and at once pulling forth his Commiſſion and his knife, without regard to ſhrikes or teares, murthers the innocent babe, and leaues the paſſionate mother in a meane betweene madneſſe and death. What curſing of *Herod*? what

wringing

wringing of hands? what condoling? what exclaiming was now in the ſtreets of Bethleem?

O bloudy *Herod*, that couldſt ſacrifice ſo many harmeleſſe liues to thine ambition! What could thoſe infants haue done? If it were thy perſon, whereof thou wert afraid, what likelihood was it, thou couldſt liue, till thoſe ſucklings might endanger thee? This newes might affect thy ſucceſſors, it could not concerne thee, if the heate of an impotent and furious enuy had not made thee thirſty of bloud: It is not long, that thou ſhalt enioy this cruelty; After a few hatefull yeeres, thy ſoule ſhall feele the weight of ſo many innocents, of ſo many iuſt curſes.

He, for whoſe ſake thou killedſt ſo many, ſhall ſtrike thee with death; and then what wouldeſt thou haue giuen to haue bin as one of thoſe infants whom thou murtheredſt? In the meane time, when thine executioners returned, and told thee of their vnpartiall diſpatch, thou ſmiledſt to thinke, how thou had defeated thy riuall, and beguiled the ſtarre, and deluded the propheſies, whiles God in heauen, and his Son on earth laugh thee to ſcorne, and make thy rage an occaſion of further glory to him, whom thou meanteſt to ſuppreſſe.

He that could take away the liues of others, cannot protract his owne: *Herod* is now ſent home; The coaſt is cleare for the returne of that holy family; Now God cals them from their exile: Chriſt and his Mother had not ſtayed ſo long out of the confines of the reputed viſible Church, but to teach vs continuance vnder the Croſſe: Sometimes God ſees it good for vs not to ſip of the cup of affliction, but to make a diet-drinke of it, for conſtant and common vſe: If he allow vs no other liquor for many yeeres, we muſt take it off cheerefully, and know, that it is but the meaſure of our betters.

Ioſeph and *Mary* ſtirre not without a command; their departure, ſtay, remoouall is ordered by the voice of God: If Egypt had beene more tedious vnto them, they durſt not moue their foot, till they were bidden: It is good in our owne buſineſſe to follow reaſon, or cuſtome: but in Gods buſineſſe, if we haue any other guide but himſelfe, we preſume, and cannot expect a bleſſing.

O the wonderfull diſpenſation of God in concealing of himſelfe from men! Chriſt was now ſome fiue yeeres old; he beares himſelfe as an infant, and knowing all things, neither takes nor giues notice of ought concerning his remoouall and diſpoſing, but appoints that to be done by his Angell, which the Angell could not haue done, but by him: Since hee would take our nature, he would be a perfect childe, ſuppreſſing the manifeſtation and exerciſe of that God-head, whereto that infant-nature was conioyned. Euen ſo, O Sauiour, the humility of thine infancy was anſwerable to that of thy birth: The more thou hideſt and abaſeſt thy ſelfe for vs, the more ſhould we magnifie thee, the more ſhould we deiect our ſelues for thee.

Vnto Thee, with the Father and the holy Ghoſt, be all honour and glory, now and for euer. *Amen.*

FINIS.

Contemplations VPON THE HISTORIE OF THE NEVV TESTAMENT.

The ſecond Booke.

Containing
- Chriſt *among the Doctors.*
- Chriſt *Baptized.*
- Chriſt *Tempted.*
- Simon *Called.*
- *The Mariage in Cana.*
- *The good Centurion.*

By Ios. Hall.

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TO THE HONORABLE GENERALL, SIR EDVVARD CECILL KNIGHT, all honor and happineſſe.

Moſt Honored Sir,

THe ſtore of a good Scribe is (according to our Sauiour) both old and new; I would (if I durſt) be ambitious of this onely honor; hauing therefore drawne forth theſe not-friuolous thoughts, out of the old Teſtament, I fetch theſe following from the new; God is the ſame in both; as the body differs not with the age of the ſute, with the change of robes: The olde and new wine of holy Truth, came both out of one vineyard; yet here may wee ſafely ſay to the Word of his Father, as was ſaid to the Bridegroome of Cana, Thou haſt kept the beſt wine till the laſt; The authority of both is equally ſacred; the vſe admits no leſſe difference, than is betwixt a Sauiour fore-ſhadowed, and come. The intermiſſion of thoſe military imployments, which haue won you iuſt honor, both in forraine nations, and at home, is in this only gainefull, that it yeelds you leaſure to theſe happy thoughts, which ſhall more fully acquaint you with him that is at once the God of Hoſts, & the Prince of Peace: To the furtherance whereof theſe my poore labours ſhall doe no thankeleſſe offices. In lieu of your noble fauours to me both at home, and where you haue merited command, nothing can bee returned but humble acknowledgements, and hearty prayers for the increaſe of your Honor, and all happineſſe to your ſelfe, and your thrice-worthy and vertuous Lady, by him that is deepely obliged, and truely deuoted to you both,

Ios. HALL.

TO THE HONO-
RABLE GENERAL,
Sir Harvey Cholm Kelly,
Honour and Happiness.

May it honour'd Sir,

IN favor of a good Scribe is (according to our Com-
mon) that [illegible] would (if [illegible]) be
[illegible] this age) having therefore deserv-
[illegible] mot-finishers to angels, out of the old Te-
stament, I letch this following from the mow; Your
noble fame is both; as the body adjures nor wants the eye of the Iure,
nor the clearness of colour: A beauty and more mine of holy Truth,
more beholden of one inclyned; yet here my weak fairly lay to the
[illegible] of his Father, as was laid to the Bridegroome of Cana, Thou
hast kept the best wine till the last; The audacity of book is
equally feared; the style admits no less difference, than is between a
Saviour for Pardoned, and come. The interpolition of whole mul-
titudes employments, which have been your full honor, both in forming
resolutions, and ar home, is in this only plainest, that it needs on lea-
sure to thele happy thoughts, which shall more fully acquaint you
with him that is at once the God of Hosts, & the Prince of Peace:
To the furtherance whereof thele my poore labours shall doe no
unwelcome offices. In lieu of your noble favours to me both at home,
and where you have merited command, nothing can bee returned
but humble acknowledgements, and hearty prayers for the increase
of your Honor, and all happinesse to your self, and your thrice-wor-
thy and vertuous Lady, by him that is deeply obliged, and truely
devoted to you both.

Jos. Hall.

Hubbes

CONTEMPLATIONS.
THE SECOND BOOKE.

Christ among the Doctors.

EVen the Spring ſhewes vs what we may hope for of the tree in Summer; In his nonage therefore, would our Sauiour giue vs a taſte of his future proofe, leſt, if his perfection ſhould haue ſhewed it ſelfe without warning to the world, it ſhould haue beene entertained with more wonder, than beliefe; now this act of his Childhood ſhall prepare the faith of men by fore-expectation: notwithſtanding all this early demonſtration of his diuine graces, the incredulous Iewes could afterwards ſay, Whence hath this man his wiſdome and great works? What would they haue ſaid, if he had ſuddenly leapt forth into the cleare light of the world? The Sun would dazle all eyes, if he ſhould breake forth at his firſt riſing into his full ſtrength; now he hath both the day-ſtar to goe before him, and to bid men looke for that glorious body, and the liuely colours of the day, to publiſh his approach; the eye is comforted, not hurt by his appearance.

The Parents of Chriſt went vp yeerely to Ieruſalem at the feaſt of the Paſſeouer; the law was only for the males: I doe not finde the bleſſed Virgin bound to this voiage, the weaker ſex receiued indulgence from God: yet ſhe knowing the ſpirituall profit of that iourney, takes paines voluntarily to meaſure that long way euery yeere; Piety regards not any diſtinction of ſexes or degrees, neither yet doth Gods acceptation; rather doth it pleaſe the mercy of the higheſt, more to reward that ſeruice, which, though he like in all, yet out of fauour hee will not impoſe vpon all. It could not bee, but that ſhee whom the holy Ghoſt ouerſhaddowed, ſhould be zealous of Gods ſeruice: thoſe that will goe no further than they are dragged in their religious exerciſes, are no whit of kin to her whom all generations ſhall call bleſſed.

The childe Ieſus in the minority of his age, went vp with his Parents to the holy ſolemnity, not this yeere onely, but in all likelihood others alſo; hee, in the power of whoſe Godhead, and by the motion of whoſe Spirit, all others aſcended thither, would not himſelfe ſtay at home. In all his examples hee meant our inſtruction: this pious act of his nonage intended to leade our firſt yeeres into timely deuotion. The firſt liquor ſeaſons the veſſell for a long time after: It is euery way good for a man to beare Gods yoke, euen from his infancy: it is the policie of the Deuill to diſcourage early holineſſe: he that goes out betimes in the morning, is more like to diſpatch his iourney, than he that lingers till the day be ſpent. This bleſſed Family came not to looke at the feaſt and be gone; but they duly ſtaid out all the appointed dayes of vnleauened bread: they and the reſt of Iſrael could not want houſhold buſineſſes at home; thoſe ſecular affaires could not either keepe them from repairing to Ieruſalem, or ſend them away immaturely; Worldly cares muſt giue place to the ſacred: Except wee will depart vnbleſſed, we muſt attend Gods ſeruices till we may receiue his diſmiſſion.

It was the fashion of those times and places, that they went vp, and so returned by troupes, to those setmeetings of their holy festivals. The whole Parish of Nazareth went and came together. Good fellowship doth no way so well, as in the passage to Heauen: much comfort is added by society to that iourney, which is of it selfe pleasant. It is an happy word: Come, let vs goe vp to the House of the Lord. Mutuall incouragement is none of the least benefits of our holy assemblies: Many sticks laid together, make a good fire, which if they lie single, lose both their light and heat.

The feast ended, what should they doe but returne to Nazareth? Gods Seruices may not bee so attended, as that wee should neglect our particular callings: Himselfe cals vs from his owne House to ours, and takes pleasure to see a painfull Client: They are fouly mistaken, that thinke God cares for no other trade but deuotion: Piety and diligence must keepe meet changes with each other; neither doth God lesse accept of our returne to Nazareth, than our going vp to Ierusalem.

I cannot thinke that the blessed Virgine, or good *Ioseph*, could be so negligent of their diuine charge, as not to call the childe Iesus, to their setting forth from Ierusalem: But their backe was no sooner turned vpon the Temple, than his face was towards it; he had businesse in that place, when theirs was ended: there he was both worshipped and represented: He, in whom the Godhead dwelt bodily, could doe nothing without God: his true Father led him away from his supposed: Sometimes the affaires of our ordinary vocation, may not grudge to yeeld vnto spirituall occasions: The Parents of Christ knew him well, to be of a disposition, not strange, nor sullen and stoicall, but sweet and sociable: and therefore they supposed, he had spent the time and the way, in company of their friends and neighbours: They doe not suspect him wandred into the solitary fields: but when euening came, they goe to seeke him among their kinsfolke and acquaintance. If hee had not wonted to conuerse formerly with them, hee had not now beene sought amongst them: Neither as God, nor man, doth he take pleasure in a sterne froward austerity, and wilde retiredness: but in a milde affableness, and amiable conuersation.

But, O blessed Virgine, who can expresse the sorrowes of thy perplexed soule, when all that euening-search could affoord thee no newes of thy Sonne Iesus? Was not this one of those swords of *Simeon*, which should pierce thorow thy tender breast? How didst thou chide thy credulous neglect, in not obseruing so precious a charge, and blame thine eyes, for once looking beside this obiect of thy loue? How didst thou, with thy carefull husband, spend that restlesse night, in mutuall expostulations, and bemonings of your losse? How many suspitious imaginations did that while racke thy greeued spirit? Perhaps thou mightest doubt, lest they which laid for him, by *Herods* command, at his birth, had now by the secret instigation of *Archelaus*, surprised him in his childhood: or it may be, thou thoughtst thy diuine Son had now withdrawne himselfe from the earth, and returned to his heauenly Glory, without warning: or peraduenture, thou studiedst with thy selfe, whether any carelesnesse on thy behalfe, had not giuen occasion to this absence.

O deare Sauiour, who can misse and not mourne for thee? Neuer any soule conceiued thee by faith, that was lesse afflicted with the sense of thy desertion, than comforted with the ioy of thy presence: Iust is that sorrow, and those teares seasonable, that are bestowed vpon thy losse; What comfort are we capable of, whiles we want thee? What rellish is there in these earthly delights without thee? What is there to mitigate our passionate discomforts, if not from thee? Let thy selfe loose, O my soule, to the fulnesse of sorrow, when thou findest thy selfe bereaued of him, in whose presence is the fulnesse of ioy, and deny to receiue comfort from any thing, saue from his returne.

In vaine is Christ sought among his kindred, according to the flesh: So farre are they still from giuing vs their aid, to finde the true *Messias*, that they leade vs from him: Backe againe therefore are *Ioseph* and *Mary* gone, to seeke him at Ierusalem: She goes about in the City, by the streets and by the open places, & seekes him whom her soule loueth: she sought him for the time, and found him not. Do we think she spared her search?

The

The euening of her returne, she hastes to the Inne, where she had left him, where missing him, she inquires of euery one she met, Haue you not seene him, whom my soule loueth? At last, the third day, she findes him in the Temple: One day was spent in the iourney towards Galile; another in the returne to Ierusalem: The third day recouers him: He, who would rise againe the third day, and be found amongst the liuing, now also would the third day be found of his Parents, after the sorrow of his absence. But where wert thou, O blessed *Iesu*, for the space of these three dayes? where didst thou bestow thy selfe, or who tended thee, whiles thou wert thus alone at Ierusalem? I know, if Ierusalem should haue beene as vnkinde to thee as Bethleem, thou couldst haue commanded the Heauens to harbour thee, and if men did not minister to thee, thou couldest haue commanded the seruice of Angels; but since the forme of a seruant called thee to a voluntary homlinesse, whether it pleased thee to exercise thy selfe thus early with the difficulties of a stranger, or to prouide miraculously for thy selfe, I inquire not, since thou reuealest not; onely this I know, that hereby thou intendedst to teach thy Parents, that thou couldest liue without them, and that not of any indigency, but out of a gracious dispensation, thou wouldst ordinarily depend vpon their care.

In the meane time, thy diuine wisdome could not but fore-know all these corroding thoughts, wherewith the heart of thy deare mother must needes bleed, through this sudden dereliction; yet wouldest thou leaue her for the time to her sorrow: Euen so, O Sauiour, thou thoughtest fit to visit her, that bore thee with this early affliction; Neuer any loued thee, whom thou dost not sometimes exercise with the griefe of missing thee, that both we may be more carefull to hold thee, and more ioyfull in recouering thee. Thou hast said, and canst not lie, I am with you to the end of the world: but euen whiles thou art really present, thou thinkest good to be absent vnto our apprehensions: yet if thou leaue vs, thou wilt not forsake vs; if thou leaue vs for our humiliation, thou wilt not forsake vs to our finall discomfort; thou mayest for three dayes hide thy selfe, but then we shall finde thee in the Temple; None euer sought thee with a sincere desire, of whom thou wert not found: Thou wilt not be either so little absent, as not to whet our appetites, nor so long, as to faint en the heart. After three dayes we shall finde thee; and where should we rather hope to finde thee, than in the Temple? There is the habitation for the God of Israel, there is thy resting place for euer: Oh all ye that are grieued with the want of your Sauiour, see where you must seeke him: In vaine shall ye hope to finde him in the streets, in the Tauernes, in the Theaters: seeke him in his holy Temple: Seeke him with piety, seeke him with faith, there shall ye meet him, there shall ye recouer him. Whiles children of that age were playing in the streets, Christ was found sitting in the Temple, not to gaze on the outward glory of that house, or on the golden Candlesticks, or Tables, but to heare and oppose the Doctors; He, who as God, gaue them all the wisdome they had, as the Sonne of man hearkens to the wisdome he had giuen them: He, who sate in their hearts, as the Author of all learning and knowledge, sits in the midst of their schoole, as an humble Disciple: That by learning of them, he might teach all the younger sort humility, and due attendance vpon their Instructours, hee could at the first haue taught the great Rabbins of Israel the deepe mysteries of God; but because he was not yet called by his Father to the publique function of a Teacher, he ordaines himself to heare with diligence, and to aske with modesty, and to teach only by inquiring. Let those consider this, which will needes run as soone as they can goe: and when they finde ability, thinke they need not stay for a further vocation of God or men. Open your eyes, ye rathe ripe inuaders of Gods Chaire: and see your Sauiour in his yonger yeeres, not sitting in the eminent pulpits of the Doctors, but in the lowly floores of the Auditors: See him that could haue taught the Angels, listning in his minority to the voice of men; Who can thinke much to learne of his Ancients, when he lookes vpon the Sonne of God, sitting at the feet of the Doctors of Israel? First he heares, then he askes: how much more doth it concerne vs to be hearers, ere we offer to be teachers of others? he gathers that heares, he spends that teacheth; if we spend before we gather, we shall soone proue bankrupts.

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When he hath heard, he askes, and after that, he answers: doubtlesse those very questions were instructions, and meant to teach more than to learne: Neuer had these great Rabbins heard the voyce of such a tutor: in whom they might see the wisdome of God so concealing it selfe, that yet it would be knowne to be there: No maruell then if they all wondred at his vnderstanding and answers: Their eyes saw nothing but humane weakneſſe, their eares heard diuine sublimity of matter; betwixt what they saw, and what they heard, they could not but be distracted with a doubting admiration. And why did yee not (O ye Iewish teachers) remember, *That to vs a Childe is borne, and vnto vs a Sonne is giuen, and the gouernment is vpon his shoulder, and his name shall bee called Wonderfull, Counseller, the mighty God, the euerlasting Father, the Prince of peace?* Why did ye not now bethinke your selues, what the Star, the Sages, the Angels, the Shepherds, *Zachary, Simeon, Anna*, had premonished you? Fruitlesse is the wonder that endeth not in faith; No light is sufficient where the eyes are held through vnbeliefe or preiudice.

The Doctors were not more amazed to heare so profound a childhood, than the parents of Christ were to see him among the Doctors; the ioy of finding him, did striue with the astonishment of finding him thus: And now, not *Ioseph*, (he knew how little right he had to that diuine Sonne) but *Mary* breakes forth into a louing expostulation (*Sonne, why hast thou dealt so with vs?*) that she might not seeme to take vpon her as an imperious Mother, it is like she reserued this question till she had him alone: wherein she meant rather to expresse griefe than correption: Onely herein the blessed Virgin offended, that her inconsideration did not suppose (as it was) that some higher respects, than could be due to flesh and bloud, called away the Sonne of God from her, that was the daughter of man: She that was but the mother of humanity, should not haue thought that the businesse of God must for her sake be neglected: We are all partiall to our selues naturally, and prone to the regard of our owne rights; questionlesse this gracious Saint would not for all the world, haue willingly preferd her owne attendance, to that of her God: through heedlesnesse she doth so: her Sonne and Sauiour is her monitor, out of his diuine loue reforming her naturall: *How is it that yee sought mee? Knew yee not that I must goe about my Fathers businesse?* Immediately before the blessed Virgin had said, *Thy father and I sought thee with heauy hearts:* Wherein both according to the supposition of the world, she called *Ioseph* the Father of Christ, and according to the fashion of a dutifull wife, she names her *Ioseph*, before her selfe. She well knew that *Ioseph* had nothing but a name in this businesse, she knew how God had dignified her beyond him; yet she sayes: *Thy father and I sought thee*; The Sonne of God stands not vpon contradiction to his mother, but leading her thoughts from his supposed father, to his true; from earth to heauen, he answers, (*Knew yee not that I must goe about my Fathers businesse?*) It was honor enough to her, that he had vouchsafed to take flesh of her; It was his eternall honour, that hee was God of God, the euerlasting Sonne of the heauenly Father: good reason therefore was it, that the respects to flesh should giue place to the God of Spirits: How well contented was holy *Mary* with so iust an answer? how doth she now againe in her heart, renew her answer to the Angels, *Behold the seruant of the Lord, be it according to thy word?*

We are all the Sonnes of God in another kinde. Nature and the world thinkes wee should attend them; we are not worthy to say, we haue a Father in heauen, if we cannot steale away from these earthly distractions, and imploy our selues in the seruices of our God.

Christs Baptisme.

IOhn did euery way forerunne Christ, not so much in the time of his Birth, as in his office; neither was there more vnlikenesse in their disposition and carriage, than similitude in their function; both did preach and baptize; only *Iohn* baptized by himself, our Sauiour by his Disciples; our Sauiour wrought miracles by himselfe, by his Disciples; *Iohn* wrought none by either; Wherein Christ meant to shew himselfe a Lord, and *Iohn* a seruant; and *Iohn* meant to approue himself a true seruant to him, whose harbinger he was; hee that leapt in the wombe of his mother, when his Sauiour (then newly conceiued) came in presence, bestird himselfe, when he was brought forth into the light of the Church, to the honor and seruice of his Sauiour: hee did the same before Christ, which Christ charged his Disciples to doe after him, Preach and Baptize. The Gospell ran alwayes in one tenor, and was neuer but like it selfe; So it became the Word of him in whom there is no shadow by turning, and whose Word it is, *I am Iehoua, I change not.*

It was fit, that he which had the Prophets, the starre, the Angels to foretell his coming into the world, should haue his Vsher to goe before him, when he would notifie himselfe to the world: *Iohn* was the Voyce of a Cryer: Christ was the Word of his Father, it was fit this Voyce should make a noyse to the world, ere the Word of the Father should speake to it: *Iohns* note was still Repentance; The Axe to the root, the Fan to the floore, the Chaffe to the fire; as his rayment was rough, so was his tongue; and if his foode were wilde Hony, his speech was stinging Locusts: Thus must the way be made for Christ in euery heart: Humblity is no fit preface to regeneration: if the heart of man had continued vpright, God might haue beene intertained without contradiction, but now violence must be offered to our corruption, ere we can haue roome for grace; if the great Way-maker doe not cast downe hills, and raise vp valleys in the bosomes of men, there is no passage for Christ; neuer will Christ come into that soule, where the Herald of repentance hath not beene before him.

That Sauiour of ours, who from eternity lay hid in the Counsaile of God, who in the fulnes of time so came, that hee lay hid in the wombe of his mother, for the space of forty weekes, after he was come, thought fit to lye hid in Nazareth, for the space of thirty yeeres, now at last begins to shew himselfe to the world, and comes from Galile to Iordan. He that was God alwayes, and mought haue bin perfect man in an instant, would by degrees rise to the perfection both of his Manhood and execution of his mediator-ship; to teach vs, the necessity of leasure in spirituall proceedings; that many Suns, and successions of seasons, and meanes must be stayed for, ere we can attaine our maturity; and that when we are ripe for the employments of God, we should no lesse willingly leaue our obscurity, than we took the benefit of it for our preparation. He that was formerly circumcised would now bee baptized; what is Baptisme, but an Euangelicall circumcision? What was circumcision, but a legall baptisme? One both supplyed and succeeded the other; yet the Author of both will vndergoe both; He would be circumcised, to sanctifie his Church that was; and baptized, to sanctifie his Church that should be; that so in both Testaments he might open a way into heauen. There was in him neither filthinesse, nor foreskin of corruption, that should need either knife, or water; He came not to be a Sauiour for himselfe, but for vs: we are all vncleannesse, vncircumcision: he would therefore haue that done to his most pure body, which should be of force to cleare our impure soules; thus making himselfe sinne for vs, that we might be made the righteousnes of God in him.

His baptisme giues vertue to ours. His last action (or rather passion) was his baptizing with bloud; his first was his baptization with water; both of them wash the world from their sins. Yea, this latter did not only wash the soules of men, but washeth that

very

very water, by which we are washed; from hence is that made both cleane and holy, and can both cleanse and hallow vs; And if the very handkerchiefe which touched his Apostles, had power of cure, how much more that Water, which the sacred body of Christ touched? Christ comes farre, to seeke his baptisme: to teach vs (for whose sake hee was baptized) to wait vpon the ordinances of God, and to sue for the fauour of spirituall blessings; They are worthlesse commodities, that are not worth seeking for; it is rarely seene, that God is found of any man vnsought for: that desire which onely makes vs capable of good things, cannot stand with neglect.

Iohn durst not baptize vnbidden: his Master sent him to doe this seruice: and behold, the Master comes to his seruant, to call for the participation of that priuiledge, which he himselfe had instituted, and enioyned; how willingly should wee come to our spirituall Superiors, for our part in those mysteries, which God hath left in their keeping; yea, how gladly should we come to that Christ, who giues vs these blessings, who is giuen to vs in them!

This seemed too great an honor for the modesty of *Iohn* to receiue; If his mother could say, when her blessed cousin the Virgin *Mary* came to visit her (*Whence is this to me, that the mother of my Lord should come to me?*) how much more might he say so, when the diuine Sonne of that mother came to call for a fauour from him? I haue need to be baptized of thee, and commest thou to me? O holy Baptist, if there were not a greater borne of women than thou; yet thou couldest not bee borne of a woman, and not need to be baptized of thy Sauiour. Hee baptized with fire, thou with water; Little would thy water haue auailed thee without his fire; If he had not baptized thee, how wert thou sanctified from the wombe? There can be no flesh without filthinesse; neither thy supernaturall conception, nor thy austere life could exempt thee from the need of baptisme: Euen those, that haue not liued to sinne after the similitude of *Adam*, yet are they so tainted with *Adam*, that vnlesse the second *Adam* cleanse them by his baptisme, they are hopelesse; There is no lesse vse of baptisme vnto all, than there is certainty of the need of baptisme; *Iohn* baptized without; Christ within. The more holy a man is, the more sensible hee is of his vnholinesse; No carnall man could haue said (*I haue needs to be baptized of thee*;) neither can he finde, what hee is the better for a little Font-water. The sence of our wretchednesse, and the valuation of our spirituall helps, is the best tryall of our regeneration; Our Sauiour doth not deny, that either *Iohn* hath need to be baptized of him, or that it is strange, that he should come to be baptized of *Iohn*, but he will needs thus farre both honor *Iohn*, and disparage himselfe, to be baptized of his Messenger; hee that would take flesh of the Virgin, education from his Parents, sustenance from his creatures, will take baptisme from *Iohn*: It is the prayse of his mercy, that he will stoope so low, as to bee beholden to his creatures, which from him receiue their being and power, both to take and giue.

Yet not so much respect to *Iohn*, as obedience to his Father, drew him to this point of humiliation, (*Thus it behoues vs to fulfill all righteousnes.*) The Counsels & Appointments of God are righteousnesse it selfe; There needs no other motiue, either to the seruant, or the Son, than the knowledge of those righteous purposes. This was enough to leade a faithful man thorow all difficulties and inconueniences; neither will it admit of any reply, or any demurre: *Iohn* yeeldeth to this honor, which his Sauiour puts vpon him, in giuing baptisme to the Author of it. Hee baptized others to the remission of their sinnes: now hee baptizes him, by whom they are remitted both to the Baptizer, and to others.

No sooner is Christ baptized, than hee comes forth of the water: The element is of force, but during the vse; It turnes common, when that is past, neither is the water sooner powred on his head, than the Heauens are opened, and the Holy Ghost descendeth vpon that Head which was baptized: The Heauens are neuer shut, while either of the Sacraments is duly administred, and receiued; neither doe the Heauens euer thus open, without the descent of the Holy Ghost: But now that the God of Heauen is baptized, they open vnto him, which are opened to all the faithfull by him; and that

Holy

Holy Ghost which proceeded from him, together with the Father, ioynes with the Father in a sensible testimony of him; that now the world might see what interest he had in the Heauens, in the Father, in the holy Spirit, and might expect nothing but diuine, from the entrance of such a Mediator.

Christ tempted.

NO sooner is Christ comne out of the water of Baptisme, than he enters into the fire of tentation: No sooner is the holy Spirit descended vpon his head, in the forme of a Doue, than he is led by the Spirit to be tempted. No sooner doth God say, (*This is my Sonne*) than Satan sayes, (*If thou be the Sonne of God.*) It is not in the power, either of the gift or scales of Grace, to deliuer vs from the assaults of Satan; they may haue the force to repell euill suggestions, they haue none to preuent them; yea, the more we are ingaged vnto God by our publike vowes, and his pledges of fauour, so much more busie and violent is the rage of that euill one, to encounter vs; We are no sooner stept forth into the field of God, than he labours to wrest our weapons out of our hands, or to turne them against vs.

The voyce from Heauen acknowledged Christ to be the Sonne of God; this diuine Testimony did not allay the malice of Satan, but exasperate it: Now that venomous Serpent swels with inward poison, and hastes to assaile him, whom God hath honoured from Heauen. O God, how should I looke to escape the suggestions of that wicked one, when the Sonne of thy loue cannot be free? when euen grace it selfe drawes on enmity? That enemy, that spared not to strike at the Head, will he forbeare the weakest and remotest limme? Arme thou me therefore, with an expectation of that euill I cannot auoid; Make thou me as strong, as he is malicious; Say to my soule also (*Thou art my Sonne*) and let Satan doe his worst.

All the time of our Sauiours obscurity I doe not finde him set vpon; Now, that he lookes forth to the publike execution of his diuine Office, Satan bends his forces against him: Our priuacy, perhaps, may sit downe in peace, but neuer man did endeuour a common good without opposition. It is a signe, that both the worke is holy, and the Agent faithfull, when we meet with strong affronts.

We haue reason to be comforted with nothing so much, as with resistance; If wee were not in a way to doe good, we should finde no rubs; Satan hath no cause to molest his owne, and that whiles they goe about his owne seruice; He desires nothing more, than to make vs smooth paths to sinne; but when we would turne our feet to holinesse, he blocks vp the way with tentations.

Who can wonder enough at the sawcinesse of that bold spirit, that dares to set vpon the Sonne of the euerliuing God? who can wonder enough at thy meekenesse and patience, O Sauiour, that wouldst be tempted? He wanted not malice and presumption to assault thee; thou wantedst not humility to endure those assaults. I should stand amazed at this voluntary dispensation of thine, but that I see the susception of our humane nature, laies thee open to this condition. It is necessarily incident to manhood to be liable to tentations; Thou wouldest not haue put on flesh, if thou hadst meant vtterly to put off this consequence of our infirmity: If the state of innocence could haue beene any defence against euill motions, the first *Adam* had not beene tempted, much lesse the second. It is not the presenting of tentations that can hurt vs, but their entertainment. Ill counsell is the fault of the Giuer, not of the Refuser; We cannot forbid lewd eyes to looke in at our windowes, we may shut our doores against their entrance; It is no lesse our praise to haue resisted, than Satans blame to suggest euill. Yea, O blessed Sauiour, how glorious was it for thee, how happy for vs, that thou wert tempted? Had not Satan

tan tempted thee, how ſhouldeſt thou haue ouercome? Without blowes there can be no victory, no triumph: How had thy power beene manifeſted, if no aduerſary had tried thee? The firſt *Adam* was tempted and vanquiſhed; the ſecond *Adam*, to repay and repaire that foile, doth vanquiſh in being tempted. Now haue we not a Sauiour, and High Prieſt, that cannot be touched with the feeling of our infirmities, but ſuch an one, as was in all things tempted in like ſort, yet without ſinne; how boldly therefore may we goe vnto the Throne of grace, that we may receiue mercy, and finde grace of helpe in time of need? Yea, this Duell was for vs; Now we ſee by this conflict of our Almighty Champion, what manner of Aduerſary we haue, how he fights, how he is reſiſted, how ouercome. Now our very temptation affords vs comfort, in that we ſee, the dearer we are vnto God, the more obnoxious we are to this triall; neither can we be diſcouraged by the hainouſneſſe of thoſe euils, whereto wee are moued, ſince wee ſee the Sonne of God ſolicited to infidelity, couetouſneſſe, idolatry; How glorious therefore was it for thee, O Sauiour, how happy for vs that thou wert tempted?

Where then waſt thou tempted, O bleſſed Ieſu; or whither wenteſt thou to meet with our great aduerſary? I doe not ſee thee led into the market-place, or any other part of the city, or thy home-ſted of Nazareth, but into the vaſt wilderneſſe, the habitation of beaſts; a place that carrieth in it, both horror and opportunity; why wouldſt thou thus retire thy ſelfe from men? but as confident Champions are wont to giue aduantage of ground or weapon, to their Antagoniſt, that the glory of their victory may be the greater: So wouldeſt thou, O Sauiour, in this conflict with our common enemy, yeeld him his owne termes for circumſtances, that thine honour and his foile may be the more. Solitarineſſe is no ſmall helpe to the ſpeed of a tentation: Woe to him that is alone, for if he fall, there is not a ſecond to lift him vp. Thoſe that out of an affectation of holineſſe ſeeke for ſolitude in rocks and caues of the deſerts, doe no other than run into the mouth of the danger of tentation, whiles they thinke to auoid it. It was enough for thee, to whoſe diuine power the gates of hell were weakneſſe, thus to challenge the Prince of darkneſſe; Our care muſt be alwaies to eſchew all occaſions of ſpirituall danger; and (what we may) to get vs out of the reach of tentations.

But, O the depth of the Wiſdome of God! How cam'eſt thou, O Sauiour, to be thus tempted? That Spirit whereby thou waſt conceiued, as man, and which was one with thee and the Father, as God, led thee into the wilderneſſe to bee tempted of Satan; Whiles thou taughteſt vs to pray to thy Father, *Leade vs not into temptation*, thou meanteſt to inſtruct vs, that if the ſame Spirit led vs not into this perilous way, we goe not into it; Wee haue ſtill the ſame conduct; Let the path bee what it will, how can wee miſcarry in the hand of a Father? Now may wee ſay to Satan, as thou didſt vnto *Pilate*; *Thou couldſt haue no power ouer me, except it were giuen thee from aboue*; The Spirit led thee, it did not driue thee; here was a ſweet inuitation, no compulſion of violence. So abſolutely conformable was thy will to thy Deity, as if both thy natures had but one volition; In this firſt draught of thy bitter potion, thy ſoule ſaid in a reall ſubiection, *Not my will, but thy will be done*. We imitate thee, O Sauiour, though we cannot reach to thee; All thine are led by thy Spirit; Oh teach vs to forget that we haue wils of our owne. The Spirit led thee; thine inuincible ſtrength did not animate thee into this combat vncalled. What do we weaklings ſo far preſume vpon our abilities, or ſucceſſe, as that we dare thruſt our ſelues vpon temptations vnbidden, vnwarranted? Who can pitty the ſhipwracke of thoſe Marriners, which will needes put forth, and hoiſe ſailes in a tempeſt?

Forty dayes did our Sauiour ſpend in the wilderneſſe, faſting, and ſolitary, all which time was worne out in temptation; how euen the laſt brunt, becauſe it was moſt violent, is onely expreſſed; Now could not the aduerſary complaine of diſaduantage, whiles he had the full ſcope both of time and place to doe his worſt; And why did it pleaſe thee, O Sauiour, to faſt forty dayes, and forty nights; valeſſe as *Moſes* faſted forty dayes at the deliuery of the Law, and *Elias* at the reſtitution of the Law; So thou thought'eſt fit at the accompliſhment of the Law, and the promulgation of

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the Gospel to fulfil the time of both these Types of thine, wherein thou intendest our wonder, not our imitation; Not our imitation of the time, though of the act. Here were no faulty desires of the flesh, in thee to be tamed, no possibility of a freer & more easie assent of the soule to God, that could bee affected of thee, who wast perfectly vnited vnto God; but as for vs thou wouldst suffer death, so for vs thou wouldst suffer hunger, that we might learne by fasting, to prepare our selues for tentations: In fasting so long thou intendest the manifestation of thy power; in fasting no longer, the truth of thy man-hood; *Moses & Elias*, through the miraculous sustentation of God, fasted so long, without any question made of the truth of their bodies; So long therefore thou thoughtest good to fast, as by the reason of these precedents, might be without preiudice of thine humanitie; which if it should haue pleased thee to support, as thou couldest without meanes, thy very power might haue opened the mouth of cauils against the veritie of thine humane nature; That thou mightest therefore well approue, that there was no difference betwixt thee and vs, but sinne, thou that couldst haue fasted without hunger, and liued without meat, wouldst both feed, and fast, and hunger.

Who can bee discouraged with the scantinesse of friends, or bodily prouisions, when hee sees his Sauiour thus long destitute of all earthly comforts, both of Societie and sustenance. Oh the policie and malice of that olde Serpent, when hee sees Christ bewray some infirmitie of nature in being hungry, then hee layes soreſt at him by temptations; His eye was neuer off from our Sauiour, all the time of his sequestration; and now that hee thinkes he espyes any one part to lye open, hee driues at it with all his might; Wee haue to doe with an Aduersary, no lesse vigilant than malicious, who will bee sure to watch all opportunities of our mischiefe, and where hee sees any aduantage of weakenesse, will not neglect it. How should wee stand vpon our guard for preuention; that both wee may not giue him occasions of our hurt, nor take hurt by those we haue giuen.

When our Sauiour was hungrie, Satan tempts him in matter of food; not then, of wealth or glorie; He well knowes both what baits, to fish withall, and when, and how to lay them; How safe and happie shall we be, if we shall bend our greatest care where we discerne the most danger?

In euery temptation there is an appearance of good; whether of the bodie, of minde, or estate; The first is the lust of the flesh, in any carnall desire; the second the pride of heart, and life; the third the lust of the eyes; To all these, the first *Adam* is tempted, and in all miscarryed; the second *Adam* is tempted to them all, and ouercommeth; The first man was tempted, to carnall appetite by the forbidden fruite; to pride by the suggestion of being as God; To couetousnesse, in the ambitious desire of knowing good and euill; Satan hauing found all the motions so successefull with the first *Adam* in his innocent estate, will now tread the same steppes in his temptations of the second; The stones must be made bread; there is the motion to a carnall appetite; The guard and attendance of Angels must bee presumed on, there is a motion to pride; The Kingdomes of the Earth, and the glory of them must be offered, there, to couetousnesse and ambition.

Sathan could not but haue heard God say, *This is my welbeloued Sonne*, hee had heard the Message and the Caroll of the Angels; he saw the Starre, and the iourney, and Offerings, of the Sages, hee could not but take notice of the gratulations of *Zachary*, *Simeon*, *Anna*; hee well knew the Predictions of the Prophets; yet now that hee saw Christ fainting with hunger, as not comprehending how infirmities could consist with a God-head, hee can say, *(If thou bee the Sonne of God;)* Had not Sathan knowne that the Sonne of God was to come into the World, he had neuer said *(If thou be the Sonne of God.)* His very supposition conuinces him; The ground of his temptation, answers it selfe; If therefore Christ seemed to bee a meere man, because after fortie dayes hee was hungry, why was hee not confessed more than a man, in that for fortie dayes hee hungred not? The motiue of the temptation is worse than the

motion, (*If thou bee the Sonne of God*) Sathan could not chooſe another ſuggeſtion of ſo great importance. All the worke of our Redemption, of our Saluation, depends vpon this one Truth, Chriſt is the Sonne of God ; How ſhould hee elſe haue ranſomed the World, how ſhould hee haue done, how ſhould hee haue ſuffered that, which was ſatisfactory to his Fathers wrath ? How ſhould his actions, or paſſion bin valuable to the ſinnes of all the World ? What maruell is it if wee that are ſonnes by Adoption, bee aſſaulted with the doubts of our intereſt in God, when the naturall Sonne, the Sonne of his Eſſence is thus tempted ? Since all our comfort conſiſts in this point, heere muſt needes bee laid the chiefe battery ; and heere muſt bee placed our ſtrongeſt defence.

To turne ſtones into bread, had bin no more faultie in it ſelfe, than to turne Water into Wine ; But to doe this in a diſtruſt of his Fathers Prouidence, to abuſe his power and libertie in doing it, to worke a miracle of Sathans choice, had beene diſagreeable to the Sonne of God : There is nothing more ordinary with our ſpirituall enemie, than by occaſion of want to moue vs to vnwarrantable courſes ; Thou art poore, ſteale ; Thou canſt not riſe by honeſt meanes, vſe indirect ; How eaſie had it beene for our Sauiour, to haue confounded Sathan by the power of his God-head ? But hee rather chuſes to vanquiſh him by the Sword of the Spirit, that hee might teach vs how to reſiſt and ouercome the powers of darkneſſe ? If hee had ſubdued Sathan by the Almighty power of the Deitie, wee might haue had what to wonder at, not what to imitate ; now hee vſeth that weapon, which may be familiar vnto vs, that hee may teach our weakneſſe how to bee victorious ; Nothing in Heauen or Earth can beate the forces of Hell, but the Word of God ; How carefully ſhould wee furniſh our ſelues with this powerfull munition ; how ſhould our hearts and mouthes bee full of it ? *Teach mee, O Lord, the way of thy Statutes* ; *O take not from mee the words of Truth* ; *Let them bee my Songs in the houſe of my pilgrimage* ; *So ſhall I make anſwere to my Blaſphemers.* What needed Chriſt to haue anſwered Sathan at all, if it had not beene to teach vs, that temptations muſt not haue their way ; but muſt be anſwered by reſiſtance ; and reſiſted by the Word.

I doe not heare our Sauiour auerre himſelfe to be a God ; againſt the blaſphemous inſinuation of Sathan ; neyther doe I ſee him working this miraculous Conueriſon, to proue himſelfe the Sonne of God ; but moſt wiſely hee takes away the ground of the temptation ; Sathan had taken it for granted, that man cannot bee ſuſtayned without bread ; and therefore inferres the neceſſitie of making bread of ſtones ; Our Sauiour ſhewes him from an infallible Word, that hee had miſlayed his ſuggeſtion ; That man liues not by vſuall food only, but by euery word that proceedeth from the mouth of God ; Hee can either ſuſtaine without bread, as hee did *Moſes* and *Elias*, or with a miraculous bread, as the Iſraelites with Manna, or ſend ordinary meanes miraculouſly, as food to his Prophet by the Rauens, or miraculouſly multiply ordinary meanes, as the Meale and Oyle to the Sareptan Widdow : All things are ſuſtayned by his Almighty Word : Indeed wee liue by food, but not by any vertue that is without God ; without the concurrence of whoſe Prouidence, bread would rather choke, than nouriſh vs ; Let him withdraw his hand from his creature, in their greateſt abundance wee periſh ; Why doe we therefore bend our eyes on the meanes, and not looke vp to the hand that giues the bleſſing ?

What ſo neceſſary dependance hath the bleſſing vpon the creature, if our Prayers hold them not together ; As wee may not neglect the meanes, ſo wee may not neglect the procurement of a bleſſing vpon the meanes, nor bee vnthankfull to the hand that hath giuen the bleſſing.

In the firſt aſſault Sathan moues Chriſt to doubt of his Fathers Prouidence, and to vſe vnlawfull meanes to help himſelfe : in the next, hee moues him to preſume vpon his Fathers protection, and the ſeruice of his bleſſed Angels ; Hee grounds the firſt vpon a conceit of want, the next of abundance ; If hee be in extreames, it is all to one end, to miſleade vnto euill : If wee cannot be driuen downe to deſpayre, he labours

bours to lift vs vp to presumption? It is not one foyle that can put this bold spirit out of countenance. Temptations like waues, breake one in the neck of another. While wee are in this warfare, wee must make account, that the repulse of one temptation doth but intitle to another.

That blessed Sauiour of ours, that was content to bee led from Iordan into the Wildernesse, for the aduantage of the first temptation, yeelds to bee led from the Wildernesse to Ierusalem, for the aduantage of the second. The place doth not a little allude to the act. The Wildernesse was fit for a temptation mouing to vaine-glory. The populous Citie was the fittest for such a motion. Ierusalem was the glory of the World, the Temple was the glory of Ierusalem, the Pinacles, the highest peece of the Pinacle, thou is Christ content to be set for the opportunitie of tentation: O Sauiour of men, how can we wonder enough at this humilitie of thine, that thou wouldest so farre abase thy selfe, as to suffer thy pure and sacred Body to bee transported, by the presumptuous and malicious hands of that vncleane Spirit? It was not his power, it was thy patience, that deserues our admiration. Neither can this seeme strange to vs, when wee consider, that if Sathan bee the head of wicked men, wicked men are the members of Sathan. What was it, for the Iewes that persecuted thine innocence, but the limmes of this Deuill, and why are wee then amazed, to see him carried, and locally transported by the head, when wee see him yeelding thy selfe ouer, to bee crucified by the members? If Sathan did the worse and greater immediately by their hands, no maruell if hee doe the lesse and easier, immediately by his owne, yet neyther of them without thy voluntary dispensation. Hee could not haue looked on thee, without thee; And if the Sonne of God, did thus suffer his owne holy and precious Bodie, to bee carryed by Sathan, what wonder is it, if that Enemie haue sometimes power giuen him, ouer the sinfull bodies of the adopted Sonnes of God? It is not the strength of faith that can secure vs from the outward violences of that euill one. This difference I finde betwixt his spirituall and bodily assaults: those are beaten backe by the shield of faith, these admit not of such repulse. As the best man may bee lame, blinde, diseased, so through the permission of God, hee may bee bodily vexed by an old Manasses; Grace was neuer giuen vs for a Target against externall afflictions.

Me thinkes, I see Christ, loyter vpon the highest Battlements of the Temple, whose very roofe was an hundred and thirty Cubits high; and Sathan standing by him with this speech in his mouth; Well then, since in the matter of nourishment thou willeedst depend vpon thy Fathers Prouidence, that hee can without meanes sustaine thee, take now further triall of that Prouidence, in thy miraculous preseruation; Cast thy selfe downe from this height; Behold, thou art here in Ierusalem, the famous and holy Citie of the World; here thou art, on the top of the pinacle of that Temple, which is dedicated to thy Father; and, if thou bee God, to thy selfe; the eyes of all men are now fixt vpon thee, there cannot bee deuised a more ready way to shed thy glory, and to proclaime thy Deitie, than by casting thy selfe headlong to the Earth. All the World will say, there is more in thee, than a man; and for danger, there can bee none; What can hurt him, that is the Sonne of God, and wherefore serues that glorious Guard of Angels, which haue by diuine Commission, taken vpon them the charge of thine humanity? since therefore in one act, thou mayest bee both safe, and celebrated, trust thy Father, and those thy seruiceable spirits with thine assured preseruation; *Cast thy selfe downe*. And why didst thou not, O thou malignant spirit, endeuour to cast downe my Sauiour, by those same presumptuous hands, that brought him vp, since the descent is more easie than the raysing vp? was it for that, it had not beene so great an aduantage to thee, that hee should fall by thy meanes, as by his owne falling into sinne, was more than to fall from the pinacle; still thy care and sute is, to make vs Authors to our selues of euill, thou gainest nothing by our bodily hurt, if the soule bee safe: Or was it rather for

that, thou couldſt not? I doubt not, but thy malice could as well haue ſerued, to haue offered this meaſure to himſelfe, as to his holy Apoſtle ſoone after, but hee that bounded thy power, tether'd thee ſhorter; Thou couldſt not, thou canſt not doe what thou wouldſt. He that would permit thee to carrie him vp, binds thy hands from caſting him downe: And woe were it for vs if thou wert not euer ſtinted.

Why did Satan carry vp Chriſt ſo high, but on purpoſe, that his fall might bee the more deadly; ſo deales hee ſtill with vs, he exalts vs, that wee may bee dangerouſly abaſed; Hee puffs them vp with ſwelling thoughts of their owne worthineſſe, that they may bee vile in the eyes of God, and fall into condemnation: It is the manner of God, to caſt downe, that hee may raiſe, to abaſe that hee may exalt; Contrarily, Satan raiſes vp, that he may throw downe, and intends nothing but our deiection, in our aduancement.

Height of place giues opportunity of tentation: Thus buſie is that wicked one, in working againſt the members of Chriſt. If any of them bee in eminence aboue others, thoſe hee labours moſt to ruinate; They had need to ſtand faſt, that ſtand high; Both there is more danger of their falling, and more hurt in their fall.

Hee that had preſumed thus farre, to tempt the Lord of Life, would faine now draw him alſo to preſume vpon his Deitie; *If thou bee the Sonne of God, caſt thy ſelfe downe.* There is not a more tryed ſhaft in all his quiuer, than this; a perſwaſion to men, to beare themſelues too bold vpon the fauour of God; Thou art the Elect and Redeemed of God; ſinne, becauſe grace hath abounded, ſinne, that it may abound; Thou art ſafe enough, though thou offend, bee not too much an aduerſarie to thine owne liberty: Falſe ſpirit, it is no libertie to ſinne, but ſeruitude rather, there is no libertie, but in the freedome from ſinne; Euery one of vs, that hath the hope of Sonnes, muſt purge himſelfe, euen as hee is pure, that hath redeemed vs: Wee are bought with a price, therefore muſt wee glorifie God in our bodies and ſpirits, for they are Gods; Our Sonne-ſhip teaches vs awe and obedience; and therefore, becauſe wee are Sonnes, wee will not caſt our ſelues downe into ſinne.

How idlely doe Satan and wicked men meaſure God, by the crooked line of their owne miſconceit: Ywis, Chriſt cannot bee the Sonne of God, vnleſſe he caſt himſelfe downe from the Pinacle; vnleſſe hee come downe from the Croſſe. God is not mercifull vnleſſe he honour them in all their deſires; not iuſt, vnleſſe hee take ſpeedie vengeance, where they requite it; But when they haue ſpent their folly vpon theſe vaine imaginations, Chriſt is the Sonne of God, though hee ſtay on the top of the Temple, God will be mercifull, though wee miſ-carry, and iuſt though ſinners ſeeme lawleſſe. Neither will hee bee any other than hee is: or meaſured by any rule, but himſelfe.

But what is this I ſee, Satan himſelfe with a Bible vnder his arme, with a Text in his mouth, *It is written, Hee ſhall giue his Angels charge ouer thee*? How ſtill in that wicked One doth ſubtilty ſtriue with Preſumption? Who could not, but ouer-wonder at this, if hee did not conſider, that ſince the Deuill dare to touch the ſacred Body of Chriſt with his hand, hee may well touch the Scriptures of God with his tongue? Let no man henceforth maruell, to heare Heretikes or Hypocrites, quote Scriptures, when Satan himſelfe hath not ſpared to cite them; what are they the worſe for this, more than that holy Body, which is tranſported? Some haue beene poyſoned by their meates and drinks, yet either theſe nouriſh vs, or nothing: It is not the Letter of the Scripture that can carry it, but the Sence, if wee diuide theſe two, wee prophane and abuſe that word wee alledge. And wherefore doth this foule ſpirit vrge a Text, but for imitation, for preuention, and for ſucceſſe? Chriſt had alledged a Scripture vnto him, hee re-alledges Scripture vnto Chriſt: At leaſtwiſe, hee will counterfeit an imitation of the Sonne of God; Neither is it in this alone; what one act euer paſſed the Hand of God, which Satan did not apiſhly attempt to ſecond? If wee follow Chriſt in the outward action, with contrary intentions, wee follow Satan, in following Chriſt. Or, perhaps, Satan meant to make

Chriſt

Christ hereby weary of this weapon; As wee see fashions, when they are taken vp of the Vnworthy, are cast off by the Great; It was, doubtlesse, one cause, why Christ afterward forbad the Deuill euen to confesse the Truth, because his mouth was a slander. But chiefly doth he this, for a better colour of his tentation: Hee gilds ouer this false mettall with Scripture, that it may passe current; Euen now is Satan transformed into an Angell of light, and will seeme godly for a mischiefe; If Hypocrites make a faire shew to deceiue with a glorious lustre of holinesse, wee see whence they borrowed it: How many thousand soules are betrayed by the abuse of that word, whose vse is soueraigne and sauing. No Deuill is so dangerous as the religious Deuill. If good meate turne to the nourishment, not of nature, but of the disease, wee may not forbeare to feed, but indeauour to purge the body of those euill humours, which cause the stomach to worke against it selfe. O God, thou that hast giuen vs light, giue vs cleare and sound eyes, that we may take comfort of that light thou hast giuen vs; Thy Word is holy, make our hearts so, and than shall they finde that Word, not more true than cordiall; Let not this diuine Table of thine, bee made a snare to our soules.

What can bee a better act than to speake Scripture? It were a wonder if Satan should doe a good thing well; He cites Scripture then, but with mutilation, and distortion; it comes not out of his mouth, but maymed and peruerted; One peece is left out, all mis-applyed; Those that wrest or mangle Scripture for their owne turne, it is easie to see from what Schoole they come. Let vs take the word from the Authour, not from the Vsurper: *Dauid* would not doubt to eate that sheepe, which hee pulled out of the mouth of the Beare or Lyon; (*Hee shall giue his Angels charge ouer thee:*) Oh comfortable assurance of our protection; Gods children neuer goe vnattended; Like vnto great Princes wee walke euer in the midst of our guard, though inuisible, yet true, carefull, powerfull; What creatures are so glorious as the Angels of heauen, yet their Maker hath set them to serue vs? Our adoption makes vs at once great and safe; Wee may bee contemptible and ignominious in the eyes of the world, but the Angels of God obserue vs the while, and scorne not to wait vpon vs in our homeliest occasions; The Sunne, or the light may wee keepe out of our houses, the aire we cannot; much lesse these Spirits, that are more simple and immateriall: No walls, no bolts, can seuer them from our sides: they accompany vs in dungeons, they goe with vs into our exile; How can wee either feare danger, or complaine of solitarinesse, whiles wee haue so vnseparable, so glorious Companions?

Is our Sauiour distasted with Scripture, because Satan misse-layes it in his dish? Doth he not rather snatch this sword out of that impure hand, and beat Satan with the weapon which he abuseth; (*It is written, Thou shalt not tempt the Lord thy God*;) The Scripture is one, as that God, whose it is; Where it carryes an appearance of difficultie or inconuenience, it needs no light to cleare it, but that, which it hath in it selfe, All doubts that may arise from it, are fully answered by collation. It is true that God hath taken this care, and giuen this charge of his owne; hee will haue them kept, not in their sinnes; they may trust him, they may not tempt him; hee meant to incourage their faith, not their presumption. To cast our selues vpon an immediate prouidence, when meanes faile not, is to disobey, in stead of beleeuing God; we may challenge God on his Word, wee may not straine him beyond it; wee may make account of what hee promised, wee may not subiect his promises to vniust examinations; and where no need is, make triall of his Power, Iustice, Mercy, by deuises of our owne. All the Deuils in hell, could not elude the force of this diuine answer; and now Satan sees how vainely hee tempteth Christ to tempt God.

Yet againe for all this, doe I see him setting vpon the Sonne of God: Satan is not foyled when he is resisted: neither diffidence, nor presumption can fasten vpon Christ, he shall be tryed with honour; As some expert Fencer that challenges at all

all weapons, so doth this great enemie; in vaine shall we plead our skill in some, if wee faile in any; It must be our wisedome to be prepared for all kind of assaults: As those that hold Townes and Forts doe, not onely defend themselues from incursions, but from the Cannon and the Pioner; still doth that subtill Serpent trauerse his ground for an aduantage; The Temple is not high enough for his next tentation; He therefore carries vp Christ to the top of an exceeding high mountaine; All enemies in pitcht fields striue for the benefit of the Hill, or Riuer, or Wind, or Sunne; That which his seruant *Balac* did by his instigation, himselfe doth now immediately, change places in hope of preuailing. If the obscure Countrie will not moue vs, hee tries what the Court can doe, if not our home, the Tauerne, if not the field, our closet; As no place is left free by his malice, so no place must be made preiudiciall by our carelesnes; and as we should alwayes watch ouer our selues, so then most, when the opportunity caries cause of suspition.

Wherefore is Christ caried vp so high but for prospect? If the Kingdomes of the earth and their glorie, were onely to be represented to his imagination; the valley would haue serued; If to the outward sence, no hill could suffice; Circular bodies though small, cannot bee seene at once. This show was made to both, diuers kingdomes lying round about Iudea were represented to the eye; The glory of them to the imagination; Satan meant the eye could tempt the fancie; no lesse than the fancie could tempt the will. How many thousand soules haue died of the wound of the eye; If we doe not let in sinne at the window of the eye, or the doore of the eare, it cannot enter into our hearts.

If there be any pompe, maiestie, pleasure, brauerie in the world, where should it bee but in the Courts of Princes, whom God hath made his Images, his deputies on earth? There is soft rayment, sumptuous feasts, rich Iewels, honourable attendance, glorious triumphs, royall state, these Satan layes out to the fairest show: But Oh, the craft of that old Serpent; Many a care attends greatnesse; No Crowne is without thornes: High seates are neuer but vneasie; all those infinite discontentments, which are the shaddow of earthly Soueraignetie, he hides out of the way; nothing may bee seene, but what may both please and allure. Satan is still and euer like himselfe; If tentations might be but turnd about and showne on both sides, the kingdome of darknesse would not be so populous. Now whensoeuer the Tempter sets vpon any poore soule, all sting of conscience, wrath, iudgement, torment is concealed, as if they were not; Nothing may appeare to the eye but pleasure, profit, and a seeming happinesse in the enioying our desires; those other wofull obiects are reserued for the farewell of sinne; that our miserie may be seene and felt at once; When we are once sure, Satan is a Tyrant, till then, he is a Parasite: There can be no safetie, if we doe not view as well the backe as the face of tentations.

But oh presumption and impudence, that hell it selfe may bee asham'd of; The Diuell dares say to Christ, *All these will I giue thee, if thou wilt fall downe and worship mee*; That beggerly spirit, that hath not an nich of earth, can offer the whole world to the maker; to the owner of it; The slaue of God, would bee adored of his Creator; How can wee hope hee should bee sparing of false boasts, and of vnreasonable promises vnto vs, when hee dares offer kingdomes to him by whom Kings reigne?

Tentations on the right hand are most dangerous; how many that haue beene hardned with feare, haue melted with honor; There is no doubt of that soule that will not bite at the golden hooke.

False liers and vaine-glorious boasters, see the top of their pedigree; If I may not rather say, that Satan doth borrow the vse of their tongues for a time; Whereas faithfull is hee that hath promised, who will also doe it. Fidelitie and truth is the issue of heauen.

If Idolatrie were not a deare sinne to Satan, hee would not bee so importunate to compasse it; It is miserable to see how he draws the world insensibly into this sinne,

which

which they profeſſe to deteſt; Thoſe that would rather hazard the furnace, than worſhip Gold in a ſtatue, yet doe adore it in the ſtampe, and finde no fault with themſelues. If our hearts bee drawne to ſtoope vnto an ouer high reſpect of any creature, wee are Idolaters. O God, it is no maruell if thy ielouſie be kindled at the admiſſion of any of thine owne workes, into a competition of honour with their Creatour.

Neuer did our Sauiour ſay, *Auoide Satan*, till now; It is a iuſt indignation, that is conceiued at the motion of a riualitie with God; Neither yet did Chriſt exerciſe his diuine power in this command, but by the neceſſary force of Scripture, driues away that impure Tempter; *It is written, thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerue*: The reſt of our Sauiours anſweres were more full and direct, than that they could admit of a replie, but this was ſo flat and abſolute, that it vtterly daunted the courage of Satan, and put him to a ſhamefull flight, and made him for the time, weary of his trade.

The way to be rid of the troubleſome ſolicitations of that wicked one, is continued reſiſtance. He that forcibly droue the tempter from himſelfe, takes him off from vs, and will not abide his aſſaults perpetuall; It is our exerciſe and triall, that hee intends, not our confuſion.

SIMON *called.*

AS the Sunne in his firſt riſing, drawes all eyes to it; So did this Sunne of righteouſneſſe, when he firſt ſhone forth into the world; His miraculous cures drew Patients, his diuine doctrine drew Auditors, both together drew the admiring multitude by troopes after him. And why doe wee not ſtill follow thee, O Sauiour, thorow deſerts and mountaines, ouer land and Seas, that wee may bee both healed, and taught. It was thy word, that when thou wert lift vp, thou wouldſt draw all men vnto thee; Behold thou art lift vp long ſince, both to the tree of ſhame, and to the throne of heauenly glory, *Draw vs, and wee ſhall runne after thee*; Thy word is ſtill the ſame, though proclaimed by men, thy vertue is ſtill the ſame, though exerciſed vpon the ſpirits of men; Oh giue vs, to hunger after both, that by both our ſoules may be ſatisfied.

I ſee the people not onely following Chriſt, but preſſing vpon him; euen very vnmannerlineſſe finds here both excuſe and acceptation; they did not keepe their diſtances in an awe to the Maieſtie of the ſpeaker, whiles they were rauiſhed with the power of the ſpeech, yet did not our Sauiour checke their vnreuerent thronging, but rather incourages their forwardneſſe. Wee cannot offend thee, O God, with the importunitie of our deſires; It likes thee well, that the Kingdome of heauen ſhould ſuffer violence. Our ſlackneſſe doth euer diſpleaſe thee, neuer our vehemencie.

The throng of Auditors forced Chriſt to leaue the ſhore, and to make *Peters* ſhip his pulpet; Neuer were there ſuch nets caſt out of that fiſher-boate before; whiles hee was vpon the land, hee healed the ſicke bodies by his touch; now that he was vpon the Sea, hee cured the ſicke ſoules by his doctrine; and is purpoſely ſeuered from the multitude, that he may vnite them to him. Hee that made both Sea and land, cauſeth both of them to conſpire to the opportunities of doing good.

Simon was buſie, waſhing his nets: Euen thoſe nets that caught no hing, muſt bee waſhed, no leſſe than if they had ſped well: The nights toyle doth not excuſe his dayes worke: Little did *Simon* thinke of leauing thoſe nets, which hee ſo carefully waſhed, and now Chriſt interrupts him with the fauour and bleſſing of his gracious

preſence; Labour in our calling (how homely ſoeuer) makes vs capable of diuine benediction. The honeſt fiſher-man, when he ſaw the people flocke after Chriſt, and heard him ſpeake with ſuch power, could not but conceiue a generall and confuſe apprehenſion of ſome excellent worth in ſuch a Teacher, and therefore is glad to honor his ſhip with ſuch a gueſt; and is firſt Chriſts hoſt by ſea, ere he is his Diſciple by land; An humble and ſeruiceable entertainment of a Prophet of God, was a good foundation of his future honour; Hee that would ſo eaſily lend Chriſt his hand, and his ſhip, was likely ſoone after to beſtow himſelfe vpon his Sauiour.

Simon hath no ſooner done this ſeruice to Chriſt, than Chriſt is preparing for his reward; when the Sermon is ended, the ſhip-roome ſhall be paide for abundantly; Neither ſhall the Hoſt expect any other pay-maſter than himſelfe: *Lanch forth into the deepe, and let downe your Nets to make a draught:* That ſhip which lent Chriſt an opportunitie of catching men vpon the ſhore, ſhall be requited with a plentifull draught of fiſh in the deepe: It had beene as eaſie for our Sauiour, to haue brought the fiſh to *Peters* ſhip, cloſe to the ſhore, yet as chuſing rather to haue the ſhip carried to the ſhole of fiſh, hee bids (*Lanch forth into the deepe:*) In his miracles, he loues euer to meete nature in her bounds; and when ſhee hath done her beſt, to ſupply the reſt by his ouer-ruling power; The ſame power therefore, that could haue cauſed the fiſhes to leape vpon drie land, or to leaue themſelues forſaken of the waters, vpon the ſands of the Lake, will rather finde them in a place naturall to their abiding (*Lanch out into the deepe.*)

Rather in a deſire to gratifie and obey his gueſt, than to pleaſure himſelfe, will *Simon* beſtow one caſt of his net; Had Chriſt enioyned him an harder taske, he had not refuſed; yet not without an allegation of the vnlikelyhood of ſucceſſe, (*Maſter we haue trauailed all night, and caught nothing; yet at thy word I will let downe the Net.*) The night was the fitteſt time for the hopes of their trade; not vniuſtly might *Simon* miſdoubt his ſpeed by day, when he had worne out the night in vnprofitable labor: Sometimes God croſſeth the faireſt of our exſpectations, and giues a bleſſing to thoſe times and meanes whereof we deſpaire. That paines cannot bee caſt away which wee reſolue to loſe for Chriſt. Oh God, how many doe I ſee caſting out their Nets in the great Lake of the world, which in the whole night of their life haue caught nothing; They conceiue miſchiefe and bring forth iniquitie; They hatch Cockatrices egges, and weaue the Spiders web; he that eateth of their egges dieth, and that which is troden vpon, breaketh out into a Serpent; Their webs ſhall be no garment, neither ſhall they couer themſelues with their labours.

Oh *yee ſonnes of men, how long will yee loue vanitie, and follow after lyes?* Yet if wee haue thus vainely miſpent the time of our darkeneſſe; Let vs at the command of Chriſt, caſt out our new-waſhen nets; our humble and penitent obedience, ſhall come home laden with bleſſings, (*And when they had ſo done, they incloſed a great multitude of fiſhes, ſo that their Net brake:*) What a difference there is betwixt our owne voluntarie acts, and thoſe that are done vpon command; not more in the grounds of them, than in the iſſue? thoſe are oft-times fruitleſſe, theſe euer ſucceſſefull: Neuer man threw out his Net at the word of his Sauiour, and drew it backe emptie; who would not obey thee, O Chriſt, ſince thou doſt ſo bountifully requite our weakeſt ſeruices? It was not meere retribution that was intended in this euent, but inſtruction alſo: This act was not without a myſterie; He that ſhould be made a fiſher of men, ſhall in this draught foreſee his ſucceſſe; the kingdome of heauen is like a draw-net, caſt into the Sea, which when it is full, men draw to land; The very firſt draught that *Peter* made after the complement of his Apoſtleſhip, incloſed no leſſe than three thouſand ſoules. Oh powerfull Goſpell, that can fetch ſinfull men from out of the depthes of naturall corruption: Oh happie ſoules, that from the blinde and muddie cels of our wicked nature, are drawne forth to the glorious libertie of the ſonnes of God! *Simons* Net breakes with the ſtore; aboundance is ſometimes no leſſe troubleſome than want; the Net ſhould haue held, if Chriſt had not meant to ouer-charge *Simon* both with bleſſing and admiration: How happily

is

is that Net broken, whose rupture drawes the fisher to Christ. Though the Net brake, yet the fish escaped not; He that brought them thither to be taken, held them there till they were taken, (*They beckned to their partners in the other ship, that they should come and helpe them*;) There are other ships in partnership with *Peter*, hee doth not fish all the Lake alone; There cannot be a better improuement of societie, than to help vs gaine, to relieue vs in our profitable labours; to draw vp the spirituall draught into the vessell of Christ, and his Church: wherefore hath God giuen vs partners, but that wee should becken to them for their aide in our necessarie occasions? Neither doth *Simon* slacken his hand, because he had assistants. What shall wee say to those lazie fishers, who can set others to the Drag, whiles themselues looke on at ease; caring onely to feede themselues with the fish; not willing to wet their hands with the Net? What shall we say to this excesse of gaine? The Nets breake, the ships sinke with their burden: Oh happie complaint of too large a capture! O Sauiour, if those Apostolicall vessels of thy first rigging, were thus ouer-laide, ours flote and totter with a ballasted lightnesse: Thou, who art no lesse present in these bottomes of ours, lade them with an equall fraight of conuerted soules, and let vs praise thee for thus sinking.

SIMON was a skilfull Fisher, and knew well the depth of his trade, and now perceiuing more than Art or nature in this draught, he falles downe at the knees of *Iesus*, saying, (*Lord, goe from me, for I am a sinfull man.*) Himselfe is caught in this Net: Hee doth not greedily fall vpon so vnexpected & profitable a bootie, but he turnes his eyes from the draught to himselfe, from the act to the Author, acknowledging vilenesse in the one, in the other Maiestie; (*Goe from me Lord, for I am a sinfull man.*)

It had beene pitie the honest Fisher-man should haue beene taken at his Word: Oh *Simon*, thy Sauiour is come into thine owne ship to call thee, to call others by thee vnto blessednesse, and doest thou say, *Lord goe from me?* As if the patient should say to the Physician; Depart from me, for I am sicke. It was the voice of astonishment, not of dislike; the voice of humilitie, not of discontentment: yea, because thou art a sinfull man, therefore hath thy Sauiour need to come to thee, to stay with thee; and because thou art humble in the acknowledgement of thy sinfulnesse, therefore Christ delights to abide with thee, and will call thee to abide with him; No man euer fared the worse for abasing himselfe to his God; Christ hath left many a soule, for froward and vnkind vsage, neuer any for the disparagement of it self, and intreaties of humilitie. *Simon* could not deuise how to hold Christ faster, than by thus suing to him, to be gone, than by thus pleading his vnworthinesse.

O my soule be not weary of complaining of thine owne wretchednesse, disgrace thy selfe to him that knowes thy vilenesse; be astonished at those mercies which haue shamed thine ill deseruings; Thy Sauiour hath no power to goe away from a prostrate heart; Hee that resists the proud, heartens the lowly (*Feare not, for I will make thee hence-forth a Fisher of men.*) Loe, this Humilitie is rewarded with an Apostleship: What had the Earth euer more glorious, than a Legacy from Heauen? Hee that bade Christ goe from him, shall haue the honour to goe first on this happy errand; This was a Trade that *Simon* had no skill of: it could not but be enough to him, that Christ said, *I will make thee*; the miracle shewed him able to make good his word; hee that hath power to command the Fishes to be taken, can easily enable the hands to take them.

What is this diuine Trade of ours then, but a spirituall Piscation? The World is a Sea, Soules like Fishes swim at liberty in this Deepe, the Nets of wholsome Doctrine, draw vp some to the shore of Grace and Glory; How much skill, and toyle, and patience, is requisite in this Art? Who is sufficient for these things? This Sea, these Nets, the Fishers, the Fish, the Vessels are all thine, O God; doe what thou wilt in vs, and by vs; Giue vs ability and grace to take, giue men will and grace to be taken, and take thou glory by that which thou hast giuen.

The marriage in Cana.

WAs this then thy firſt miracle, O Sauiour, that thou wroughts in Cana of Galile? And could there bee a greater miracle than this, that hauing beene thirtie yeares vpon earth, thou didſt no miracle till now? That thy diuinitie did hide it ſelfe thus long in fleſh; that ſo long thou wouldeſt lye obſcure in a corner of Galile; vnknowne to that world thou cameſt to redeeme? That ſo long thou wouldeſt ſtraine the patient expectation of thoſe, who euer ſince thy Starre, waited vpon the reuelation of a Meſſias? We ſilly wretches, if we haue but a dram of vertue, are ready to ſet it out to the beſt ſhew; thou who receiuedſt not the Spirit by meaſure, wouldſt content thy ſelfe with a willing obſcuritie, and concealedſt that power that made the world, in the roofe of an humane breſt, in a cottage of Nazareth. O Sauiour, none of thy miracles is more worthy of aſtoniſhment, than thy not doing of miracles. What thou didſt in priuate, thy wiſedome thought fit for ſecrecy; but if thy bleſſed Mother had not beene acquainted with ſome domeſticall wonders, ſhee had not now expected a miracle abroad; The Starres are not ſeene by day; the Sunne it ſelfe is not ſeene by night: As it is no ſmall art to hide Art, ſo is it no ſmall glorie to conceale glorie; Thy firſt publique miracle graceth a marriage; It is an ancient and laudable inſtitution, that the Rights of matrimony ſhould not want a ſolemne celebration; When are feaſts in ſeaſon, if not at the recouery of our loſt ribbe? If not at this mayne change of our eſtate, wherein the ioy of obtayning, meets with the hope of further comforts? The Sonne of the Virgin, and the Mother of that Sonne are both at a wedding; It was in all likelihood ſome of their kindred, to whoſe nuptiall feaſt they were iuuited ſo farre; yet was it more the honour of the act, than of the perſon, that Chriſt intended: He that made the firſt marriage in Paradiſe, beſtowes his firſt miracle vpon a Galilean marriage: Hee that was the Author of matrimonie and ſanctified it, doth by his holy preſence, honeſt the reſemblance of his eternall vnion with his Church: How boldly may we ſpit in the faces of all the impure aduerſaries of wedlocke, when the Sonne of God pleaſes to honour it?

The glorious Bride-groome of the Church, knew well how ready men would be to place ſhame, euen in the moſt lawfull coniunctions; and therefore his firſt worke ſhall be to countenance his owne Ordinance. Happy is that wedding, where Chriſt is a gheſt; O Sauiour, thoſe that marry in thee, cannot marry without thee; There is no holy Marriage whereat thou art not (how euer inuiſible) yet truely preſent, by thy Spirit, by thy gracious benediction. Thou makeſt marriages in heauen, thou bleſſeſt them from heauen. Oh thou, that haſt betrothed vs to thy ſelfe in Truth and Righteouſneſſe, doe thou conſummate that happy marriage of ours in the higheſt heauens.

It was no rich or ſumptuous Bridall, to which Chriſt with his mother, and Diſciples vouchſafed to come, from the further parts of Galile; I finde him not at the magnificent feaſts or triumphs of the Great; the proud pompe of the World, did not agree with the ſtate of a ſeruant; This poore needy Bride-groome wants drinke for his gueſts. The bleſſed Virgin (though a ſtranger to the houſe) out of a charitable compaſſion, and a friendly deſire, to maintaine the decencie of an Hoſpitall entertaynment, inquires into the wants of her Hoſt; pitties them, bemones them, where there was power of redreſſe, (*When the wine failed, the mother of Ieſus ſaid vnto him, They haue no wine.*) How well doth it beſeeme the eyes of pietie and Chriſtian loue, to looke into the neceſſities of others? Shee that conceiued the God of mercies, both in her heart and in her wombe, doth not fixe her eyes vpon her owne

owne trencher, but searcheth into the penurie of a poore Israelite, and feeles those wants, whereof he complaines not: They are made for themselues, whose thoughts are are onely taken vp with their owne store, or indigence.

There was wine enough for a meale, though not for a feast: and if there were not wine enough, there was enough water; yet the holy Virgin complaines of the want of wine, and is troubled with the very lacke of superfluitie: The bountie of our God reaches not to our life onely, but to our contentment; neither hath hee thought good to allow vs onely the bread of sufficiency, but sometimes of pleasure. One while that is but necessary, which some other time were superfluous. It is a scrupulous iniustice to scant our selues, where God hath beene liberall.

To whom should wee complaine of any want, but to the Maker and Giuer of all things? The blessed Virgin knew to whom shee sued; Shee had good reason to know the diuine nature and power of her Sonne: Perhaps the Bride-groome was not so needy, but if not by his purse, yet by his credit, hee might haue supplied that want; or, it were hard if some of the neighbour-ghests (had they beene duely sollicited) might not haue furnished him with so much wine, as might suffice for the last seruice of a dinner; but blessed *Mary* knew a nearer way, shee did not thinke best to lade at the shallow Channell, but runnes rather to the Well-head, where shee may dip, and fill the Firkins at once with ease. It may bee shee saw that the trayne of Christ (which vnbidden followed vnto that feast, and vnexspectedly added to the number of the ghests) might helpe forward that defect, and therefore shee iustly sollicites her Sonne IESVS for a supply: Whether wee want Bread, or Water, or Wine; necessaries or comforts, whither should wee runne, O Sauiour, but to that infinite munificence of thine, which neither denyeth, nor vpbraideth any thing? Wee cannot want, wee cannot abound, but from thee; Giue vs what thou wilt, so thou giue vs contentment with what thou giuest.

But what is this I heare? A sharpe answer to the suite of a Mother? (*Oh woman, what haue I to doe with thee?*) He whose sweet mildnesse and mercy, neuer sent away any suppliant discontented, doth he onely frowne vpon her that bare him? He that commands vs to honour Father and Mother, doth he disdayne her whose flesh hee tooke? God forbid: Loue and duetie doth not exempt Parents from due admonition. Shee sollicited Christ as a Mother, he obserues her as a Woman: If shee were the Mother of his flesh, his Deitie was eternall: Shee might not so remember her selfe to be a Mother, that shee should forget she was a Woman; nor so looke vpon him as a Sonne, that shee should not regard him as a God: He was so obedient to her as a Mother, that withall she must obey him as her God; That part which he tooke from her shall obserue her; Shee must obserue that Nature which came from aboue, and made her both a Woman and a Mother. Matter of miracle concerned the Godhead onely; Supernaturall things were aboue the sphere of fleshly relation: If now the blessed Virgin will be prescribing, either time or forme vnto diuine acts, *O Woman, What haue I to doe with thee, my houre is not come.* In all bodily actions his stile was, *O Mother:* In spirituall and heauenly, *O Woman.* Neither is it for vs in the holy affaires of God, to know any faces, yea, if we haue known Christ heretofore according to the flesh, henceforth know wee him so no more.

O blessed Virgin, if in that heauenly glory wherein thou art, thou canst take notice of these earthly things, with what indignation doest thou looke vpon the presumptuous superstition of vaine men, whose suites make thee more than a Solicitor of diuine fauours? Thine humanitie is not lost in thy Motherhood, nor in thy Glory: The respects of Nature reach not so high as heauen; It is farre from thee to abide that honour which is so due from thy Redeemer.

There is a marriage, wherevnto wee are inuited; yea, wherein wee are already interessed, not as the Ghests onely, but as the Brides, in which there shall bee no want of the wine of gladnesse. It is marueil, if in these earthly banquets there bee not some lacke:

lacke: In thy presence, O Sauiour, there is fulnesse of ioy, and at thy right hand are pleasures for euermore. Blessed are they that are called to the marriage-supper of the Lambe.

Euen in that rough answer, doth the blessed Virgin discry cause of hope. If his houre were not yet come, it was therefore comming; when the expectation of the ghests, and the necessitie of the occasion had made fit roome for the miracle, it shall come forth and challenge their wonder. Faithfully therefore and obseruantly, doth shee turne her speech from her Sonne to the Wayters, (*Whatsoeuer hee saith vnto you, doe it.*) How well doth it beseeme the Mother of Christ to agree with his Father in heauen, whose voice from heauen, said, *This is my well beloued Sonne, heare him*: Shee that said of her selfe, *Be it vnto me according to thy Word*; saies vnto others, *Whatsoeuer he saith to you, doe it.* This is the way to haue miracles wrought in vs, obedience to his Word. The power of Christ did not stand vpon their officiousnesse; hee could haue wrought wonders in spite of them, but their peruerse refusall of his commands, might haue made them vncapable of the fauour of a miraculous action: He that can (when he will) conuince the obstinate, will not grace the disobedient. Hee that could worke without vs, or against vs, will not worke for vs, but by vs.

This very poore house was furnished with many and large vessels, for outward purification; As if sinne had dwelt vpon the skin, that superstitious people sought holinesse in frequent washings; Euen this rinsing fouled them, with the vncleanenesse of a traditionall will-worship. It is the soule which needs scowring; and nothing can wash that, but the bloud, which they desperately wished vpon themselues and their children; for guilt, not for expiation. Purge thou vs, O Lord, with hyssop, and we shall be cleane, wash vs, and we shall be whiter than snow.

The Wayters could not but thinke strange of so vnseasonable a command; (*Fill the water-pots.*) It is wine that we want, what doe we goe to fetch water, Doth this holy man meane thus to quench our feast, and coole our stomachs? If there bee no remedie, we could haue sought this supply vnbidden; yet so farre hath the charge of Christs Mother preuailed, that in stead of carrying flagons of wine to the table, they goe to fetch pailes full of water, from the Cisternes. It is no pleading of vnlikelyhoods against the command of an Almightie power.

Hee that could haue created wine immediately in those vessels, will rather turne water into wine; In all the course of his miracles, I doe neuer finde him making ought of nothing; all his great workes are grounded vpon former existences, hee multiplied the bread, he changed the water, he restored the withered limmes, he raysed the dead; and still wrought vpon that which was; and did not make that which was not: What doth he in the ordinarie way of nature, but turne the watery iuyce that arises vp from the roote into wine; he will onely doe this now suddenly, and at once, which he doth vsually by sensible degrees. It is euer duely obserued by the Sonne of God, not to doe more miracle than he needs.

How liberall are the prouisions of Christ? If hee had turned but one of those vessels, it had beene a iust proofe of his power, and perhaps that quantitie had serued the present necessitie; now hee furnisheth them with so much wine, as would haue serued an hundred and fiftie ghests for an intire feast; Euen the measure magnifies at once, both his power and mercy. The munificent hand of God regards not our need onely, but our honest affluence. It is our sinne and our shame, if wee turne his fauour into wantonnesse. There must bee first a filling ere there bee a drawing out: Thus, in our vessels, the first care must be of our receit; the next, of our expence: God would haue vs Cisternes, not Channels. Our Sauiour would not bee his owne taster, but hee sends the first draught to the Gouernour of the feast. Hee knew his owne power, they did not; Neither would hee beare witnesse of himselfe, but fetch it out of others mouthes: They that knew not the originall of that wine, yet praysed the taste; (*Euery man at the beginning, doth set forth good wine, and when men haue well drunke, then that which is worse; but thou hast kept the good wine*

vntill

vntill now;) The same bounty that expressed it selfe in the quantitie of the Wine, shewes it selfe no lesse in the excellence: Nothing can fall from that diuine hand not exquisite: That liberalitie hated to prouide crab-wine for his guests. It was fit, that the miraculous effects of Christ, (which came from his immediate hand) should bee more perfect, than the naturall. O blessed Sauiour, how delicate is that new Wine, which wee shall one day drinke with thee, in thy Fathers Kingdome. Thou shalt turne this water of our earthly affliction, into that Wine of gladnesse, wherewith our soules shall be satiate for euer. Make haste, O my Beloued, and bee thou like to a Roe, or to a yong Hart vpon the Mountaine of Spices.

The good Centurion.

EVen the bloudy trade of Warre yeelded worthy Clients to Christ: This Romane Captaine had learned to beleeue in that *Iesus*, whom many Iewes despised: No Nation, no Trade, can shut out a good heart from God: If hee were a Forreiner for birth; yet hee was a Domestick in heart; Hee could not change his bloud, he could ouer-rule his affections; He loued that Nation, which was chosen of God; and if he were not of the Synagogue, yet hee built a Synagogue; where hee might not bee a Partie, hee would bee a Benefactor; Next to being good, is a fauouring of goodnesse; We could not loue Religion, if we vtterly want it. How many true Iewes were not so zealous? Either will, or ability lacked in them, whom duty more obliged; Good affections doe many times more than supply nature; Neither doth God regard whence, but what wee are: I doe not see this Centurion come to Christ, as the Israelitish Captaine came to *Elias* in Carmel, but with his Cap in his hand, with much suit, much submission, by others, by himselfe; hee sends first the Elders of the Iewes, whom hee might hope, that their Nation and place, might make gracious: then, lest the imployment of others might argue neglect, he seconds them in person; Cold and fruitlesse are the motions of friends, where wee doe wilfully shut vp our owne lips: Importunitie cannot but speed well in both. Could wee but speake for our selues, as this Captaine did for his Seruant, what could wee possibly want? What maruell is it if God be not forward to giue where wee care not to aske, or aske, as if wee cared not to receiue? Shall wee yet call this a suit, or a complaint? I heare no one word of entreatie; The lesse is said, the more is concealed, it is enough to lay open his want; Hee knew well, that hee had to deale with so wise and mercifull a Physitian, as that the opening of the maladie was a crauing of cure: If our spirituall miseries bé but confessed, they cannot fayle of redresse.

Great varietie of Suitors resorted to Christ; One comes to him for a Sonne, another for a Daughter, a third for himselfe: I see none come for his Seruant, but this one Centurion; Neither was he a better man than a Master: His Seruant is sick: hee doth not driue him out of doores, but layes him at home; neither doth he stand gazing by his beds-side, but seekes forth; He seekes forth, not to Witches, or Charmers, but to Christ; he seekes to Christ, not with a fashionable relation, but with a vehement aggrauation of the disease. Had the Master beene sicke, the faithfullest Seruant could haue done no more: He is vnworthy to bee well serued, that will not sometimes wait vpon his followers. Conceits of inferioritie, may not breed in vs a neglect of charitable offices; so must we looke downe vpon our Seruants, here on earth, as that we must still looke vp to our Master, which is in Heauen.

But why didst thou not, O Centurion, rather bring thy Seruant to Christ for cure, than sue for him absent? There was a Paralyticke, whom Faith and Charitie brought to our Sauiour, and let downe thorow the vncouered roofe, in his Bed; why was not thine so carryed, so presented? Was it out of the strength of thy faith,

which

which assured thee, thou needest not shew thy Seruant to him, that saw all things? One and the same grace may yeeld contrarie effects; They because they beleeued, brought the Patient to Christ, thou broughtest not thine to him, because thou beleeuedst; their faith argued no little desire, thine more confidence; Thy labour was lesse, because thy faith was more. Oh, that I could come thus to my Sauiour, and make such mone to him for my soule! Lord, my soule is sicke of vnbeliefe, sicke of selfe-loue, sicke of inordinate desires, I should out-need thy mercie. Thy mercie, O Sauiour, would not then stay by to only suit, but would preuent me (as here) with a gracious ingagement, *I will come and heale thee*. God did not beare the Centurion say, *Either come, or heale him*; The one he meant, though he said not, the other, hee neither said nor meant: Christ cures both his words and intentions; for the manner of that diuine munificence, where hee meets with a faithfull Suitor, to giue more than is requested; to giue when hee is not requested. The very insinuations of our necessities are no lesse violent, than successefull: We thinke the measure of humane bountie ruhned ouer, when wee obtayne but what we aske, with importunitie: that infinite goodnesse keepes within bounds, when it ouer-flowes the desires of our hearts.

As he said so hee did; The word of Christ either is his act, or concurres with it; Hee did not stand still when hee said, *I will come*, but hee went as hee spake. When the Ruler intreated him for his sonne (*Come downe ere he dye*) our Sauiour stird not a foote: The Centurion did but complaine of the sicknesse of his Seruant, and Christ vnasked sayes, *I will come and heale him*. That hee might bee farre from so much as seeming to honour wealth, and dispise meanesse, he that came in the shape of a Seruant, would goe downe to the sicke Seruants pallet, would not goe to the Bed of the rich Rulers Sonne; It is the base suit not ue of respect, that ariseth meerely from outward greatnesse. Either more grace, or more need, may iustly challenge our fauourable regards no lesse than priuate Obligations.

Euen so, O Sauiour, that which thou offeredst to doe for the Centurions Seruant, hast thou done for vs; Wee were sicke vnto death; So farre had the dead palsie of sinne ouertaken vs, that there was no life of grace left in vs; When thou wert not content to sit still in heauen, and say, *I will cure them*; but addedst also, *I will come and cure them*; Thy selfe came downe accordingly to this miserable World, and hast personally healed vs; So as now wee shall not dye but liue, and declare thy workes, O Lord; And oh! that wee could enough praise that loue and mercie, which hath so graciously abased thee, and could be but so low dejected before thee, as thou hast stooped low vnto vs; that wee could be but as lowly subiects of thy goodnesse, as we are vnworthy.

Oh admirable returne of Humilitie: Christ will goe downe to visit the sicke Seruant; the Master of that Seruant sayes, *Lord, I am not worthy that thou shouldest come vnder my roofe*: The Iewish Elders, that went before to mediate for him, could say, (*Hee is worthy that thou shouldest doe this for him*; but the Centurion, when hee comes to speake for himselfe, *I am not worthy*. They said, Hee was worthy of Christs miracle; Hee sayes hee is vnworthy of Christs presence: There is great difference betwixt others valuations, and our owne; Sometimes the world vnder-rates him that findes reason to set an high price vpon himselfe; Sometimes againe, it ouer-values a man that knowes iust cause of his owne humiliation; If others mistake vs, this can bee no warrant for our errour; We cannot bee wise, vnlesse we receiue the knowledge of our selues by direct beames, not by reflection; vnlesse we haue learned to contemne vniust applauses; and scorning the flatterie of the World, to frowne vpon our owne vilenesse, *Lord, I am not worthy*.

Many a one if he had bin in the Centurions coate, would haue thought well of it; A Captaine, a man of good abilitie and command, a founder of a Synagogue, a Patron of Religion: yet hee ouer-lookes all these, and when hee casts his eye vpon the diuine worth of Christ, and his owne weaknesse, hee sayes, *I am not worthy*; *Alas, Lord, I am a Gentile, an Alien, a man of bloud; thou art holy, thou art omnipotent*. True Humi-

Humilitie will teach vs to finde out the best of another, and the worst piece of our selues: Pride contrarily shewes vs nothing, but matter of admiration in our selues, in others, of contempt. Whiles hee confest himselfe vnworthy of any fauour; hee approued himselfe worthy of all. Had not Christ beene before in his heart, he could not haue thought himselfe vnworthy to entertayne that Guest within his house; Vnder the low roofe of an humble brest, doth God euer delight to dwell; The state of his Palace may not be measured by the height, but by the depth: Brags and bold-faces doe oft-times carry it away with men, nothing preuayles with God, but our voluntary dejections.

It is fit the foundations should be layd deepe, where the building is high. The Centurions Humilitie was not more low, than his faith was lofty; that reaches vp into Heauen, and in the face of humane weaknesse descryes Omnipotence; *Onely say the word, and my Seruant shall be whole.*

Had the Centurions roofe beene Heauen it selfe, it could not haue beene worthy to bee come vnder, of him, whose Word was Almighty, and who was the Almightie Word of his Father; Such is Christ confessed by him that sayes, *Only say the word*; none but a diuine Power is vnlimited; neither hath Faith any other bounds than God himselfe. There needs no footing to remoue Mountaynes, or Deuils, but a word; doe but say the word; O Sauiour my sinne shall bee remitted; my soule shall bee healed, my body shall be raysed from dust; both soule and body shall be glorious.

Whereupon then was the steddie confidence of the good Centurion? Hee saw how powerfull his owne word was with those, that were vnder his command, (though himselfe were vnder the command of another) the force whereof extended euen to absent performances; well therefore might he argue, that a free and vnbounded power, might giue infallible commands, and that the most obstinate Disease, must therefore needs yeeld to the becke of the God of nature: weaknesse may shew vs what is in strength; By one drop of water wee may see what is in the mayne Ocean; I maruell not if the Centurion were kind to his Seruants, for they were dutifull to him; hee can but say, *Doe this*, and it is done; these mutuall respects draw on each other; cheerefull and diligent seruice in the one, cals for a due and fauourable care in the other; they that neglect to please cannot complaine to be neglected. Oh that I could bee but such a Seruant to mine heauenly Master; Alas, euery of his commands, sayes, *Doe this*, and I doe it not; Euery of his inhibitions sayes, *Doe it not*, and I doe it; Hee sayes, goe from the World, I runne to it; hee sayes, *Come to mee*, I runne from him: Woe is mee, this is not seruice, but enmity; How can I looke for fauour, whiles I returne rebellion; It is a gracious Master whom wee serue; there can be no duty of ours, that hee sees not, that hee acknowledges not, that hee crownes not; wee could not but bee happy, if wee could bee officious.

What can be more maruellous than to see Christ maruell? All maruelling supposes an ignorance going before, and a knowledge following some accident vnexpected: now who wrought this Faith in the Centurion, but hee that wondred at it? He knew well what hee wrought, because he wrought what he would; yet he wondred at what he both wrought, and knew, to teach vs, much more to admire that which hee at once knowes and holds admirable.

He wrought this faith as God; hee wondred at it as man, God wrought, and man admired; hee that was both, did both; to teach vs where to bestow our wonder. I neuer finde Christ wondring at Gold, or Siluer, at the costly and curious workes of humane skill or industry; Yea, when the Disciples wondred at the magnificence of the Temple, he rebuked them rather: I finde him not wondring at the frame of Heauen and Earth, nor at the orderly disposition of all creatures and euents; the familiaritie of these things intercepts the admiration; But when hee sees the grace or acts of faith, hee so approues them, that hee is rauished with wonder; Hee that reioyced in the view of his Creation, to see that of nothing, hee had made all things good, reioyces no lesse in the reformation of his Creature, to see, that he

hee hath made good of euill: Behold thou art faire, my Loue, behold thou art faire, and there is no ſpot in thee; My Siſter, my ſpouſe, thou haſt wounded my heart, thou haſt wounded my heart with one of thine eyes.

Our Wealth, Beautie, Wit, Learning, Honour, may make vs accepted of men, but it is our Faith only, that ſhall make God in loue with vs; And why are wee of any other ſaue Gods Dyet, to bee more affected with the leaſt meaſure of Grace in any man, than with all the outward glories of the World? There are great men whom we iuſtly pitty, we can admire none but the gracious.

Neither was that plant more worthy of wonder in it ſelfe, than that it grew in ſuch a ſoyle, with ſo little helpe of Raine and Sunne; The weakneſſe of meanes, addes to the prayſe and acceptation of our proficiencie: To doe good vpon a little is the commendation of thrift; it is ſmall thanke to bee full handed in a large eſtate; As contrarily, the ſtrength of meanes doubles the reuenge of our neglect: It is not more the ſhame of Iſrael, than the glory of the Centurion, that our Sauiour ſayes, *I haue not found ſo great faith in Iſrael*; Had Iſrael yeelded any equall faith, it could not haue bin vneſpyed of thoſe All-ſeeing eyes; yet were their helpes ſo much greater, than their faith was leſſe; and God neuer giues more than hee requires: Where wee haue laid our Tillage, and Compoſt, and Seed, who would not looke for a Crop? but if the vncultured fallow yeeld more, how iuſtly is that vnanſwerable ground neere to a curſe?

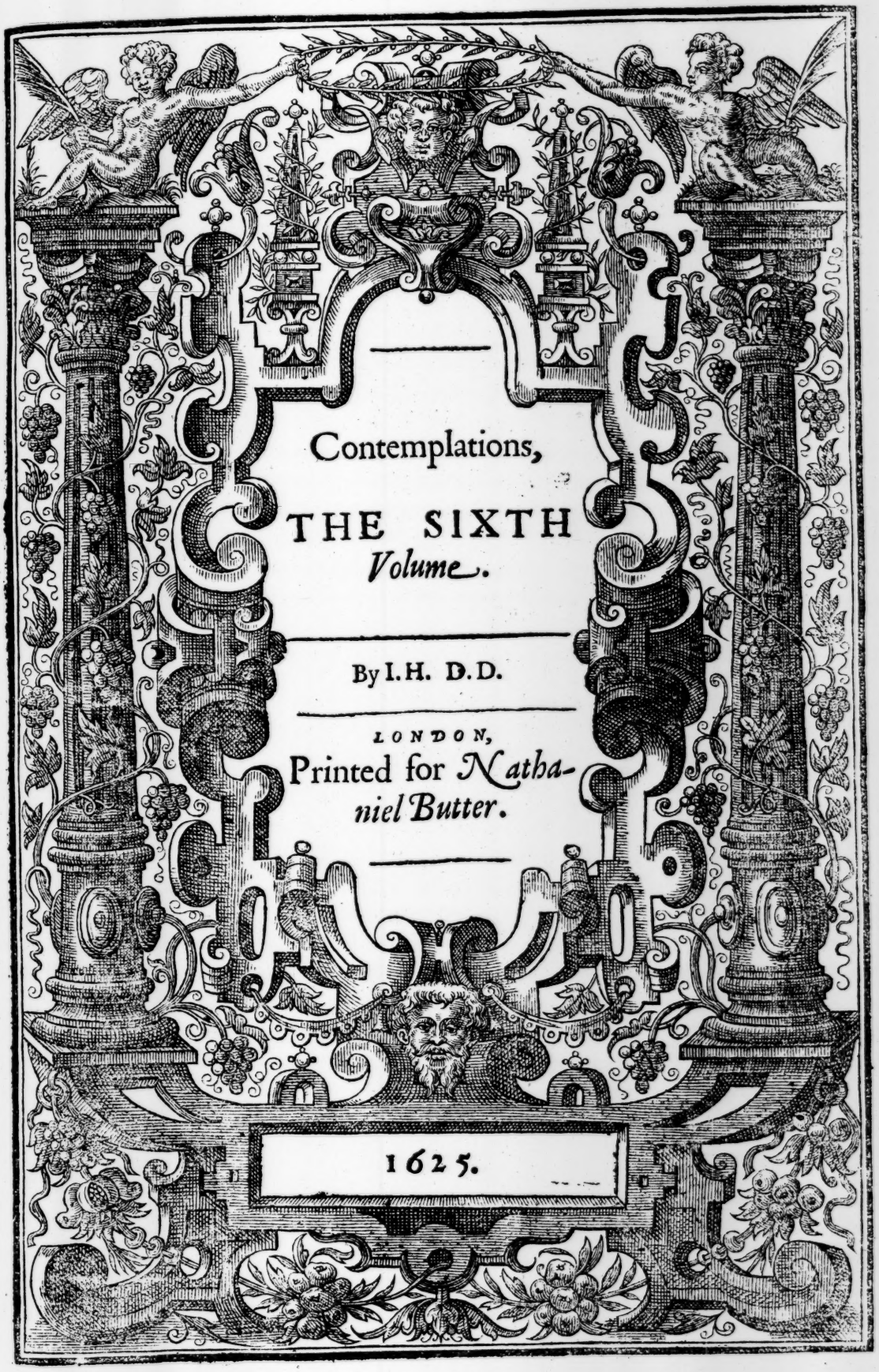
Our Sauiour did not mutter this cenſorious teſtimony to himſelfe, nor whiſper it to his Diſciples, but he turned him about to the people, and ſpake it in their eares, that he might at once worke their ſhame and emulation: In all other things, except ſpirituall, our ſelfe-loue makes vs impatient of equals, much leſſe can wee endure to be out-ſtripped by thoſe, who are our profeſſed inferiours. It is well, if any thing can kindle in vs holy ambitions: Dull and baſe are the ſpirits of that man, that can abide to ſee another ouer-take him in the way, and out-run him to Heauen.

He that both wrought this faith, and wondred at it, doth now reward it, *Goe thy wayes, and as thou haſt beleeued, ſo bee it vnto thee*; Neuer was any faith vnſeene of Chriſt, neuer was any ſeene without allowance, neuer was any allowed without remuneration: The meaſure of our receits in the matter of fauour, is the proportion of our beliefe; The infinite Mercy of God (which is euer like it ſelfe) followes but one rule in his gifts to vs, the faith that hee giues vs: Giue vs, O God, to beleeue, and be it to vs as thou wilt, it ſhall be to vs aboue that we will.

The Centurion ſues for his Seruant, and Chriſt ſayes, *So bee it vnto thee*; The Seruants health is the benefit of the Maſter; and the Maſters Faith is the health of the Seruant; And if the Prayers of an earthly Maſter, preuayled ſo much with the Sonne of God, for the recouery of a Seruant, how ſhall the interceſſion of the Sonne of God, preuayle with his Father in Heauen, for vs that are his impotent Children and Seruants vpon Earth? What can wee want, O Sauiour, whiles thou ſueſt for vs? Hee that hath giuen thee for vs, can deny thee nothing for vs, can deny vs nothing for thee; In thee we are happy, and ſhall be glorious; To thee, O thou mightie Redeemer of Iſrael, with thine eternall Father, together with thy bleſſed Spirit, one God infinite, and incomprehenſible, be giuen all prayſe, Honour, and Glory, for euer and euer. *Amen.*

(***)

FINIS.



Contemplations,

THE SIXTH
Volume.

By I. H. D. D.

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Contemplations.

THE SIXTEENTH BOOKE.

Containing
- Shimei *cursing*.
- Achitophel.
- *The death of* Absalom.
- Shebaes *Rebellion*.
- *The Gibeonites reuenged*.
- *The numbring of the People*.

By Ios: Hall, D. of Diuinity, and Deane of Worcester.

TO THE RIGHT HONOVRABLE AND TRVLY NOBLE LORD,

FRANCIS, Lord RVSSEL, Baron of *Thornbaugh*, all increaſe of Honour and Happineſſe.

Right Honourable:

You ſhall not need to impute it to any other reaſon beſides your vertues, that I haue preſumed to ſhroud this peece of my Labours vnder your Noble Patronage. The world hath taken iuſt notice how much the Goſpell is graced by your reall profeſſion; whom neither honour hath made ouerlie, nor wealth lauiſh, nor charge miſerable, nor greatneſſe licentious. Goe on happily in theſe ſafe and gainfull ſteps of goodneſſe; and ſtill honour the God that hath honoured you; In the meane time, accept from my vnworthy hands theſe poore Meditations, more hie for their ſubiect, then meane for their author; Wherein Shimeies *curſes ſhall teach you how vnable either greatneſſe, or innocence is to beare off the blowes of ill tongues; and how baſeneſs euer molds it ſelfe according to the aduantage of times.* Achitophels *depth compared with his end ſhall ſhew how witleſſe and inſenſate craft is, when it ſtriues againſt honeſty; and how iuſtly are they forſaken of their reaſon, that haue abandoned*

God; The blood of Absalom *and* Sheba *proclaime the ineuitable reuenge of rebellion, which neither in woods nor wals can find safety. The late famine of Israel for the forgotten violence offered to the Gibeonites, shewes what note God takes of our oathes, and what sure vengeance of their violation.* Dauids *muster seconded with the plague of Israel teaches, how highly God may bee offended with sinnes of the least appearance, how seuere to his owne, how mercifull in that seuerity. If these my thoughts shall be approued beneficiall to any soule, I am rich. I shall vow my prayers to their successe; and to the happinesse of your honourable Family, both in the root and branches; Whereto I am in all*

Humble duty deuoted,

Ios: Hall.

Contemplations.

SHIMEI *curſing.*

WIth an heauy heart, and a couered head, and a weeping eye, and bare feet, is *Dauid* gone away from Hieruſalem; neuer did hee with more ioy come vp to his City, then now hee left it with ſorrow: how could he doe otherwiſe, whom the inſurrection of his owne Sonne droue out from his houſe, from his throne, from the Arke of God? and now, when the depth of this griefe deſerued nothing but compaſſion, the foule mouth of *Shimei* entertaines *Dauid* with curſes: There is no ſmall cruelty in the picking out of a time for miſchiefe; That word would ſcarce gall at one ſeaſon, which at another killeth. The ſame ſhaft flying with the wind pierces deepe, which againſt it, can hardly find ſtrength to ſticke vpright. The valour, and iuſtice of children condemnes it for iniuriouſly cowardly to ſtrike their aduerſary when he is once downe. It is the murder of the tongue to inſult vpon thoſe, whom God hath humbled, and to draw blood of that backe, which is yet blew from the hand of the Almighty. If *Shimei* had not preſumed vpon *Dauids* deiection, he durſt not haue beene thus bold; now he that perhaps durſt not haue lookt at one of thoſe Worthies ſingle, defies them all at once, and doth both caſt, and ſpeak ſtones againſt *Dauid*, and all his army. The malice of baſe ſpirits ſometimes caries them further then the courage of the valiant.

In all the time of *Dauids* proſperity, we heard no newes of *Shimei*; his ſilence and colourable obedience made him paſſe for a good ſubiect; yet all that while was his heart vnſound and trayterous. Peace and good ſucceſſe hides many a falſe heart; (like as a Snow-drift couers an heap of dung) which once melting away deſcries the rottenneſſe that lay within: Honour and welfare are but flattering glaſſes of mens affections: aduerſity will not deceiue vs, but will make a true report as of our owne powers, ſo of the diſpoſition of others.

He that ſmiled on *Dauid* in his throne, curſeth him in his flight: if there be any quarrels, any exceptions to be taken againſt a man, let him look to haue them laid in his diſh when he fares the hardeſt. This practice haue wicked men learnt of their maſter, to take the vtmoſt aduantages of our afflictions; Hee that ſuffers had need to bee double armed, both againſt paine, and cenſure.

Euery word of *Shimei* was a ſlaunder; He that tooke *Sauls* ſpeare from his head, and repented to haue but cut the lap of his garment, is reproched as a man of blood:

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The man after Gods owne heart is branded for a man of *Belial*. Hee that was ſent for out of the fields to be anointed, is taxed for an vſurper: If *Dauids* hands were ſtained with blood, yet not of *Sauls* Houſe; It was his ſeruant, not his maſter that bled by him; yet is the blood of the Lords anointed caſt in *Dauids* teeth, by the ſpight of a falſe tongue. Did we not ſee *Dauid* (after all the proofes of his humble loyalty) ſhedding the blood of that Amalakite who did but ſay he ſhed *Sauls*? Did wee not heare him lament paſſionately for the death of ſo ill a maſter, chiding the mountaines of Gilboa on which he fell; and angerly wiſhing that no dew might fall where that blood was poured out; and charged the daughters of Iſrael to weepe ouer *Saul*, who had clothed them in ſcarlet? Did we not heare and ſee him inquiring for any remainder of the Houſe of *Saul*, that he might ſhew him the kindneſſe of God? Did wee not ſee him honouring lame *Mephiboſheth* with a princely ſeat at his owne table? Did we not ſee him reuenging the blood of his riuall *Iſhboſheth*, vpon the heads of *Rechab* and *Baanah*? What could any liuing man haue done more to wipe off theſe bloody aſperſions? Yet is not a *Shimei* aſhamed to charge innocent *Dauid* with all the blood of the Houſe of *Saul*.

How is it likely this clamorous wretch had ſecretly traduced the name of *Dauid*, all the time of his gouernment, that dares thus accuſe him to his face, before all the mighty men of Iſrael, who were witneſſes of the contrary? The greater the perſon is, the more open doe his actions lie to miſ-interpretation, and cenſure. Euery tongue ſpeakes partially according to the intereſt he hath in the cauſe, or the patient. It is not poſſible that eminent perſons ſhould be free from imputations; Innocence can no more protect them, then power.

If the patience of *Dauid* can digeſt this indignity, his traine cannot; their fingers could not but itch to returne iron for ſtones. If *Shimei* raile on *Dauid*, *Abiſhai* railes on *Shimei*; *Shimei* is of *Sauls* Family, *Abiſhai* of *Dauids*; each ſpeakes for his owne: *Abiſhai* moſt iuſtly bends his tongue againſt *Shimei*, as *Shimei* againſt *Dauid*, moſt vniuſtly: Had *Shimei* beene any other then a dog, he had neuer ſo rudely barked at an harmleſſe paſſenger; neither could he deſerue leſſe then the loſſe of that head which had vttered ſuch blaſphemies againſt Gods anointed: The zeale of *Abiſhai* doth but plead for iuſtice, and is checked; *What haue I to doe with you ye ſonnes of Zeruiah? Dauid* ſaid not ſo much to his reuiler, as to his abettor: Hee well ſaw that a reuenge was iuſt, but not ſeaſonable; he found the preſent a fit time to ſuffer wrongs, not to right them: he therefore giues way rather meekly to his owne humiliation, then to the puniſhment of another: There are ſeaſons wherein lawfull motions are not fit to bee cheriſhed; Anger doth not become a mourner; One paſſion at once is enough for the ſoule. Vnaduiſed zeale may be more preiudiciall, then a cold remiſneſſe.

What if the Lord for the correction of his ſeruant haue ſaid vnto *Shimei*, Curſe *Dauid*; yet is *Shimeies* curſe no leſſe worthy of *Abiſhaies* ſword; the ſinne of *Shimeies* curſe was his owne, the ſmart of the curſe was Gods; God wils that as *Dauids* chaſtiſement, which hee hates as *Shimeies* wickedneſſe; That lewd tongue moued from God, it moued lewdly from Satan. Wicked men are neuer the freer from guilt, or puniſhment, for that hand which the holy God hath in their offenſiue actions; Yet *Dauid* can ſay, *Let him alone, and let him curſe, for the Lord hath bidden him*; as meaning to giue a reaſon of his owne patience, rather then *Shimeies* impunity: the iſſue ſhewed how well *Dauid* could diſtinguiſh betwixt the act of God, and of a traytor; how hee could both kiſſe the rod, and burne it: There can be none ſo ſtrong motiue of our meek ſubmiſſion to euils, as the acknowledgement of their originall; Hee that can ſee the hand of God ſtriking him by the hand or tongue of an enemy, ſhall more awe the firſt mouer of his harm, then maligne the inſtrument: Euen whiles *Dauid* laments the rebellion of his ſonne, he gaines by it; and makes that the argument of his patience, which was the exerciſe of it. *Behold, my ſon which came forth of my bowels ſeeketh my life; how much more now may this Beniamite doe it?* The wickedneſſe of an *Abſalom* may rob his father of comfort, but ſhall helpe to adde to his fathers goodneſs: It is the aduantage of great

great crosses, that they swallow vp the lesse; One mans sin cannot be excused by anothers, the lesser by the greater; If *Absalom* be a traytor, *Shimei* may not curse and rebell: But the passion conceiued from the indignitie of a stranger may be abated by the harder measure of our owne; If we can therefore suffer because we haue suffered, we haue profited by our affliction. A weake heart faints with euery addition of succeeding trouble; the strong recollects it selfe, and is growne so skilfull that it beares off one mischiefe with another.

It is not either the vnnaturall insurrection of *Absalom*, nor the vniust curses of *Shimei*, that can put *Dauid* quite out of heart. *It may be that the Lord will looke on mine affliction, and will requite good for his cursing, this day.* So well was *Dauid* acquainted with the proceedings of God, that hee knew cherishing was euer wont to follow stripes; after vehement euacuation, cordials; after a darke night, the cleare light of the morning: Hope therfore doth not only vphold, but cheare vp his heart, in the midst of his sorrow; If we can looke beyond the cloud of our affliction, and see the Sun-shine of comfort on the other side of it, we cannot bee so discouraged with the presence of euill, as heartned with the issue; As on the contrary, let a man be neuer so mery within, and see paine and miserie waiting for him at the doore, his expectation of euill shall easily daunt all the sense of his pleasure; the retributions of temporall fauours goe but by peraduentures; *It may be the Lord will looke on mine affliction*; of eternall, are certaine and infallible; If we suffer, we shall reigne; why should not the assurance of raigning make vs triumph in suffering?

Dauids patience drawes on the insolence of *Shimei*. Euill natures grow presumptuous vpon forbearance: In good dispositions, iniury vnanswered growes weary of it selfe, and dies in a voluntary remorse; but in those dogged stomackes, which are onely capable of the restraints of feare, the silent digestion of a former wrong prouokes a second; Mercy had need to be guided with wisedome, lest it proue cruell to it selfe.

Oh the base minds of inconstant Time-seruers! Stay but a while, till the wheele be a little turned, you shall see humble *Shimei* fall downe on his face before *Dauid*, in his returne ouer Iordan; now his submission shall equall his former rudenesse; his praiers shall requite his curses, his teares make amends for his stones, *Let not my Lord impute iniquitie vnto me; neither doe thou remember that which thy seruant did peruersly, the day that my Lord the King went out of Ierusalem, that the King should take it to heart; for thy seruant doth know that I haue sinned*; False-hearted *Shimei*, had *Absalom* prospered, thou hadst not sinned, thou hadst not repented; then hadst thou bragged of thine insultation ouer his miseries, whose pardon thou now beggest with teares. The changes of worldly minds are thankelesse; since they are neither wrought out of conscience nor loue, but onely by a slauish feare of a iust punishment.

Dauid could say no more to testifie his sorrow (for his hainous sinnes against God) to *Nathan*, then *Shimei* sayes of himselfe to *Dauid*; whereto may be added the aduantage of a voluntary confession in this offender, which in *Dauid* was extorted by the reproofe of a Prophet; yet is *Dauids* confession seriously penitent, *Shemies* craftily hypocriticall; Those alterations are iustly suspected, which are shaped according to the times and outward occasions: the true penitent lookes onely at God, and his sinne, and is changed when all other things are themselues.

Great offences had need of answerable satisfactions; As *Shimei* was the onely man of the House of *Beniamin* that came forth and cursed *Dauid* in his flight, so is hee the first man (euen before those of the House of *Ioseph*, though nearer in situation) that comes to meet *Dauid* in his returne with prayers and gratulation: Notorious offenders may not thinke to fit downe with the taske of ordinary seruices; The retributions of their obedience must be proportiable to their crimes.

Achitophel

Achitophel.

SO soone as *Dauid* heard of *Achitophels* hand in that conspiracy, hee fals to his prayers, *O Lord, I pray thee turne the counsell of Achitophel into foolishnesse*; The knowne wisedome of his reuolted counsellor made him a dangerous and dreadfull aduersary: Great parts mis-imployed cannot but proue most mischieuous: when wickednesse is armed with wit, and power, none but a God can defeat it; when we are matched with a strong and subtile enmity, it is high time (if euer) to bee deuout; If the bounty of God haue thought good to furnish his creatures with powers to warre against himselfe, his wisedome knowes how to turne the abuse of those powers to the shame of the owners, and the glory of the giuer.

Oh the policy of this Machiauell of Israel, no lesse deepe then hell it selfe: *Goe in to thy fathers concubines, which he hath left to keepe the house; and when all Israel shall heare that thou art abhorred of thy father, the hands of all that are with thee shall be strong.* The first care must be to secure the faction: There can be no safety in siding with a doubtfull rebell: if *Absalom* be a traytor, yet he is a Sonne; Nature may returne to it selfe; *Absalom* may relent, *Dauid* may remit; where then are we that haue helpt to promote the conspiracy? the danger is ours, whiles this breach may bee peeced; There is no way but to ingage *Absalom* in some further act, vncapable of forgiuenesse; Besides the throne, let him violate the bed of his Father; vnto his treason let him adde an incest, no lesse vnnaturall; now shall the world see that *Absalom* neither hopes nor cares for the reconciliation of a father; Our quarrell can neuer haue any safe end but victory; the hope whereof depends vpon the resolution of our followers; they cannot bee resolute, but vpon the vnpardonable wickednesse of their Leader: Neither can this villany be shamefull enough, if it be secret. The closeneſse of euill argues feare, or modesty; neither of which can beseeme him that would be a successefull traytor: Set vp a Tent on the top of the house, and let all Israel be witnesses of thy sinne, and thy Fathers shame: Ordinary crimes are for vulgar offenders; Let *Absalom* sinne eminently; and doe that which may make the world at once to blush, and wonder.

Who would euer haue thought that *Achitophel* had liued at Court, at the Councell-table of a *Dauid*? Who would thinke that mouth had euer spoken well? Yet had hee been no other then as the Oracle of God to the religious Court of Israel; euen whiles he was not wise enough to be good: Policy and grace are not alwayes lodged vnder one roofe: This man whiles he was one of *Dauids* deepe Counsellors, was one of *Dauids* fooles that said in their hearts, *There is no God*; else hee could not haue hoped to make good an euill with worse, to build the successe of treason vpon incest.

Prophane hearts doe so contriue the plots of their wickednesse, as if there were no ouer-ruling power to crosse their designes, or to reuenge them: He that sits in heauen laughs them to scorne, and so farre giues way to their sinnes, as their sinnes may proue plagues vnto themselues.

These two Sonnes of *Dauid* met with pestilent counsell; *Amnon* is aduised to incest with his sister; *Absalom* is aduised to incest with his fathers Concubines: That by *Ionadab*, this by *Achitophel*: Both preuaile: It is as easie at least to take ill counsell, as to giue it: Proneneſse to villany in the great, cannot want either projectors to deuise, or parasites to execute the most odious and vnreasonable sinnes.

The Tent is spred (lest it should not bee conspicuous enough) on the top of the house. The act is done; in the sight of all Israel: The filthinesse of the sinne was not so great, as the impudency of the manner: When the Prophet *Nathan* came with that heauy

heauy meſſage of reproofe, and menace to *Dauid*, after his ſinne with *Bathſheba*, hee could ſay from God, *Behold I will raiſe vp euill againſt thee, out of thine owne houſe, and will take thy wiues before thine eyes, and giue them vnto thy neighbour, and he ſhall lie with thy wiues in the ſight of this Sunne: For thou didſt it ſecretly, but I will doe this thing before all Iſrael, and before this Sunne.* The counſell of *Achitophel*, and the luſt of *Abſalom*, haue fulfilled the iudgement of God. Oh the wiſedome of the Almighty, that can vſe the worſt of euils, well; and moſt iuſtly make the ſins of men his executioners!

It was the ſinne of *Reuben* that he defiled his fathers bed; yet not in the ſame height of lewdnes: what *Reuben* did in a youthfull wantonneſſe, *Abſalom* did in a malicious deſpight: *Reuben* ſinned with one, *Abſalom* with ten; *Reuben* ſecretly, *Abſalom* in the open eyes of heauen and earth; yet old *Iacob* could ſay of *Reuben*, *Thou ſhalt not excell; thy dignitie is gone*; whiles *Achitophel* ſayes to *Abſalom*, *Thy dignitie ſhall ariſe from inceſt; Climbe vp to thy fathers bed, if thou wilt ſit in his throne*; If *Achitophel* were a politician, *Iacob* was a Prophet; if the one ſpake from carnall ſenſe, the other from diuine reuelation. Certainly, to ſin is not the way to proſper; what euer vaine fooles promiſe to themſelues, there is no wiſdome, nor vnderſtanding, nor counſell againſt the Lord.

After the rebellion is ſecured for continuance, the next care is that it may end in victory; this alſo hath the working head of *Achitophel* proiected. Wit & experience told him, that in theſe caſes of aſſault, celeritie vſes to bring forth the happieſt diſpatch: whereas protraction is no ſmall aduantage to the defendant. *Let me* (ſaith he) *chooſe out now twelue thouſand men, and I will vp, and follow after Dauid this night; and I will come vpon him while he is weary and weak-handed.* No aduice could be more pernicious: For, beſides the wearineſſe and vnreadineſſe of *Dauid* and his army, the ſpirits of that worthy leader were daunted, and deiected with ſorrow, and offered way to the violence of a ſudden aſſault. The field had beene halfe won ere any blow ſtricken. *Achitophel* could not haue beene reputed ſo wiſe, if he had not learned the due proportion betwixt actions and times: He that obſerueth euery winde ſhall neuer ſow; but he that obſerues no winde at all, ſhall neuer reape.

The likelieſt deuices doe not alwayes ſucceed; The God that had appointed to eſtabliſh *Dauids* throne, and determined *Salomon* to his ſucceſſion, findes meanes to croſſe the plot of *Achitophel* by a leſſe-probable aduice: *Huſhai* was not ſent backe for nothing: where God hath in his ſecret will decreed any euent, hee inclines the wills of men to approue that which may promote his owne purpoſes: Neither had *Huſhai* ſo deepe an head; neither was his counſell ſo ſure, as that of *Achitophel*, yet his tongue ſhall refell *Achitophel*, and diuert *Abſalom*: The pretences were fairer, though the grounds were vnſound; Firſt, to ſweeten his oppoſition, hee yeelds the praiſe of wiſdome to his aduerſary in all other counſels, that hee may haue leaue to deny it in this; His very contradiction in the preſent inſinuates a generall allowance. Then, he ſuggeſts certaine apparent truths concerning *Dauids* valour, and skill, to giue countenance to the inferẽces of his improbabilities. Laſtly, he cunningly feeds the proud humor of *Abſalom*, in magnifying the power and extent of his commands, and ends in the glorious boaſts of his fore-promiſed victory; As it is with faces, ſo with counſell, that is faire that pleaſeth. He that giues the vttrance to words, giues alſo their ſpeed: Fauour both of ſpeech and men is not euer according to deſert, but according to fore-ordination: The tongue of *Huſhai*, & the heart of *Abſalom* is guided by a power aboue their owne; *Huſhai* ſhall therefore preuaile with *Abſalom*, that the treaſon of *Abſalom* may not preuaile; Hee that worketh all in all things, ſo diſpoſeth of wicked men and ſpirits, that whiles they doe moſt oppoſe his reuealed will, they execute his ſecret, and whiles they thinke moſt to pleaſe, they ouerthrow themſelues.

When *Abſalom* firſt met *Huſhai* returned to Hieruſalem, hee vpbraided him pleaſantly with the ſcoffe of his profeſſed friendſhip to *Dauid*; *Is this thy kindneſſe to thy friend?* Sometimes there is more truth in the mouth then in the heart, more in ieſt then in earneſt; *Huſhai* was a friend, his ſtay was his kindnes; and now he hath done that for which he was left at Hieruſalem, diſappointed *Achitophel*, preſerued *Dauid*;

Neither

Neither did his kindneſſe to his friend reſt here, but (as one that was iuſtly iealous of him, with whom he was allowed to temporize) he miſtruſts the approbation of *Abſalom*; and not daring to put the life of his maſter vpon ſuch an hazard, he giues charge to *Zadok* and *Abiathar*, of this intelligence vnto *Dauid*: we cannot be too ſuſpicious when we haue to doe with thoſe that are faithleſſe: We cannot be too curious of the ſafety of good Princes.

Huſhai feares not to deſcry the ſecrets of *Abſaloms* counſell; to betray a traytor is no other then a commendable worke: *Zadok* and *Abiathar* are faſt within the gates of Hieruſalem; their ſonnes lay purpoſely abroad in the fields; this meſſage that concerned no leſſe then the life of *Dauid*, and the whole kingdome of Iſrael, muſt bee truſted with a Maid: Sometimes it pleaſeth the wiſedome of God, who hath the variety of heauen and earth before him, to ſingle out weake inſtruments for great ſeruices: and they ſhall ſerue his turne, as well as the beſt: No councellor of State could haue made this diſpatch more effectually: *Ionathan* and *Ahimaaz* are ſent, deſcried, purſued, preſerued: The fidelity of a maid inſtructed them in their meſſage, the ſuttlety of a woman ſaued their liues. At the Well of Rogel they receiued their meſſage, in the Well of Bahurim was their life ſaued: The ſudden wit of a woman hath choked the mouth of her Well with dried corne, that it might not bewray the meſſengers: and now *Dauid* heares ſafely of his danger, and preuents it: and though weary with trauell, and laden with ſorrow, he muſt ſpend the night in his remoue. Gods promiſes of his deliuerance, and the confirmation of his kingdome may not make him neglect the meanes of his ſafety: If he be faithfull, we may not be careleſſe; ſince our diligence and care are appointed for the factors of that diuine prouidence; The acts of God muſt abate nothing of ours; rather muſt we labour, by doing that which he requireth, to further that which he decreeth.

There are thoſe that haue great wits for the publique, none for themſelues: Such was *Achitophel*, who whiles he had powers to gouerne a State, could not tell how to rule his owne paſſions: Neuer till now doe we find his counſell balked, neither was it now reiected as ill, onely *Huſhaies* was allowed for better: he can liue no longer now that he is beaten at his owne weapon: this alone is cauſe enough to ſaddle his Aſſe, and to goe home, and put the halter about his owne necke. Pride cauſes men both to miſinterpret diſgraces, and to ouer-rate them: Now is *Dauids* prayer heard, *Achitophels counſell is turned into fooliſhneſſe*: Deſperate *Achitophel*, what if thou be not the wiſeſt man of all Iſrael? Euen thoſe that haue not attained to the hieſt pitch of wiſedome, haue found contentment in a mediocrity: what if thy counſell were deſpiſed? A wiſe man knowes to liue happily in ſpight of an vniuſt contempt: what madneſſe is this to reuenge another mans reputation vpon thy ſelfe? And whiles thou ſtriueſt for the higheſt roome of wiſedome, to runne into the groſſeſt extremitie of folly? Worldly wiſedome is no protection from ſhame and ruine. How eaſily may a man, though naturally wiſe, be made weary of life? A little paine, a little ſhame, a little loſſe, a ſmall affront can ſoone rob a man of all comfort, and cauſe his owne hands to rob him of himſelfe: If there were not higher reſpects then the world can yeeld, to maintaine vs in being, it ſhould be a miracle if indignation did not kill more then diſeaſe: now, that God, by whoſe appointment we liue here, for his moſt wiſe and holy purpoſes, hath found meanes to make life ſweet, and death terrible.

What a mixture doe we find here of wiſedome and madneſſe? *Achitophel* will needs hang himſelfe, there is madneſſe; He will yet ſet his houſe in order; there is an act of wiſedome: And could it be poſſible that hee, who was ſo wiſe as to ſet his houſe in order, ſhould be ſo mad as to hang himſelfe? That he ſhould bee carefull to order his houſe, who regarded not to order his impotent paſſions? That hee ſhould care for his houſe, who cared not for either body or ſoule? How vaine it is for a man to be wiſe, if he be not wiſe in God? How prepoſterous are the cares of idle worldlings, that preferre all other things to themſelues, and whiles they looke at what they haue in their cofers, forget what they haue in their breaſts?

The Death of ABSALOM.

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Neither did his kindneſſe to his friend reſt here, but (as one that was iuſtly iealous of him, with whom he was allowed to temporize) he miſtruſts the approbation of *Abſalom*; and not daring to put the life of his maſter vpon ſuch an hazard, he giues charge to *Zadok* and *Abiathar*, of this intelligence vnto *Dauid*: we cannot be too ſuſpicious when we haue to doe with thoſe that are faithleſſe: We cannot be too curious of the ſafety of good Princes.

Huſhai feares not to deſcry the ſecrets of *Abſaloms* counſell; to betray a traytor is no other then a commendable worke: *Zadok* and *Abiathar* are faſt within the gates of Hieruſalem; their ſonnes lay purpoſely abroad in the fields; this meſſage that concerned no leſſe then the life of *Dauid*, and the whole kingdome of Iſrael, muſt bee truſted with a Maid: Sometimes it pleaſeth the wiſedome of God, who hath the variety of heauen and earth before him, to ſingle out weake inſtruments for great ſeruices: and they ſhall ſerue his turne, as well as the beſt: No councellor of State could haue made this diſpatch more effectually: *Ionathan* and *Ahimaaz* are ſent, deſcried, purſued, preſerued: The fidelity of a maid inſtructed them in their meſſage, the ſuttlety of a woman ſaued their liues. At the Well of Rogel they receiued their meſſage, in the Well of Bahurim was their life ſaued: The ſudden wit of a woman hath choked the mouth of her Well with dried corne, that it might not bewray the meſſengers: and now *Dauid* heares ſafely of his danger, and preuents it: and though weary with trauell, and laden with ſorrow, he muſt ſpend the night in his remoue. Gods promiſes of his deliuerance, and the confirmation of his kingdome may not make him neglect the[illegible] of his ſafety: If he be faithfull, we may not be careleſſe; ſince our diligen[illegible] are appointed for the factors of that diuine prouidence; The acts of Go[illegible] nothing of ours; rather muſt we labour, by doing that which he requi[illegible] that which he decreeth.

There are thoſe that haue great wits for the publique, none for the[illegible] was *Achitophel*, who whiles he had powers to gouerne a State, could [illegible] rule his owne paſſions: Neuer till now doe we find his counſell balke[illegible] it now reiected as ill, onely *Huſhaies* was allowed for better: he can liue [illegible] that he is beaten at his owne weapon: this alone is cauſe enough to ſadd[illegible] and to goe home, and put the halter about his owne necke. Pride cauſes men [illegible] miſinterpret diſgraces, and to ouer-rate them: Now is *Dauids* prayer heard, *Achitophels counſell is turned into fooliſhneſſe*: Deſperate *Achitophel*, what if thou be not the wiſeſt man of all Iſrael? Euen thoſe that haue not attained to the hieſt pitch of wiſedome, haue found contentment in a mediocrity: what if thy counſell were deſpiſed? A wiſe man knowes to liue happily in ſpight of an vniuſt contempt: what madneſſe is this to reuenge another mans reputation vpon thy ſelfe? And whiles thou ſtriueſt for the higheſt roome of wiſedome, to runne into the groſſeſt extremitie of folly? Worldly wiſedome is no protection from ſhame and ruine. How eaſily may a man, though naturally wiſe, be made weary of life? A little paine, a little ſhame, a little loſſe, a ſmall affront can ſoone rob a man of all comfort, and cauſe his owne hands to rob him of himſelfe: If there were not higher reſpects then the world can yeeld, to maintaine vs in being, it ſhould be a miracle if indignation did not kill more then diſeaſe: now, that God, by whoſe appointment we liue here, for his moſt wiſe and holy purpoſes, hath found meanes to make life ſweet, and death terrible.

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Absalom, Dauids, a necessary and iust defence. They that in simplicity of heart followed *Absalom*, cannot in malice of heart, persecute the father of *Absalom*: with what courage could any Israelite draw his sword against a *Dauid*? or on the other side, who can want courage to fight for a righteous Soueraigne, and father, against the conspiracie of a wicked son? The God of Hosts, with whom it is all one to saue with many or with few, takes part with iustice, and lets Israel feele what it is to beare armes for a traiterous vsurper. The sword deuours twenty thousand of them, and the wood deuoures more then the sword; It must needs be a very vniuersall rebellion, wherein so many perished; What vertue or merits can assure the hearts of the vulgar, when so gracious a Prince finds so many reuolters? Let no man looke to prosper by rebellion; the very thickets, and stakes, and pits, and wild beasts of the wood shall conspire to the punishment of traitors; Amongst the rest, see how a fatall Oke hath singled out the ringleader of this hatefull insurrection; and will at once serue for his hangman and gallowes; by one of those spreading armes snatching him away to speedy execution. *Absalom* was comely, and hee knew it well enough; His haire was no small peece of his beauty, nor matter of his pride: It was his wont to cut it once a yeere; not for that it was too long, but too heauy; his heart could haue borne it longer, if his necke had not complained; And now, the iustice of God hath platted an halter of those locks; Those tresses had formerly hanged loosely disheueled on his shoulders, now he hangs by thē; He had wont to weigh his haire, and was proud to find it so heauy; now his haire poyseth the weight of his body, and makes his burden his torment: It is no maruell if his owne haire turn'd traitor to him, who durst rise vp against his father. That part which is misused by man to sinne, is commonly imployed by God to reuenge; The reuenge that it worketh for God, makes amends for the offence, whereto it is drawne against God; The very beast whereon *Absalom* sat, as weary to beare so vnnaturall a burden, resignes ouer his lode to the tree of Iustice; There hangs *Absalom* betweene heauen and earth, as one that was hated, and abandoned both of earth and heauen: As if God meant to prescribe this punishment for Traytors, *Absalom*, *Achitophel*, and *Iudas* dye all one death: So let them perish that dare lift vp their hand against Gods anointed.

The honest souldier sees *Absalom* hanging in the Oke, and dares not touch him; his hands were held with the charge of *Dauid*, *Beware that none touch the yong man Absalom*; *Ioab*, vpon that intelligence, sees him, and smites him, with no lesse then three darts; What the souldier forbore in obedience, the Captaine doth in zeale: not fearing to preferre his Soueraignes safety, to his command; and more tendering the life of a King, and peace of his Countrey, then the weake affection of a father; I dare not sit Iudge betwixt this zeale and that obedience; betwixt the Captaine and the Souldier; the one was a good subiect, the other a good Patriot: the one loued the King, the other loued *Dauid*; and out of loue disobeyed; the one meant as well, as the other sped: As if God meant to fulfill the charge of his Anointed, without any blame of his subiects, it pleased him to execute that immediate reuenge vpon the rebell, which would haue dispatcht him without hand, or dart: only the Mule and the Oke conspired to this execution; but that death would haue required more leasure, then it was safe for Israel to giue; and still life would giue hope of rescue; to cut off all feares, *Ioab* lends the Oke three darts to helpe forward so needfull a worke of iustice: All Israel did not afford so firme a friend to *Absalom*, as *Ioab* had beene; who but *Ioab* had suborned the witty widow of *Tekoah*, to sue for the recalling of *Absalom*, from his three yeeres exile? Who but he went to fetch him from *Geshur* to Ierusalem? Who but he fetcht him from his house at Ierusalem (whereto he had beene two yeeres confined) to the face, to the lips of *Dauid*? Yet now he that was his sollicitor for the Kings fauor, is his executioner against the Kings charge: With honest hearts all respects either of blood or friendship cease in the case of Treason; well hath *Ioab* forgotten himselfe to be friend to him who had forgotten himselfe to bee a sonne. Euen ciuilly, the King is our common father, our Countrey our common mother; Nature hath no priuate

relations

relations which ſhould not gladly giue place to theſe; He is neither father, nor ſonne, nor brother, nor friend, that conſpires againſt the common parent: Well doth he who ſpake parables for his maſters ſonne, now ſpeake darts to his Kings enemy; and pierces that heart which was falſe to ſo good a father: Thoſe darts are ſeconded by *Ioabs* followers; each man tries his weapon vpon ſo faire a marke. One death is not enough for *Abſalom*; he is at once hanged, ſhot, mangled, ſtoned: Iuſtly was he lift vp to the Oke, who had lift vp himſelfe againſt his father, and ſoueraigne; Iuſtly is hee pierced with darts, who had pierced his fathers heart with ſo many ſorrowes; Iuſtly is he mangled, who hath diſmembred and diuided all Iſrael; Iuſtly is he ſtoned, who had not only curſed, but purſued his owne parent.

Now *Ioab* ſounds the retrait; and cals off his eager troupes from execution; howeuer he knew what his rebellious Countrymen had deſerued in following an *Abſalom*; Wiſe Commanders know how to put a difference betwixt the heads of a faction, and the miſguided multitude; and can pity the one, whiles they take reuenge on the other.

So did *Abſalom* eſteeme himſelfe, that hee thought it would bee a wrong to the world, to want the memoriall of ſo goodly a perſon. God had denied him ſons; How iuſt it was that he ſhould want a ſonne, who had robd his father of a ſonne, who would haue robd himſelfe of a father, his father of a Kingdome? It had beene pity ſo poyſonous a plant ſhould haue beene fruitfull; His pride ſhall ſupply nature, hee reares vp a ſtately pillar in the Kings dale, and cals it by his owne name, that hee might liue in dead ſtones, who could not ſuruiue in liuing iſſue; and now, behold this curious pile ends in a rude heape, which ſpeakes no language, but the ſhame of that carkaſſe which it couers: Heare this ye glorious fooles, that care not to perpetuate any memory of your ſelues to the world, but of ill-deſeruing greatneſſe; the beſt of this affectation is vanity; the worſt, infamy and diſhonour; whereas the memoriall of the iuſt ſhall be bleſſed: and if his humility ſhall refuſe an Epitaph, and choſe to hide himſelfe vnder the bare earth, God himſelfe ſhall ingraue his name vpon the pillar of eternity.

There now lies *Abſalom* in the pit, vnder a thouſand graue-ſtones, in euery of which is written his euerlaſting reproach: well might this heape ouer-liue that pillar, for when that ceaſed to be a pillar, it began to bee an heape, neither will it ceaſe to bee a monument of *Abſaloms* ſhame, whiles there are ſtones to bee found vpon earth, Euen at this day very Pagans and Pilgrimes that paſſe that way, caſt each man a ſtone vnto that heape, and are wont to ſay in a ſolemne execration, *Curſed bee the paricide Abſalom, and curſed bee all vniuſt perſecutors of their parents, for euer:* Faſten your eyes vpon this wofull ſpectacle, O all yee rebellious and vngracious children, which riſe vp againſt the loynes and thighes from which yee fell: and know that it is the leaſt part of your puniſhment, that your carkaſſes rot in the earth, and your name in ignominie; theſe doe but ſhadow out thoſe eternall ſufferings, of your ſoules, for your foule and vnnaturall diſobedience.

Abſalom is ſped; who ſhall report it to his father? Surely *Ioab* was not ſo much afraid of the fact, as of the meſſage; There are buſie ſpirits that loue to cary newes, though thankleſſe, though purpoſeleſſe; ſuch was *Ahimaaz*, the ſon of *Zadock*; who importunately thruſt himſelfe into this ſeruice; wiſe *Ioab*, who well ſaw, how vnwelcome tydings muſt be the burthen of the firſt poſt, diſſwades him in vaine; hee knew *Dauid* too well to imploy a friēd in that errand. An Ethiopian ſeruant was a fitter bearer of ſuch a meſſage, then the ſon of the Prieſt. The entertainment of the perſon doth ſo follow the quality of the newes, that *Dauid* could argue a far off, *He is a good man, he commeth with good tidings.* Oh how welcome deſerue thoſe meſſengers to bee that bring vs the glad tidings of ſaluation, that aſſure vs of the foile of all ſpirituall enemies, and tell vs of nothing but victories, and Crownes, and Kingdomes; If we thinke not their feet beautifull, our hearts are foule with infidelity, and ſecure worldlineſſe.

So wiſe is *Ahimaaz* growne by *Ioabs* intimation, that though hee out-went *Cuſhi* in his pace, he ſuffers *Cuſhi* to out-goe him in his tale, cunningly ſuppreſſing that part, which he knew muſt be both neceſſarily deliuered, and vnpleaſingly receiued.

As our care is wont to be where our loue is; *Dauids* first word is not, how fares the hoſt, but *how fares the yong man Abſalom*: Like a wiſe, and faithfull meſſenger, *Cuſhi* anſwers by honeſt inſinuation, *The enemies of my Lord the King, and all that riſe againſt thee to doe thee hurt, be as that yong man is*; implying both what was done, and, why *Dauid* ſhould approue it being done; How is the good King thunder-ſtrooke with that word of his Black-more? who, as if he were at once bereaued of all comfort, and cared not to liue, but in the name of *Abſalom*, goes and weepes, and cryes out, *O my ſon Abſalom, my ſon, my ſon Abſalom, Would God I had dyed for thee, O Abſalom, my ſon, my ſon.* What is this wee heare? that hee whoſe life Iſrael valued at ten thouſand of theirs, ſhould be exchanged with a traitors? that a good King, whoſe life was ſought, ſhould wiſh to lay it down for the preſeruation of his murtherer? The beſt men haue not wont to be the leaſt paſſionate; But what ſhall we ſay to that loue of thine, O Sauiour, who haſt ſaid of vs wretched traitors, not, *Would God I had died for you*; But I will dye, I doe dye, I haue died for you; Oh loue, like thy ſelfe, infinite, incomprehenſible; whereat the Angels of Heauen ſtand yet amazed; wherewith thy Saints are raviſhed; *Turne away thine eyes from me, for they ouercome mee*; Oh thou that dwelleſt in the Gardens, the companions hearken to thy voyce, cauſe vs to heare it; that we may in our meaſure anſwer thy loue, and enioy it for euer.

Sheba's *Rebellion.*

IT was the doome which God paſſed vpon the man after his owne heart by the mouth of *Nathan*, that the ſword ſhould neuer depart from his houſe, for the blood of *Vriah*; After that wound healed by remiſſion, yet this ſcarre remaines; *Abſalom* is no ſooner caſt down into the pit, then *Sheba* the ſon of *Bichri* is vp in armes; If *Dauid* be not plagued, yet he ſhal bee corrected; Firſt by the rod of a ſon, then of a ſubiect: He had lift vp his hand againſt a faithfull ſubiect; now a faithleſſe dares to lift vp his hand againſt him. Malice like ſome hereditarie ſickneſſe runs in a blood; *Saul* and *Shimei*, and *Sheba* were all of an houſe; That ancient grudge was not yet dead; The fire of the houſe of *Iemini* was but raked vp, neuer throughly-out; and now, that which did but ſmoke in *Shemei*, flames in *Sheba*; Although euen through this chaſtiſement it is not hard to diſcerne a Type, of that perpetuall ſucceſſion of enmity, which ſhould be raiſed againſt the true King of Iſrael. O Son of *Dauid*, when didſt thou euer want enemies? How wert thou deſigned by thine eternall Father, for a ſigne that ſhould be ſpoken againſt? How did the Gentiles rage, and the people imagine vaine things? The Kings of the earth aſſembled, and the Rulers came together againſt thee? Yea, how doe the ſubiects of thine owne kingdome daily conſpire againſt thee? Euen now whiles thou enioyeſt peace, and glory at thy Fathers right hand, as ſoone ſhalt thou want friends, as enemies vpon earth.

No eye of any traitor could eſpie a iuſt quarrell in the gouernment of *Dauid*, yet *Sheba* blowes the trumpet of rebellion; and whiles Iſrael and Iudah are ſtriuing who ſhould haue the greateſt part in their re-eſtabliſhed Soueraigne, hee ſtickes not to ſay, *We haue no part in Dauid, neither haue wee inheritance in the ſon of Iſhai*; and whiles he ſayes, *Euery man to his tents O Iſrael*, hee calls euery man to his owne; So in proclaiming a liberty from a iuſt and loyall ſubiection, he inuites Iſrael to the bondage of an vſurper.

That a lewde Conſpirator ſhould breathe Treaſon, it is no wonder; but is it not wonder and ſhame, that vpon euery mutinous blaſt, Iſrael ſhould turne Traitor to Gods anointed? It was their late expoſtulation with *Dauid*, why their brethren the men

men of Iudah ſhould haue ſtolne him from them; now might *Dauid* more iuſtly expoſtulate, why a rebell of their brethren ſhould haue ſtolne them from him: As nothing is more vnſtable then the multitude, ſo nothing is more ſubiect to diſtaſtes, then Soueraignty; for as weake minds ſeeke pleaſure in change; ſo euery light conceit of irritation ſeemes ſufficient colour of change; Such as the falſe diſpoſitions of the vulgar are, loue cannot bee ſecurity enough for Princes, without the awfulneſſe of power; What hold can there bee of popularity, when the ſame hands that euen now fought for *Dauid* to be all theirs, now fight againſt him, vnder the ſon of *Bichri*, as none of theirs? As Bees when they are once vp in a ſwarm, are ready to light vpon euery bow, ſo the Iſraelites, being ſtirred by the late commotion of *Abſalom*, are apt to follow euery *Sheba*; It is vnſafe for any State, that the multitude ſhould once know the way to an inſurrection; the leaſt track in this kind is eaſily made a path, Yet, if Iſrael rebell, Iudah continues faithfull; neither ſhall the ſon of *Dauid* euer be left deſtitute of ſome true ſubiects in the worſt of Apoſtaſies: Hee that could command all hearts, will euer bee followed by ſome; God had rather glorifie himſelfe by a remnant.

Great Commanders muſt haue actiue thoughts; *Dauid* is not ſo taken vp with the embroiled affaires of his ſtate, as not to intend domeſticke iuſtice; His ten concubines, which were ſhameleſly defiled by his inceſtuous ſon, are condemned to ward, and widowhood. Had not that conſtupration been partly violent, their puniſhment had not been ſo eaſie; had it not alſo beene partly voluntary, they had not been ſo much puniſhed; But how much ſo euer the act did partake of either force, or will, iuſtly are they ſequeſtred from *Dauids* bed; *Abſalom* was not more vnnaturall in his rebellion, then in his luſt; If now *Dauid* ſhould haue returned to his owne bed, hee had ſeconded the inceſt: How much more worthy of ſeparation are they, who haue ſtained the mariage-bed with their wilfull ſinne?

Amaſa was one of the witneſſes, and abettors of *Abſaloms* filthineſſe, yet is he (out of policie) receiued to fauour and imployment, whiles the concubine ſuffer; Great men yeeld many times to thoſe things, out of reaſons of ſtate, which if they were priuate perſons could not bee eaſily put ouer; It is no ſmall wiſdome to engage a new reconciled friend, that he may be confirmed by his owne act: Therefore is *Amaſa* commanded to leauie the forces of Iudah: *Ioab* after many great merits and atchieuements lies ruſting in neglect: he that was ſo intire with *Dauid* as to bee of his counſell for *Vriahs* blood; and ſo firme to *Dauid*, as to lead all his battels againſt the houſe of *Saul*, the Ammonites, the Aramites, *Abſalom*, is now caſhiered, & muſt yeeld his place to a ſtranger, late an enemy: Who knows not that this ſonne of *Zeruiah* had ſhed the blood of war in peace? But if the blood of *Abſalom* had not bin louder then the blood of *Abner*, I feare this change had not been; Now *Ioab* ſmarteth for a loyall diſobedience; How ſlippery are the ſtations of earthly honors, and ſubiect to continuall mutability? Happy are they who are in fauour with him, in whom there is no ſhadow of change.

Where men are commonly moſt ambitious to pleaſe with their firſt imployments, *Amaſa* ſlackens his pace; The leaſt delay in matters of rebellion is perilous, may be irrecouerable; The ſons of *Zeruiah* are not ſullen, *Abiſhai* is ſent, *Ioab* goes vnſent to the purſuit of *Sheba*. *Amaſa* was in their way; whom no quarrell but their enuy had made of a brother an enemy, Had the heart of *Amaſa* beene priuy to any cauſe of grudge, he had ſuſpected the Kiſſe of *Ioab*; now his innocent eyes looke to the lips, not to the hand of his ſecret enemy; The lips were ſmooth, *Art thou in health, my brother?* the hand was bloody, which ſmote him vnder the fift ribbe; That vnhappy hand knew well this way vnto death; which with one wound hath let out the Soules of two great Captaines, *Abner* and *Amaſa*; both they were ſmitten by *Ioab*, both vnder the fift ribbe, both vnder a pretence of friendſhip. There is no enmity ſo dangerous as that which comes masked with loue; Open hoſtility cals vs to our guard; but there is no fence againſt a truſted trecherie: We need not bee bidden to auoyde an enemy, but who would run away from a friend? Thus ſpiritually

deales the world with our ſoules; it kiſſes vs, and ſtabs vs at once; If it did not embrace vs with one hand, it could not murther vs with the other; Onely God deliuer vs from the danger of our truſt, and we ſhall be ſafe.

Ioab is gone, and leaues *Amaſa* wallowing in blood; That ſpectacle cannot but ſtay all paſſengers; The death of great perſons drawes euer many eyes; Each man ſayes, *Is not this my Lord Amaſa?* Wherefore doe we goe to fight, whiles our Generall lyes in the duſt? What a ſad preſage is this of our owne miſcariage; The wit of *Ioabs* followers hath therefore ſoone both remoued *Amaſa* out of the way, and couered him, not regarding ſo much the loſſe, as the eye-ſore of Iſrael. Thus wicked Politicks care not ſo much for the commiſſion of villany, as for the notice; Smothered euils are as not done; If oppreſſions, if murders, if treaſons may be hid from view, the obdured heart of the offender complaines not of remorſe.

Bloody *Ioab*, with what face, with what heart canſt thou purſue a Traitor to thy King, whiles thy ſelfe art ſo foule a Traitor to thy friend, to thy cozen-german, and (in ſo vnſeaſonable a ſlaughter) to thy Soueraigne, whoſe cauſe thou profeſſeſt to reuenge? If *Amaſa* were now in an act of loyalty, iuſtly (on Gods part) payd for the arerages of his late rebellion, yet that it ſhould bee done by thy hand, then and thus, it was flagitiouſly cruell; Yet, behold *Ioab* runs away ſecurely with the fact, haſting to plague that in another, whereof himſelfe was no leſſe guilty; So vaſt are the gorges of ſome conſciences, that they can ſwallow the greateſt crimes, and find no ſtraine in the paſſage.

It is poſſible for a man to be faithfull to ſome one perſon, and perfidious to all others; I do not find *Ioab* other then firme and loyall to *Dauid*, in the midſt of all his priuate falſhoods, whoſe iuſt quarrell he purſues againſt *Sheba*, through all the Tribes of Iſrael. None of all the ſtrong Forts of reuolted Iſrael can hide the Rebell from the zeale of his reuenge; The Citty of Abel lends harbor to that conſpirator; whom all Iſrael would, and cannot protect; *Ioab* caſts vp a Mount againſt it, and hauing inuironed it with a ſiege, begins to worke vpon the wall; and now, after long chaſe, is in hand to dig out that Vermin, which hath earthed himſelfe in this borough of Bethmaachah. Had not the City been ſtrong and populous, *Sheba* had not caſt himſelfe for ſuccor within thoſe wals; yet of all the inhabitants, I ſee not any one man moue for the preſeruation of their whole body: Onely a woman vndertakes to treat with *Ioab*, for their ſafety: Theſe men whoſe ſpirits were great enough to maintaine a Traitor againſt a mighty King, ſcorne not to giue way to the wiſdome of a matron; There is no reaſon that ſexe ſhould diſparage, where the vertue and merit is no leſſe then maſculine: Surely the ſoule acknowledgeth no ſex, neither is varied according to the outward frame; How oft haue we knowne female hearts in the breſts of Men, and contrarily manly powers in the weaker veſſels? It is iniurious to meaſure the act by the perſon, and not rather to eſteeme the perſon for the act.

She, with no leſſe prudence then courage challengeth *Ioab* for the violence of his aſſault; and layes to him that law which he could not bee an Iſraelite, and diſauow; the Law of the God of peace; whoſe charge it was, that when they ſhould come neere to a City to fight againſt it, they ſhould offer it peace; and if this tender muſt be made to forainers, how much more to brethren? So as they muſt inquire of Abel, ere they batter'd it; War is the extreme act of vindicatiue iuſtice; neither doth God euer approue it for any other then a deſperate remedy, and if it haue any other end then peace, it turnes into publike murder. It is therefore an inhumane cruelty to ſhed blood, where we haue not profered faire conditions of peace: the refuſall whereof is iuſtly puniſhed with the ſword of reuenge.

Ioab was a man of blood, yet when the wiſe woman of Abel charged him with going about to deſtroy a mother in Iſrael; and ſwallowing vp the inheritance of the Lord, with what vehemency doth hee deprecate that challenge, *God forbid, God forbid it me, that I ſhould deuoure, or deſtroy it*; Although that city with the reſt had ingaged it ſelfe in *Shebaes* ſedition, yet how zealouſly doth *Ioab* remoue from himſelfe

ſelfe the ſuſpition of an intended vaſtation? How fearfull ſhall their anſwer be, who vpon the quarrell of their owne ambition haue not ſpared to waſte whole Tribes of the Iſrael of God? It was not the faſhion of *Dauids* Captaines to aſſault any City ere they ſummond it; here they did; There bee ſome things that in the very fact carie their owne conuiction. So did *Abel* in the entertaining, and abetting a knowne conſpirator; *Ioab* challenges them for the offence, and requires no other ſatisfaction then the head of *Sheba*, This Matron had not deſerued the name of Wiſe, and faithfull in Iſrael, if ſhe had not both apprehended the iuſtice of the condition, and commended it to her Citizens; whom ſhe hath eaſily perſwaded to ſpare their owne heads, in not ſparing a Traitors; It had been pitie thoſe wals ſhould haue ſtood if they had beene to hye to throw a Traitors head ouer.

Spiritually, the caſe is ours: Euery mans breſt is as a City incloſed; Euery ſinne is a Traitor, that lurkes within thoſe wals; God cals to vs for *Shebaes* head; neither hath he any quarrell to our perſon, but for our ſinne: If wee loue the head of our Traitor, aboue the life of our ſoule, wee ſhall iuſtly periſh in the vengeance: we cannot be more willing to part with our ſinne, then our mercifull God is to withdraw his iudgements.

Now is *Ioab* returned with ſucceſſe, and hopes by *Shebaes* head to pay the price of *Amaſaes* blood; *Dauid* hates the murder, entertaines the man, defers the reuenge; *Ioab* had made himſelfe ſo great, ſo neceſſary, that *Dauid* may neither miſſe, nor puniſh him: Policy led the King to conniue at that which his heart abhorred; I dare not commend that wiſedome which holds the hands of Princes from doing iuſtice; Great men haue euer held it a point of worldly ſtate, not alwayes to pay vvhere they haue been conſcious to a debt of either fauour, or puniſhment; but to make Time their ſeruant for both; *Salomon* ſhall once defray the arerages of his father; In the meane time *Ioab* commands and proſpers; and *Dauid* is faine to ſmile on that face, whereon he hath in his ſecret deſtination written the characters of Death.

The Gibeonites reuenged.

THE raigne of *Dauid* was moſt troubleſome towards the ſhutting vp; wherein both warre and famine conſpire to afflict him; Almoſt forty yeares had he ſate in the throne of Iſrael, with competency, if not abundance of all things; now at laſt are his people viſited with a long dearth; we are not at firſt ſenſible of common euils; Three yeares drought and ſcarcitie are gone ouer ere *Dauid* conſults with God, concerning the occaſion of the iudgement, now he found it high time to ſeeke the face of the Lord; The continuance of an affliction ſends vs to God, and cals vpon vs to aske for a reckoning; Whereas like men ſtrucken in their ſleepe, a ſudden blow cannot make vs to finde our ſelues; but rather aſtoniſheth, then teacheth vs.

Dauid was himſelfe a Prophet of God, yet had not the Lord all this while acquainted him with the grounds of his proceedings againſt Iſrael; this ſecret was hid from him, till hee conſulted with the Vrim; Ordinarie meanes ſhall reueale that to him, which no viſion had deſcryed; And if God will haue Prophets to haue recourſe vnto the Prieſts, for the notice of his will; how much more muſt the people? Euen thoſe that are the inwardeſt with God muſt haue vſe of the Ephod.

Iuſtly is it preſuppoſed by *Dauid* that there was neuer iudgement from God, where hath not been a prouocation from men; therefore when he ſees the plague, he inquires for the ſinne. Neuer man ſmarted cauſeleſſely from the hand of diuine iuſtice; Oh

that

that when we ſuffer, we could aske what wee haue done; and could guide our repentance to the root of our euils.

That God whoſe counſels are ſecret, euen where his actions are open, will not bee cloſe to his Prophet, to his Prieſt: without inquirie we ſhall know nothing; vpon inquirie nothing ſhall be concealed from vs, that is fit for vs to know.

Who can chooſe but wonder at once, both at *Dauids* ſlackneſſe in conſulting with God, and Gods ſpeed in anſwering ſo ſlow a demand? He that ſo well knew the way to Gods Oracle, ſuffers Iſrael to be three yeares pinched with famine, ere hee askes why they ſuffer; Euen the beſt hearts may be ouertaken with dulneſſe in holy duties; But oh the maruellous mercy of God, that takes not the aduantage of our weakneſſes. *Dauids* queſtion is not more ſlow, then his anſwer is ſpeedy, *It is for* Saul, *and for his bloody houſe, becauſe he ſlew the Gibeonites.* Iſrael was full of ſinnes, beſides thoſe of *Sauls* houſe; *Sauls* houſe was full of ſinnes, beſides thoſe of blood; Much blood was ſhed by them, beſides that of the Gibeonites; yet the iuſtice of God ſingles out this one ſinne of violence offered to the Gibeonites (contrary to the league made by *Ioſhua*, ſome foure hundred yeares before) for the occaſion of this late vengeance. Where the cauſes of offence are infinite, it is iuſt with God to pitch vpon ſome; it is mercifull not to puniſh for all: Welneer forty yeares are paſt betwixt the commiſſion of the ſinne, and the reckoning for it. It is a vaine hope that is raiſed from the delay of iudgement; No time can be any preiudice to the ancient of dayes; When wee haue forgotten our ſins, when the world hath forgotten vs, he ſues vs afreſh for our arerages. The ſlaughter of the Gibeonites was the ſinne not of the preſent, but rather the former generation; and now poſteritie payes for their forefathers; Euen we men hold it not vniuſt to ſue the heires and executors of our debters; Eternall paiments God vſes onely to require of the perſon, temporarie oft-times of ſucceſſion.

As *Saul* was higher by the head and ſhoulders then the reſt of Iſrael, both in ſtature and dignitie, ſo were his ſinnes more conſpicuous then thoſe of the vulgar. The eminence of the perſon makes the offence more remarkable to the eyes both of God and men.

Neither *Saul* nor Iſrael were faultleſſe in other kinds; yet God fixes the eye of his reuenge vpon the maſſacre of the Gibeonites. Euery ſinne hath a tongue, but that of blood ouer-cryes, and drownes the reſt. Hee who is mercy it ſelfe abhorres crueltie in his creature aboue all other inordinateneſſe; That holy ſoule which was heauy preſſed with the weight of an hainous adulterie, yet cryes out, *Deliuer me from blood, O God, the God of my ſaluation, and my tongue ſhall ſing ioyfully of thy righteouſneſſe.*

If God would take account of blood, hee might haue entred the action vpon the blood of *Vriah* ſpilt by *Dauid*; or (if hee would rather inſiſt in *Sauls* houſe) vpon the blood of *Abimelech* the Prieſt; and foureſcore and fiue perſons that did weare a linnen Ephod; but it pleaſed the wiſdome and iuſtice of the Almighty rather to call for the blood of the Gibeonites, though drudges of Iſrael, and a remnant of Amorites. Why this? There was a periury attending vpon this ſlaughter; It was an ancient Oath wherein the Princes of the congregation had bound themſelues (vpon *Ioſhua's* league) to the Gibeonites, that they would ſuffer them to liue; an oath extorted by fraud, but ſolemne, by no leſſe name, then the Lord God of Iſrael; *Saul* will now thus late either not acknowledge it, or not keepe it; out of his zeale therefore to the children of Iſrael, and Iudah; he roots out ſome of the Gibeonites, whether in a zeale of reuenge of their firſt impoſture, or in a zeale of inlarging the poſſeſſions of Iſrael, or in a zeale of executing Gods charge vpon the brood of Canaanites, he that ſpared *Agag* whom he ſhould haue ſmitten, ſmites the Gibeonites whom he ſhould haue ſpared: Zeale and good intention is no excuſe, much leſſe a warrant for euill; God holds it an high indignitie that his name ſhould be ſworne by, and violated. Length of time cannot diſpenſe with our oathes, with our vowes; The vowes and oathes of others may binde vs, how much more our owne?

There was a famine in Iſrael; a naturall man would haue aſcribed it vnto the drought;

and

and that drought perhaps to ſome conſtellations; *Dauid* knowes to looke higher; and ſees a diuine hand ſcourging Iſrael for ſome great offence; and ouer-ruling thoſe ſecond cauſes to his moſt iuſt executions. Euen the moſt quick-ſighted worldling is pore-blind to ſpirituall obiects; and the weakeſt eyes of the regenerate pierce the heauens, and eſpy God in all earthly occurrences.

So well was *Dauid* acquainted with Gods proceedings, that he knew the remouall of the iudgement muſt begin at the ſatisfaction of the wronged. At once therefore doth he pray vnto God, and treat with the Gibeonites; *What ſhall I doe for you, and wherewith ſhall I make the atonement, that I may bleſſe the inheritance of the Lord?* In vaine ſhould *Dauid* (though a Prophet) bleſſe Iſrael, if the Gibeonites did not bleſſe them: Iniuries done vs on earth giue vs power in heauen; The oppreſſor is in no mans mercy but his whom he hath trampled vpon.

Little did the Gibeonites thinke that God had ſo taken to heart their wrongs, that for their ſakes all Iſrael ſhould ſuffer. Euen when we thinke not of it, is the righteous Iudge auenging our vnrighteous vexations; Our hard meaſures cannot bee hid from him, his returnes are hid from vs; It is ſufficient for vs, that God can bee no more neglectiue, then ignorant of our ſufferings. It is now in the power of theſe deſpiſed Hiuites to make their owne termes with Iſrael; Neither Siluer, nor Gold will ſauour with them towards their ſatisfaction; Nothing can expiate the blood of their fathers, but the blood of ſeuen ſonnes of their deceaſed perſecutor; Here was no other then a iuſt retaliation; *Saul* had puniſhed in them the offence of their predeceſſors; they will now reuenge *Sauls* ſinne in his children. The meaſure we mete vnto others, is with much equity re-meaſured vnto our ſelues. Euery death would not content them, of *Sauls* ſonnes, but a curſed and ignominious, hanging on the Tree; Neither would that death content them, vnleſſe their owne hands might bee the executioners; Neither would any place ſerue for the execution but Gibeah, the Court of *Saul*; neither would they doe any of this for the wreaking of their own fury, but for the appeaſing of Gods wrath, *We will hang them vp vnto the Lord in Gibeah of Saul.*

Dauid might not refuſe the condition: Hee muſt deliuer, they muſt execute: Hee chooſes out ſeuen of the ſonnes, and grand-children of *Saul*; That houſe had raiſed long an vniuſt perſecution againſt *Dauid*, now God payes it vpon anothers ſcore. *Dauids* loue and oath to *Ionathan*, preſerues lame *Mephiboſheth*: How much more ſhall the Father of all mercies doe good vnto the children of the faithfull, for the couenant made with their Parents?

The fiue ſonnes of *Adriel* the Meholathite, *Dauids* ancient riuall in his firſt loue, which were borne to him by *Merab*, *Sauls* Daughter, and brought vp by her barren ſiſter *Michol* the wife of *Dauid*, are yeelded vp to death; *Merab* was after a promiſe of mariage to *Dauid*, vniuſtly giuen away by *Saul*, to *Adriel*; *Michol* ſeemes to abet the match in breeding the children; now in one act (not of *Dauids* ſeeking) the wrong is thus late auenged vpon *Saul*, *Adriel*, *Merab*, *Michol*, the children: It is a dangerous matter to offer iniury to any of Gods faithfull ones; If their meekneſſe haue eaſily remitted it, their God will not paſſe it ouer without a ſeuere retribution.

Theſe fiue, together with two ſonnes of *Rizpah*, *Sauls* Concubine, are hanged vp at once before the Lord; yea and before the eyes of the World; No place but an Hill wil ſerue for this execution; The acts of iuſtice as they are intended for example, ſo they ſhould be done in that eminent faſhion that may make them both moſt inſtructiue, and moſt terrifying; Vnwarrantable courſes of priuate reuenge ſeeke to hide their heads in ſecreſie; The beautifull face of iuſtice both affects the light, and becomes it.

It was the generall charge of Gods Law that no corps ſhould remaine all night vpon the gibbet; The Almighty hath power to diſpenſe with his owne command; ſo doubtleſſe he did in this extraordinary caſe; theſe carkaſſes did not defile, but expiate. Sorrowfull *Rizpah* ſpreads her a Tent of Sackcloth vpon the Rocke, for a ſad attendance vpon thoſe ſonnes of her wombe; Death might bereaue her of them, not them of her loue; This ſpectacle was not more grieuous to her, then pleaſing to God, and happy to Iſrael;

Iſrael. Now the clouds drop fatneſſe, and the earth runs forth into plenty. The Gibeonites are ſatisfied, God reconciled, Iſrael relieued.

How bleſſed a thing it is for any Nation that iuſtice is vnpartially executed euen vpon the mighty. A few drops of blood haue procured large ſhowres from Heauen. A few carkaſſes are a rich compoſt to the earth; The drought and dearth remoue away with the breath of thoſe pledges of the offender; Iudgements cannot tyrannize where iuſtice raignes: as contrarily, there can be no peace where blood cryes vnheard, vnregarded.

The numbring of the people.

ISrael was growne wanton and mutinous; God puls them downe firſt by the ſword, then by famine, now by peſtilence; Oh the wondrous, & yet iuſt wayes of the Almightie! Becauſe Iſrael hath ſinned, therefore *Dauid* ſhall ſinne, that Iſrael may be puniſhed; Becauſe God is angry with Iſrael, therefore *Dauid* ſhall anger him more, and ſtrike himſelfe in Iſrael, and Iſrael through himſelfe.

The ſpirit of God elſewhere aſcribes this motion to Satan, which here it attributes to God; Both had their hand in the worke; God by permiſſion, Satan by ſuggeſtion; God as a Iudge, Satan as an enemy: God as in a iuſt puniſhment for ſinne, Satan as in an act of ſinne; God in a wiſe ordination of it to good; Satan in a malicious intent of confuſion. Thus at once God moued, and Satan moued; Neither is it any excuſe to Satan or *Dauid*, that God moued; neither is it any blemiſh to God, that Satan moued; The rulers ſinne is a puniſhment to a wicked people: though they had many ſinnes of their owne, whereon God might haue grounded a iudgement, yet as before he had puniſht them with dearth for *Sauls* ſinne, ſo now hee will not puniſh them with plague, but for *Dauids* ſinne; If God were not angry with a people, hee would not giue vp their gouernors to ſuch euils as whereby he is prouoked to vengeance; and if their gouernours be thus giuen vp, the people cannot be ſafe; The body drownes not whiles the head is aboue the water; when that once ſinkes, death is neere; Iuſtly therefore are we charged to make prayers and ſupplications, as for all, ſo eſpecially for thoſe that are in eminent authoritie; when we pray for our ſelues, we pray not alwayes for them, but we cannot pray for them, and not pray for our ſelues; the publique weale is not compriſed in the priuate, but the priuate in the publique.

What then was *Dauids* ſinne? He will needs haue Iſrael and Iudah numbred: Surely there is no malignity in numbers; Neither is it vnfit for a Prince to know his owne ſtrength; this is not the firſt time that Iſrael hath gone vnder a reckoning: The act offends not, but the miſ-affection; The ſame thing had bin commendably done out of a Princely prouidence, which now through the curioſitie, pride, miſ-confidence of the doer, proues hainouſly vicious; Thoſe actions which are in themſelues indifferent, receiue either their life, or their bane from the intentions of the agent. *Moſes* numbreth the people with thankes, *Dauid* with diſpleaſure: Thoſe ſinnes which carie the ſmootheſt foreheads, and haue the moſt honeſt appearances, may more prouoke the wrath of God, then thoſe which beare the moſt abomination in their faces. How many thouſand wickedneſſes paſſed through the hands of Iſrael, which wee men would rather haue branded out for a iudgement, then this of *Dauids*? The righteous Iudge of the world cenſures ſinnes, not by their ill lookes, but by their foule hearts.

Who can but wonder to ſee *Ioab* the Sunt, and *Dauid* the treſpaſſer? No Prophet could ſpeake better then that man of blood; *The Lord thy God increaſe the people an hundredfold more then they be, and that the eyes of my Lord the King may ſee it; but why*

doth my Lord the King desire this thing? There is no man so lewd as not to be sometimes in good moods, as not to dislike some euill: contrarily no man on earth can be so holy, as not sometimes to ouerlash: It were pitie that either *Ioab* or *Dauid* should be tryed by euery act; How commonly haue we seene those men ready to giue good aduice to others for the auoiding of some sins, who in more grosse outrages haue not had grace to counsell their owne hearts? The same man that had deserued death from *Dauid* for his treacherous cruelty, disswade *Dauid* from an act that caried but a suspition of euill; It is not so much to be regarded who it is that admonisheth vs, as what hee brings; Good counsell is neuer the worse for the foule cariage; There are some dishes that wee may eate euen from sluttish hands.

The purpose of sinne in a faithfull man is odious, much more the resolution: Notwithstanding *Ioabs* discreet admonition *Dauid* will hold on his course; and will know the number of the people, onely that he may know it; *Ioab* and the Captaines addresse themselues to the worke: In things which are not in themselues euill, it is not for subiects to dispute but to obey; That which authoritie may sinne in commanding, is done of the inferiour, not with safety onely, but with praise. Nine moneths and twenty dayes is this generall muster in hand; at last the number is brought in; Israel is found eight hundred thousand strong, Iudah fiue hundred thousand; the ordinary companies which serued by course for the royall guard (foure and twenty thousand each moneth) needed not be reckoned; the addition of them with their seuerall Captaines raises the summe of Israel to the rate of eleuen hundred thousand. A power able to puffe vp a carnall heart; but how can an heart that is more then flesh trust to an arme of flesh? Oh holy *Dauid*, whither hath a glorious vanity transported thee? Thou which once didst sing so sweetly, *Put not your trust in Princes, nor in the sonne of man, for there is no helpe in him. His breath departeth, and hee returneth to his earth, then his thoughts perish. Blessed is he that hath the God of* Iacob *for his helpe, whose hope is in the Lord his God*; How canst thou now stoope to so vnsafe and vnworthy a confidence?

As some stomackfull horse that will not be stopt in his career with the sharpest bit, but runnes on headily till he come to some wall, or ditch, and then stands still and trembles; so did *Dauid*; All the disswasions of *Ioab* could not restraine him from his intended course; almost ten moneths doth hee runne on impetuously, in a way of his owne, rough and dangerous, at last his heart smites him; the conscience of his offence, and the feare of iudgement haue fetcht him vpon his knees, *O Lord I haue sinned exceedingly in that I haue done; therefore now, Lord, I beseech thee take away the trespasse of thy seruant, for I haue done very foolishly.* It is possible for a sinne not to bait onely, but to sojourne in the holiest soule: but though it sojourne there as a stranger, it shall not dwell there as an owner. The renued heart after some rouings of errour will once (ere ouerlong) returne home to it selfe, and fall out with that ill guide, wherewith it was misled, and with it selfe for being misled; and now it is resolued into teares, and breathes forth nothing but sighs, and confessions, and deprecations.

Here needed no *Nathan* by a parabolicall circumlocution to fetch in *Dauid* to a sight, and acknowledgement of his sinne; the heart of the penitent supplyed the Prophet; no others tongue could smite him so deepe as his owne thoughts; But though his reines chastised him in the night, yet his Seer scourges him in the morning, *Thus saith the Lord, I offer thee three things, choose thee which of them I shall doe vnto thee.* But what shall we say to this? When vpon the Prophets reproofe for an adultery cloked with murder, *Dauid* did but say, *I haue sinned*, it was presently returned, *God hath put away thy sinne*; neither did any smart follow, but the death of a mis-begotten infant; and now when he voluntarily reproued himselfe for but a needlesse muster, and sought for pardon vnbidden with great humiliation, God sends him three terrible scourges, Famine, Sword, or Pestilence; that he may choose with which of them he had rather to bleed, he shall haue the fauour of an election, not of a remission. God is more angred with a spirituall, and immediate affront offered to his Maiestie, in our pride, and false confidence in earthly things, then with a fleshly crime though hainously seconded.

It

It was an hard and wofull choise; of three yeares famine added to three fore-past; or of three moneths flight from the sword of an enemie, or three dayes pestilence; The Almighty that had fore-determined his iudgement, referres it to *Dauids* will as fully, as if it were vtterly vndetermined; God hath resolued, yet *Dauid* may choose; That infinite wisdome hath foreseene the very will of his creature; which whiles it freely inclines it selfe to what it had rather, vnwittingly wils that which was fore-appointed in heauen.

We doe well beleeue thee, O *Dauid*, that thou wert in a wonderfull strait; this very liberty is no other then fetters; Thou needst not haue famine, thou needst not haue the sword, thou needst not haue pestilence; one of them thou must haue; There is misery in all, there is misery in any; thou and thy people can die but once; and once they must dye, either by famine, warre, or pestilence. Oh God, how vainely doe we hope to passe ouer our sinnes with impunitie, when all the fauour that *Dauid* and Israel can receiue is to choose their bane?

Yet behold, neither sinnes, nor threats, nor feares can bereaue a true penitent of his faith, *Let vs fall now into the hands of the Lord, for his mercies are great.* There can bee no euill of punishment wherein God haue not an hand; there could be no famine, no sword without him, but some euils are more immediate from a diuine stroke; such was that plague into which *Dauid* is vnwillingly willing to fall: He had his choyce of dayes, moneths, yeares in the same number; and though the shortnesse of time prefixed to the threatned pestilence might seeme to offer some aduantage for the leading of his election, yet God meant (and *Dauid* knew it) herein to proportion the difference of time to the violence of the plague; neither should any fewer perish by so few dayes pestilence, then by so many yeares famine: The wealthiest might auoid the dearth, the swiftest might runne away from the sword; no man could promise himselfe safety from that pestilence: In likelihood Gods Angell would rather strike the most guilty; How euer therefore *Dauid* might well looke to be inwrapped in the common destruction, yet he rather chooseth to fall into that mercy which hee had abused, and to suffer from that iustice which he had prouoked; *Let vs now fall into the hands of the Lord.*

Humble confessions, and deuout penance cannot alwayes auert temporall iudgements; Gods Angell is abroad, and within that short compasse of time sweepes away seuenty thousand Israelites; *Dauid* was proud of the number of his subiects, now they are abated; that he may see cause of humiliation in the matter of his glory; In what we haue offended, we commonly smart; These thousands of Israel were not so innocent, that they should onely perish for *Dauids* sinne; Their sinnes were the motiues both of this sinne, and punishment; besides the respect of *Dauids* offence, they die for themselues.

It was no ordinarie pestilence that was thus suddenly and vniuersally mortall; Common eyes saw the botch, and the markes, saw not the Angell, *Dauids* clearer sight hath espyed him (after that killing peragration through the Tribes of Israel) shaking his sword ouer Ierusalem, and houering ouer Mount Sion; and now hee who doubtlesse had spent those three dismall dayes in the saddest contrition, humbly casts himselfe downe at the feet of the auenger, and layes himselfe ready for the fatall stroke of iustice; It was more terrour that God intended in the visible shape of his Angell, and deeper humiliation; and what he meant, he wrought; Neuer soule could be more dejected, more anguished with the sense of a iudgement; in the bitternesse whereof hee cryes out, *Behold I haue sinned, yea I haue done wickedly; But these Sheepe what haue they done? Let thine hand, I pray thee, be against me, and against my fathers house.* The better any man is, the more sensible he is of his owne wretchednesse; Many of those Sheepe were Wolues to *Dauid*; What had they done? They had done that which was the occasion of *Dauids* sinne, and the cause of their owne punishment; But that gracious penitent knew his owne sinne, he knew not theirs; and therefore can say, *I haue sinned, What haue they done?* It is safe accusing, where wee may be boldest, and are best acquainted our selues.

Oh

Oh the admirable charitie of *Dauid*, that would haue ingroſſed the plague to himſelfe, and his houſe, from the reſt of Iſrael; and ſues to interpoſe himſelfe betwixt his people and the vengeance; He that had put himſelfe vpon the pawes of the Beare, and Lyon, for the reſcue of his Sheepe, will now caſt himſelfe vpon the ſword of the Angell, for the preſeruation of Iſrael; There was hope in thoſe conflicts; in this yeeldance there could be nothing but death; Thus didſt thou, O ſonne of *Dauid*, the true and great Shepheard of thy Church, offer thy ſelfe to death for them who had their hands in thy blood; who both procured thy death, and deſerued their owne. Here he offered himſelfe that had ſinned for thoſe whom he profeſſed to haue not done euill; thou that didſt no ſinne, vouchſauedſt to offer thy ſelfe for vs that were all ſinne; Hee offered and eſcaped, thou offeredſt, and diedſt; and by thy death we liue, and are freed from euerlaſting deſtruction.

But O Father of all mercies, how little pleaſure doeſt thou take in the blood of ſinners? it was thine owne pitie that inhibited the Deſtroyer; Ere *Dauid* could ſee the Angell, thou hadſt reſtrained him; *It is ſufficient, hold now thy hand*; If thy compaſſion did not both with-hold and abridge thy iudgements, what place were there for vs out of hell?

How eaſie and iuſt had it beene for God to haue made the ſhutting vp of that third euening red with blood? his goodnes repents of the ſlaughter; and cals for that Sacrifice wherewith he will be appeaſed; An Altar muſt be built in the threſhing floore of *Araunah* the Iebuſite; Lo, in that very Hill where the Angell held the ſword of *Abraham* from killing his Sonne, doth God now hold the Sword of the Angel from killing his people; Vpon this very ground ſhall the Temple after, ſtand; heere ſhall be the holy Altar, which ſhall ſend vp the acceptable oblations of Gods people in ſucceeding generations.

O God, what was the threſhing-floore of a Iebuſite to thee aboue all other ſoyles? What vertue, what merit was in this earth? As in places, ſo in perſons, it is not to bee heeded what they are, but what thou wilt; That is worthieſt which thou pleaſeſt to accept.

Rich and bountifull *Araunah* is ready to meet *Dauid* in ſo holy a motion; and munificently offers his Sion for the place, his Oxen for the Sacrifice, his Carts & Ploughs, and other Vtenſils of his Husbandry for the wood; Two franke hearts are well met; *Dauid* would buy, *Araunah* would giue; The Iebuſite would not ſell, *Dauid* will not take: Since it was for God, and to *Dauid*, *Araunah* is loth to bargaine: Since it was for God, *Dauid* wiſheth to pay deare, *I will not offer burnt-offering to the Lord my God, of that which doth coſt me nothing*: Heroicall ſpirits doe well become eminent perſons; He that knew it was better to giue then receiue, would not receiue but giue; There can be no deuotion in a niggardly heart; As vnto dainty palates, ſo to the godly ſoule, that taſts ſweeteſt, that coſts moſt; Nothing is deare enough for the Creator of all things. It is an heartleſſe piety of thoſe baſe-minded Chriſtians, that care onely to ſerue God good cheape.

Contemplations.

THE SEVENTEENTH BOOKE.

Adonijah *defeated.*

Dauids *end and* Salomons *beginning.*

The execution of Ioab *and* Shimei.

Salomons *choice, with his iudgement vpon the two Harlots.*

The Temple.

Salomon *with the Queene of Sheba.*

Salomons *defection.*

By Ios. Hall, D. of Diuinitie, and Deane *of* Worcester.

TO MY WORTHILY MVCH HONOVRED FRIEND, SIR *HENRY MILDMAY* KNIGHT, MASTER OF THE IEWELL-HOVSE; ALL GRACE AND PEACE.

SIR,

Beſides all priuate obligations, your very name challengeth from mee all due ſeruices of loue, and honour; If I haue receiued mercy to beare any fruit, next vnder heauen, I may thanke the ſtocke wherein I was ymped; which was ſet by no other then the happy hand of your Right Honorable Grandfather; How haue I ſo long forborne the publike Teſtimonie of my iuſt gratulations, and thankfull reſpects to ſo true an heire of his noble Vertues. Pardon me that I pay this debt ſo late; and accept of this parcell of my well-meant labours; Wherein you ſhall ſee Salomon *both in his riſing and ſetting; his riſing hopefull and glorious, his declination fearfull; You ſhall ſee the proofes of his early graces; of mercy, in ſparing* Adonijah, *and* Abiathar; *of iuſtice, in puniſhing that riuall*

of his, with Ioab, *and* Shimei : *of wiſedome, in his award betwixt the two Harlots, and the adminiſtration of his Court, and State : of pietie, in building and hallowing the Temple ; all daſhed in his fall, repaired in his repentance. I haue no cauſe to miſdoubt either the acceptation, or vſe of theſe mine high pitched thoughts ; which, together with your ſelfe, and your worthy and vertuous Lady, I humbly commend to the care and bleſsing of the higheſt ; who am bound by your worth and merits to be euer*

Your ſyncerely, and thankfully

deuoted in all obſeruance,

Ios. Hall.

Contemplations.

THE SEVENTEENTH BOOKE.

ADONIJAH *Defeated.*

DAVID had not ſo carefully husbanded his yeeres, as to maintaine a vigorous age; he was therfore what through warres, what with ſorrowes, what with ſickneſſe, decrepit betimes; By that time hee was Seuentie yeeres old, his naturall heat was ſo waſted, that his clothes could not warme him; how many haue wee knowne of more ſtrength, at more age? The holieſt ſoule dwels not in an impregnable fort; If the reuenging Angel ſpared *Dauid*, yet age and death will not ſpare him; Neither his new altar, nor his coſtly ſacrifice can be of force againſt decay of nature; Nothing but death can preuent the weakneſſes of age.

None can blame a people if when they haue a good King, they are deſirous to hold him; *Dauids* ſeruants and ſubiects haue commended vnto his bed a faire yong Virgin; not for the heat of luſt, but of life; that by this meanes they might make an outward ſupply of fuell for that vitall fire which was well-neere extinguiſhed with age.

As it is in the market, or the ſtage, ſo it is in our life; One goes in, another comes out; when *Dauid* was withering, *Adonijah* was in his bloſſome; That ſonne, as he was next to *Abſalom* both in the beautie of his body, and the time of his birth, ſo, was he too like him in practice; He alſo taking aduantage of his fathers infirmity, will bee carying himſelfe of the Kingdome of Iſrael; That he might no whit vary from his patterne, he gets him alſo Chariots and Horſemen, and fifty men to runne before him: Theſe two *Abſalom* and *Adonijah* were the darlings of their father; Their father had not diſpleaſed them from their childhood, therefore they both diſpleaſed him in his age; Thoſe children had need to bee very gracious, that are not marred with pampering; It is more then God owes vs, if we receiue comfort in thoſe children whom wee haue ouer-loued; The indulgence of parents at laſt paies them home in croſſes.

It

It is true that *Adonijah* was *Dauids* eldeſt ſon now remaining, and therefore might ſeeme to challenge the iuſteſt title to the Crowne; But the Kingdome of Iſrael (in ſo late in erection) had not yet knowne the right of ſucceſſion: God himſelfe that had ordained the gouernment, was as yet the immediate elector; Hee fetcht *Saul* from among the ſtuffe, and *Dauid* from the ſheepfold; and had now appointed *Salomon* from the ferule, to the Scepter.

And if *Adonijah* (which is vnlike) had not knowne this, yet it had been his part to haue taken his father with him in this claime of his ſucceſſion; and not ſo to preuent a brother, that he ſhould ſhoulder out a father; and not ſo violently to preoccupate the throne, that he ſhould rather be a rebell, then an heire.

As *Abſalom*, ſo *Adonijah* wants not furtherers in this vſurpation, whether ſpirituall, or temporall; *Ioab* the Generall, and *Abiathar* the Prieſt giue both counſell, and aid to ſo vnſeaſonable a challenge; Theſe two had beene firme to *Dauid* in all his troubles, in all inſurrections; yet now finding him faſtned to the bed of age, and death, they ſhew themſelues thus ſlipperie in the looſe: Outward happineſſe and friendſhip are not knowne till our laſt act. In the impotency of either our reuenge or recompence, it will eaſily appeare who loued vs for our ſelues, who for their owne ends.

Had not *Adonijah* knowne that *Salomon* was deſigned to the Kingdome both by God, and *Dauid*, he had neuer inuited all the reſt of the Kings ſonnes, his brethren, and left our *Salomon*; who was otherwiſe the moſt vnlikely to haue beene his riuall in this honor; all the reſt were elder then hee; and might therefore haue had more pretence for their competition: Doubtleſſe the Court of Iſrael could not but know, that immediately vpon the birth of *Salomon*, God ſent him by *Nathan* the Prophet, a name and meſſage of loue; neither was it for nothing that God called him *Iedidiah*; and fore-promiſed him the honor of building an houſe to his Name; and (in returne of ſo glorious a ſeruice) the eſtabliſhment of the throne of his Kingdome ouer Iſrael for euer; Notwithſtanding all which, *Adonijah* backed by the ſtrength of a *Ioab*, and the grauitie of an *Abiathar*, will vnderworke *Salomon*, and iuſtle into the not-yet-vacant ſeat of his father *Dauid*. Vaine men, whiles like proud and yet brittle clay, they will be knocking their ſides againſt the ſolid, and eternall decree of God, breake themſelues in peeces.

I doe not finde that *Adonijah* ſent any meſſage of threats, or vnkindneſſe to *Zadok* the Prieſt, or *Nathan* the prophet, or *Benaiah* the ſonne of *Iehoiada*, and the other worthies; onely he inuited them not to his feaſt with the Kings ſonnes, and ſeruants; Sometimes a very omiſſion is an affront, and a menace. They well knew that ſince they were not called as gueſts, they were counted as enemies; Ceremonies of courteſie, though they be in themſelues ſlieght, and arbitrarie, yet the neglect of them in ſome caſes may vndergoe a dangerous conſtruction.

Nathan was the man by whom God had ſent that errand of grace to *Dauid*, concerning *Salomon*, aſſuring him both to raigne, and proſper; yet now when *Adonijahs* plot was thus on foot, he doth not ſit ſtill, and depend vpon the iſſue of Gods decree, but he beſtirres him in the buſineſſe, and conſults with *Bathſheba* how at once to ſaue their liues, and to aduance *Salomon*, and defeat *Adonijah*; Gods pre-determination includes the meanes as well as the end; the ſame prouidence that had ordained a Crowne to *Salomon*, a repulſe to *Adonijah*, preſeruation to *Bathſheba* and *Nathan*, had fore-appointed the wiſe and induſtrious endeuours of the Prophet to bring about his iuſt, and holy purpoſes; If we would not haue God wanting to vs, wee muſt not bee wanting to our ſelues: Euen when wee know what God hath meant to vs, wee may not bee negligent.

The Prophets of God did not look for reuelation in all their affaires, in ſome things they were left to the counſell of their owne hearts; the policy of *Nathan* was of vſe as well as his prophecy: that alone hath turned the ſtreame into the right channell: Nothing could be more wiſely contriued then the ſending in of *Bathſheba* to *Dauid*, with ſo ſeaſonable & forceable an expoſtulation, and the ſeconding of hers with his owne.

Though

Though luſt were dead in *Dauid*, yet the reſpects of his old matrimoniall loue liued ſtill; the very preſence of *Bathſheba* pleaded ſtrongly; but her ſpeech more; the time was, when his affection offended in exceſſe towards her being then anothers; he cannot now neglect her being his owne; and if either his age, or the remorſe of his old offence ſhould haue ſet him off, yet ſhee knew his oath was ſure: *My Lord thou ſwareſt by the Lord thy God vnto thine handmaid*, ſaying, *Aſſuredly Salomon thy ſonne ſhall raigne after me, and he ſhall ſit vpon my throne*; His word had beene firme, but his oath was inuiolable; wee are ingaged if wee haue promiſed, but if wee haue ſworne, we are bound.

Neither heauen nor earth hath any grieues for that man that can ſhake off the fetters of an oath; for he cares not for that God whom he dares inuoke to a falſhood; and he that cares not for God, will not care for man.

Ere *Bathſheba* can bee ouer the threſhold, *Nathan* (vpon compact) is knocking at the doore. Gods Prophet was neuer but welcome to the bed-chamber of King *Dauid*; In a ſeeming ſtrangeneſſe hee fals vpon the ſame ſuit, vpon the ſame complaint with *Bathſheba*: Honeſt policies doe not miſ-become the holieſt Prophets; Shee might ſeeme to ſpeake as a woman, as a mother, out of paſſion; the word of a Prophet could not bee miſdoubted; Hee therefore that had formerly brought to *Dauid* that chiding and bloody meſſage concerning *Bathſheba*, comes now to *Dauid*, to ſue for the life and honour of *Bathſheba*, and he that was ſent from God (to *Dauid*) to bring the newes of a gracious promiſe of fauour vnto *Salomon*, comes now to challenge the execution of it from the hands of a father, and hee whoſe place freed him from ſuſpition of a faction, complaines of the inſolent demeanure and proclamation of *Adonijah*; what he began with an humble obeyſance, ſhutting vp in a lowly and louing expoſtulation, *Is this thing done by my Lord the King, and thou haſt not ſhewed thy ſeruant who ſhould ſit on the Throne of my Lord the King after him?* As *Nathan* was of Gods Counſell vnto *Dauid*, ſo was he of *Dauids* Counſell both to God, and the State; As God therefore vpon all occaſions told *Nathan* what he meant to doe with *Dauid*, ſo had *Dauid* wont to tell *Nathan* what he meant to doe in his holy and moſt important ciuill affaires. There are caſes wherein it is not vnfit for Gods Prophets to meddle with matters of State; It is no diſparagement to religious Princes to impart their counſels vnto them, who can requite them with the counſels of God.

That wood which a ſingle yron could not riue, is ſoone ſpittled with a double wedge; The ſeaſonable importunity of *Bathſheba* and *Nathan*, thus ſeconding each other, hath ſo wrought vpon *Dauid*, that now his loue to *Adonijah* giues place to indignation, nature to an holy fidelity; and now he renewes his ancient oath to *Bathſheba* with a paſſionate ſolemnity; *As the Lord liueth, who hath redeemed my ſoule out of all aduerſity, euen as I ſware vnto thee by the Lord God of Iſrael*, ſaying, *Aſſuredly Salomon thy ſonne ſhall reigne after me, and he ſhall ſit vpon my throne in my ſtead; ſo will I certainly doe this day*; In the decay of *Dauids* body I find not his intellectiue powers any whit impaired: As one therefore that from his bed could with a perfect (if weake) hand ſtere the gouernment of Iſrael; hee giues wiſe and full directions for the inauguration of *Salomon*; *Zadok* the Prieſt, and *Nathan* the Prophet, and *Benaiah* the Captaine receiue his graue and Princely charge for the cariage of that ſo weightie a buſineſſe. They are commanded to take with them the royall guard, to ſet *Salomon* vpon his fathers Mule, to care him downe in ſtate to *Gihon*, to anoint him with the holy oyle of the Tabernacle, to ſound the trumpets and proclaime him in the ſtreets, to bring him backe with triumph and magnificence to the Court, and to ſet him in the royall Throne with all the due ceremonies of Coronation.

How pleaſing was this command to them who in *Salomons* glory ſaw their owne ſafety? *Benaiah* applauds it, and not fearing a fathers enuie, in *Dauids* preſence wiſheth *Salomons* throne exalted aboue his; The people are rauiſhed with the ioy of ſo hopefull a ſucceſſion; and breake the earth, and fill the heauen with the noiſe of their Muſicke and ſhoutings.

Salomons guests had now at last better cheare then *Adonijahs*, whose feast (as all wicked mens) ended in horror; no sooner are their bellies full of meat, then their eares are full of the sound of those trumpets, which at once proclaime *Salomons* triumph, and their confusion; Euer after the meale is ended comes the reckoning; God could as easily haue preuented this iollity, as marred it; But hee willingly suffers vaine men to please themselues for the time in the conceited successe of their own proiects, that afterwards their disappointment may be so much the more grieuous; No doubt, at this feast there was many an health drunken to *Adonijah*, many a confident boast of their prospering designe, many a scorne of the despised faction of *Salomon*; & now for their last dish is serued vp astonishment, and fearfull expectation of a iust reuenge. *Ionathan* the sonne of *Abiathar* the Priest, brings the newes of *Salomons* solemne and ioyfull enthronization; now all hearts are cold, all faces pale; and euery man hath but life enough to runne away; How suddenly is this brauing troupe dispersed? *Adonijah* their new Prince flies to the hornes of the Altar, as distrusting all hopes of life, saue the Sanctity of the place, and the mercy of his riuall.

So doth the wise and iust God befoole proud and insolent sinners in those secret plots, wherein they hope to vndermine the true sonne of *Dauid*, the Prince of Peace; he suffers them to lay their heads together, and to feast themselues in a iocund securitie, and promise of successe; at last, when they are at the height of their ioyes, and hopes, he confounds all their deuices, and layes them open to the scorne of the world, and to the anguish of their owne guilty hearts.

David's *end, and* Salomons *beginning.*

IT well became *Salomon* to begin his Raigne in peace. *Adonijah* receiues pardon vpon his good behauiour, and findes the Throne of *Salomon*, as safe as the Altar. *Dauid* liues to see a wise sonne warme in his seat; and now hee that had yeelded to succession, yeelds to nature. Many good counsels had *Dauid* giuen his Heire; now hee summes them vp in his end. Dying words are wont to bee weightiest; The Soule when it is entring into glory breathes nothing but diuine. *I goe the way of all the earth*; How well is that Princely heart content to subscribe to the conditions of humane mortality; as one that knew Soueraignty doth not reach to the affaires of nature? Though a King, he neither expects, nor desires an immunity from dissolution; making not account to goe in any other then the common track, to the vniuersall home of mankind, the house of age; Whither should earth but to earth? and why should we grudge to doe that, which all doe? *Be thou strong therefore, and shew thy selfe a man*; Euen when his spirit was going out, he puts spirit into his Sonne; Age puts life into youth, and the dying animates the vigorous. He had well found that strength was requisit to gouernment; that he had need to be no lesse then a man that should rule ouer men; If greatnesse should neuer receiue any opposition, yet those worlds of cares, and businesses that attend the chayre of State, are able to ouer-lay any meane powers. A weake man may obey, none but the strong can gouerne. Graceless courage were but the whetstone of tyranny; *Take heed therefore to the charge of the Lord thy God, to walke in his wayes, and to keepe his Statutes.* The best legacy that *Dauid* bequeathes to his heire, is the care of piety; himselfe had found the sweetnesse of a good conscience, and now he commends it to his successor. If there be any thing that in our desires of the prosperous condition of our children, takes place of goodnesse, our hearts are not vpright. Here was the father a King, charging the King his sonne to keepe the Statutes

tutes of the King of Kings; as one that knew greatneſſe could neither exempt from obedience, nor priuiledge ſinne; as one that knew the leaſt deuiation in the greateſt and higheſt Orbe, is both moſt ſenſible, and moſt dangerous: Neither would he haue his ſonne to looke for any proſperity, ſaue onely from well-doing; That happineſſe is built vpon ſands or Ice, which is raiſed vpon any foundation beſides vertue. If *Salomon* were wiſe, *Dauid* was good; and if old *Salomon* had well remembred the counſell of old *Dauid*, he had not ſo foulely miſ-caried.

After the precepts of pietie, follow thoſe of iuſtice; diſtributing in a due recompence, as reuenge to *Ioab* and *Shimei*, ſo fauour to the houſe of *Barzillai*. The bloodineſſe of *Ioab* had lien long vpon *Dauids* heart; the hideous noyſe of thoſe treacherous murders, as it had pierced heauen, ſo it ſtill filled the eares of *Dauid*; He could abhorre that villanie, though he could not reuenge it; What he cannnot pay, hee will owe, and approue himſelfe at laſt a faithfull debtor: Now hee will defray it by the hand of *Salomon*. The ſlaughter was of *Abner*, and *Amaſa*, *Dauid* appropriates it; *Thou knoweſt what Ioab did to me*: The Soueraigne is ſmitten in the Subiect; Neither is it other then iuſt, that the arraignment of meane malefactors runnes in the ſtile of wrong to the Kings Crowne and dignity: How much more doeſt thou, O Sonne of *Dauid*, take to thy ſelfe thoſe inſolencies which are done to thy pooreſt ſubiects, ſeruants, ſonnes, members here vpon earth? No *Saul* can touch a Chriſtian here below, but thou feeleſt it in heauen, and complaineſt.

But, what ſhall we thinke of this? *Dauid* was a man of Warre, *Salomon* a King of Peace; yet *Dauid* referres this reuenge to *Salomon*: How iuſt it was that he who ſhed the blood of warre in peace, and put the blood of war vpon his girdle that was about his loynes, ſhould haue his blood ſhed in peace, by a Prince of peace; Peace is fitteſt to rectifie the out-rages of Warre; Or whether is not this done in type of that diuine adminiſtration, wherein thou, O Father of heauen, haſt committed all iudgement vnto thine eternall Sonne? Thou who couldſt immediately either plague, or abſolue ſinners, wilt doe neither but by the hand of a Mediator.

Salomon learned betimes what his ripeneſſe taught afterwards, *Take away the wicked from the King, and his Throne ſhall be eſtabliſhed in righteouſneſſe*; Cruell *Ioab*, and malicious *Shimei*, muſt be therfore vpon the firſt opportunity remoued, The one lay open to preſent iuſtice, for abetting the conſpiracy of *Adonijah*; neither needes the helpe of time for a new aduantage; The other went vnder the protection of an oath from *Dauid*, and therefore muſt be fetcht in vpon a new challenge. The hoare head of both muſt bee brought to the graue with blood, elſe *Dauids* head could not bee brought to his graue in peace; Due puniſhment of malefactors is the debt of authority; If that holy King haue runne into arerages; yet as one that hates and feares to breake the banke, he giues order to his pay-maſter; It ſhall bee defraid, if not by him, yet for him.

Generous natures cannot be vnthankfull: *Barzillai* had ſhewed *Dauid* ſome kindneſſe in his extremity; and now the good man will haue poſterity to inherite the thankes. How much more bountifull is the Father of mercies, in the remuneration of our poore vnworthy ſeruices? Euen ſucceſſions of generations ſhall fare the better for one good parent.

The dying words and thoughts of the man after Gods owne heart did not confine themſelues to the ſtraites of theſe particular charges, but inlarged themſelues to the care of Gods publike ſeruice; As good men are beſt at laſt, *Dauid* did neuer ſo buſily, and carefully marſhall the affaires of God, as when he was fixed to the bed of his age and death. Then did he lode his ſonne *Salomon* with the charge of building the houſe of God; then did hee lay before the eyes of his ſonne the modell and patterne of that whole ſacred worke, whereof if *Salomon* beare the name, yet *Dauid* no leſſe merits it: He now giues the platforme of the Courts, and buildings; Hee giues the gold and ſiluer for that holy vſe; an hundred thouſand talents of gold, a thouſand thouſand talents of ſiluer; beſides braſſe and yron paſſing weight; Hee weighes out

thoſe

those precious metalls for their seuerall designements; Euery future vessell is laid out already in his poise, if not in his forme; Hee excites the Princes of Israel to their assistance, in so high a worke; He takes notice of their bountifull offerings; He numbers vp the Leuites for the publique seruice, and sets them their taskes. Hee appoints the Singers, and other Musitians to their stations; the Porters to the Gates that should be; And now when he hath set all things in a desired order, and forwardnesse, he shuts vp with a zealous blessings of his *Salomon*, and his people, and sleepes with his fathers. Oh blessed soule, how quiet a possession hast thou now taken (after so many tumults) of a better Crowne! Thou that hast prepared all things for the house of thy God, how happily art thou now welcomed to that house of his, not made with hands, eternall in the heauens! Who now shall enuie vnto good Princes the honour of ouerseeing the businesses of God, and his Church; when *Dauid* was thus punctuall in these diuine prouisions? What feare can bee of vsurpation where they haue so glorious a precedent?

Now is *Salomon* the second time crowned King of Israel, and now in his owne right (as formerly in his fathers) sits peaceably vpon the Throne of the Lord; His awe and power come on faster then his yeeres; Enuie and ambition where it is once kindled, may sooner be hid in the ashes, then quite put out; *Adonijah* yet hangs after his old hopes; He remembers how sweet he found the name of a King; and now hath laid a new plot for the setting vp of his crackt title; He would make the bed a step to the throne; His old complices are sure enough; His part would gather much strength, if he might inioy *Abishag* the relict of his father, to wife; If it were not the Iewish fashion (as is pretended) that a Kings widow should mary none but a King; yet certainly the power both of the alliance, and friendship of a Queene must needes not a little aduance his purpose; The crafty riuall dare not either moue the suit to *Salomon*, or effect the mariage without him; but would cunningly vndermine the sonne by the suit of that mother, whose suit had vndermined him. The weaker vessells are commonly vsed in the most dangerous suggestions of euill.

Bathsheba was so wise a woman that some of her counsels are canonized for diuine, yet she saw not the depth of this drift of *Adonijah*; therefore she both entertaines the suit, and moues it: But what euer were the intent of the suitor, could she choose but see the vnlawfulnesse of so incestuous a match? It is not long since shee saw her late husband *Dauid* abominating the bed of those his Concubines, that had been touched by his sonne *Absalom*; and can she hold it lawfull that his sonne *Adonijah* should climb vp to the bed of his fathers wife? Sometimes euen the best eyes are dimme and discerne not those things which are obuious to weaker sights: Or whether did not *Bathsheba* well see the foulenesse of the suit, and yet in compassion of *Adonijahs* late repulse (wherein she was the chiefe agent) and in a desire to make him amends for the losse of the Kingdome, she yeelds euen thus to gratifie him. It is an iniurious weakenesse to bee drawne vpon any by-respects to the furtherance of faulty suits, of vnlawfull actions.

No sooner doth *Bathsheba* come in place, then *Salomon* her sonne rises from his chaire of State and meets her and bowes to her, and sets her on his right hand; as not so remembring himselfe to be a King, that he should forget he was a sonne. No outward dignity can take away the rights and obligations of nature; Had *Bathsheba* beene as meane as *Salomon* was mighty, she had caried away this honor from a gracious sonne: Yet for all these due complements *Bathsheba* goes away with a deniall; Reuerence she shall haue, she shall not haue a condescent.

In the acts of Magistracie, all regards of naturall relations must giue way; That which she propounded as a small request, is now, after a generall and confused ingagement reiected as vnreasonable. It were pity wee should bee heard in all our suits. *Bathsheba* makes a petition against herselfe, and knowes it not; her safetie and life depends vpon *Salomons* raign, yet she vnwittingly moues for the aduancement of *Adonijah*.

Salomon was to dutifull too checke his mother, and too wiſe to yeeld to her: In vnfit ſupplications wee are moſt heard when we are repelled. Thus doth our God many times anſwer our prayers with mercifull denialls: and moſt bleſſeth vs in croſſing our deſires.

Wiſe *Salomon* doth not find himſelfe perplexed with the ſcruple of his promiſe; he that had ſaid *Aske on, for I will not ſay thee nay*, can now ſweare, *God doe ſo to mee, and more alſo, if Adonijah haue not ſpoken this word againſt his owne life*: His promiſe was according to his ſuppoſition; his ſuppoſition was of no other then of a ſuit, honeſt, reaſonable, expedient; now he holds himſelfe free from that grant, wherein there was at once both ſin and danger, No man can be intangled with generall words againſt his owne iuſt and honeſt intentions.

The policies of wicked men befoole them at laſt; this interceſſion hath vndone *Adonijah*, and in ſtead of the Throne haſtens his graue: The ſword of *Benaiah* puts an end to that dangerous riuality. *Ioab* and *Abiathar* ſtill held Champerty with *Adonijah*, Their hand was both in his claime of the Kingdome, and in the ſuit of *Abiſhag*; There are crimes wherein there are no acceſſories, ſuch is this of treaſon. *Abiathar* may thanke his burden that he liues; Had he not borne the Arke of the Lord before *Dauid*, he had not now caried his head vpon his ſhoulders; Had he not been afflicted with *Dauid*, he had periſhed with *Adonijah*; now though he were, in his owne merit, a man of death, yet he ſhall ſuruiue his partners, *Get thee to Anathoth vnto thine owne fields*. The Prieſthood of *Abiathar*, as it aggrauated his crime, ſo it ſhall preſerue his life: Such honor haue good Princes giuen to the Miniſters of the Sanctuarie, that their very coate hath beene defence enough againſt the ſword of iuſtice, how much more ſhould it be of proofe againſt the contempt of baſe perſons?

Beſides his function, reſpect is had to his ſufferings, The father and brethren of *Abiathar* were ſlaine for *Dauids* ſake; therefore for *Dauids* ſake *Abiathar* (though worthy of death) ſhall liue; He had been now a dead man, if he had not beene formerly afflicted; Thus doth our good God deale with vs; by the rod he preuents the ſword, and therefore will not condemne vs for our ſins, becauſe we haue ſuffered. If *Abiathar* doe not forfait his life, yet his office he ſhall, he muſt change Ieruſalem for Anathoth, and the Prieſthood for a retired priuacie. It was foureſcore yeeres agoe ſince the ſentence of iudgement was denounced againſt the houſe of *Eli*; now doth it come to execution; This iuſt quarrell againſt *Abiathar* (the laſt of that line) ſhall make good the threatned iudgement: The wickedneſſe of *Elies* houſe was neither purged by ſacrifice, nor obliterated by time: If God pay ſlowly, yet he payes ſure: Delay of moſt certaine puniſhment is neither any hindrance to his iuſtice, nor any comfort to our miſeries.

The Execution of IOAB, *and* SHIMEI.

ABiathar ſhall liue though he ſerue not; It is in the power of Princes to remit (at leaſt) thoſe puniſhments which attend the breach of humane Lawes; good reaſon they ſhould haue power to diſpence with the wrongs done to their owne perſons. The newes of *Adonijahs* death, and *Abiathars* remouall cannot but affright *Ioab*; who now runnes to *Gibeon*, and takes ſanctuary in the Tabernacle of God; all his hope of defence is in the hornes of the Altar. Fond *Ioab*, hadſt thou formerly ſought for counſell from the Tabernacle, thou hadſt not now needed to ſeeke to it for refuge; if thy deuotions had not beene warming to that Altar, thou hadſt not needed it for a ſhelter: It is the faſhion of our fooliſh preſumption to looke for protection, where wee haue not cared to yeeld obedience.

Euen a *Ioab* clings faſt to Gods Altar in his extremity, which in his ruffe and welfare he

he regarded not; The worst men would be glad to make vse of Gods ordinances, for their aduantage; Necessity will driue the most profane and lawlesse man to God; But what doe these bloody hands touching the holy Altar of God? Miserable *Ioab*, what helpe canst thou expect from that sacred pile: Those hornes that were besprinkled with the blood of beasts, abhorre to be touched by the blood of men, that Altar was for the expiation of sin by blood; not for the protection of the sin of blood. If *Adonijah* fled thither and escaped, it is murder that pursues thee more then conspiracie; God hath no sanctuary for a wilfull Homicide.

Yet such respect doth *Benaiah* giue to that holy place, that his sword is vnwilling to touch him that touches the Altar: Those hornes shall put off death for the time; and giue protraction of the execution though not preseruation of life; How sweet is life euen to those who haue been prodigall of the blood of others? that *Ioab* shifts thus to hold it but some few houres? *Benaiah* returnes with *Ioabs* answer, in stead of his head; *Nay, but I will dy here*; as not daring to vnsheath his sword against a man sheltered in Gods tabernacle, without a new commission. Yong *Salomon* is so wel acquainted with the Law of God, in such a case, that he sticks not at the sentence: he knew that God had enacted, *If a man come presumptuously vpon his neighbour, to slay him with guile, thou shalt take him from mine Altar, that he may die:* He knew *Ioabs* murders had not been more presumptuous, then guilefull, and therefore he sends *Benaiah* to take away the offender, both from God, and men, from the Altar, and the world.

No subiect had merited more then *Ioab*; When proclamation was made in Israel, that who euer should smite the Iebusites first, he should be the Chiefe and Captaine; *Ioab* was the man; When *Dauid* built some part of Ierusalem, *Ioab* built the rest; so as Ierusalem owes it selfe to *Ioab*, both for recouery, and reparation; No man held so close to *Dauid*; no man was more intent to the weale of Israel, none so successefull in victories; yet now is he cald to reckon for his old sinnes, and must repay blood to *Amasa*, and *Abner:* It is not in the power of all our deserts to buy off one sinne, either with God or man: where life is so deeply forfaited, it admits of no redemption.

The honest simplicity of those times knew not of any infamy in the execution of iustice. *Benaiah*, who was the great Marshall vnder *Salomon*, thinkes not his fingers defiled with that fatall stroke. It is a foolish nicenesse to put more shame in the doing of iustice, then in the violating of it.

In one act *Salomon* hath approued himselfe both a good Magistrate, and a good sonne, fulfilling at once the will of a father and the charge of God; concluding vpon this iust execution, that, *vpon Dauid, and vpon his seed, and vpon his house, and vpon his Throne, there shall bee peace for euer from the Lord*; and inferring, that without this there could haue beene no peace.

Blood is a restlesse suitor, and will not leaue clamoring for iudgement, till the mouth bee stopped with reuenge. In this case fauour to the offender is cruelty to the fauourer.

Now hath *Ioab* paid all his arrerages by the sword of *Benaiah*; there is no suit against his corps; that hath the honor of a burial fit for a Peere of Israel, for the neere cozen to the King. Death puts an end to all quarrells; *Salomon* strikes off the score, when God is satisfied; The reuenge that suruiues death and will not be shut vp in the Coffin, is barbarous, and vnbeseeming true Israelites.

Onely *Shimei* remaines vpon the file; his course is next, yet so, as that it shall be in his owne liberty to hasten his end; Vpon *Dauids* remission, *Shimei* dwels securely in Bahurim, a town of the Tribe of *Beniamin*; Doubtlesse, when he saw so round iustice done vpon *Adonijah*, and *Ioab*, his guilty heart could not think *Salomons* message portended ought but his execution; and now he cannot but be well pleased with so easie conditions, of dwelling at Ierusalem, and not passing ouer the brooke Kidron; What more delightfull place could he choose to liue in, then that city, which was the glory of the whole earth? What more pleasing bounds could he wish then the sweet bankes of Kidron? Ierusalem could be no prison to him, whiles it was a Paradise to his betters;

and

and if he had a desire to take fresh aire, hee had the space of sixe furlongs to walke from the city to the brooke; Hee could not complaine to bee so delectably confined; And besides, thrice euery yeere he might be sure to see all his friends without stirring his foot.

Wise *Salomon* whiles hee cared to seeme not too seuere an exactor of that, which his father had remitted; prudently laies insensible twigs for so soule an offender; Besides the old grudge, no doubt *Salomon* saw cause to suspect the fidelity of *Shimei*; as a man who was euer knowne to be hollow to the house of *Dauid*; The obscurity of a Country life would easily afford him more safe opportunities of secret mischiefe; Many eies shall watch him in the citie; he cannot looke out vnseene, hee cannot whisper vnheard: Vpon no other termes shall hee inioy his life, which the least straying shall forfait.

Shimei feeles no paine in this restraint; How many Nobles of Israel doe that for pleasure, which he doth vpon command? Three yeers hath he liued within compasse, limited both by *Salomons* charge and his owne oath; It was still in his power (notwithstanding *Dauids* Caueat) to haue laid downe his hoare-head in the graue, without blood; The iust God infatuates those whom he means to plague; Two of *Shimeies* seruants are fled to Gath; and now hee saddles his Asse and is gone to fetch them backe; Either (he thinkes) this word of *Salomon* is forgotten, or in the multitude of greater affaires, not heeded; or this so small an occurrence will not come to his eare: Gouetousnesse and presumption of impunity are the destruction of many a soule; *Shimei* seekes his seruants, and loses himselfe; How many are there who cry out of this folly, and yet imitate it; These earthly things either are our seruants, or should be; how commonly doe we see men run out of the bounds, set by Gods law, to hunt after them, till their soules incurre a fearefull iudgment?

Princes haue thousands of eies & eares; If *Shimei* wil for more secresie saddle his own Asse, and take (as is like) the benefit of night, for his passage; his iourney cannot be hid from *Salomon*; How warie had those men need to be which are obnoxious? Without delay is *Shimei* complained of, conuented, charged with violation both of the oath of God, and the iniunction of *Salomon*; and that all these might appeare to be but an occasion of that punishment, whose cause was more remote; now is all that old venome laid before him, which his malice had long since spit at Gods anointed: *Thou knowest all the wickednesse, whereto thine heart is priuie, that thou didst to Dauid my father.*

Had this old tallie beene striken off; yet could not *Shimei* haue pleaded ought for his life; For, had he said; Let not my Lord the King be thus mortally displeased for so smal an offence: Who euer died for passing ouer Kidron? What man is the worse for my harmelesse iourney? It had soone been returned, If the act be small, yet the circumstances are deadly; The commands of Soueraigne authority make the sleightest duties weighty; If the iourney be harmelesse, yet not the disobedience; It is not for subiects to poyse the Princes charge in the scales of their weake constructions; but they must suppose it euer to be of such importance, as is pretended by the Commander. Besides the precept, here was a mutuall adiuration; *Shimei* swore not to goe; *Salomon* swore his death if he went; the one oath must be reuenged, the other must be kept: If *Shimei* were false in offending, *Salomon* will be iust in punishing. Now therefore, that which *Abishai* the sonne of *Zeruiah* wished to haue done in the greeneneesse of the wound, and was repelled; after long festering *Benaiah* is commanded to doe: The stones that *Shimei* threw at *Dauid*, strucke not so deepe, as *Benaiahs* sword; The tongue that cursed the Lords anointed hath paid the head to boot. Vengeance against rebels may sleepe, it cannot die; A sure, if late, iudgement attends those that dare lift vp either their hand, or tongue against the sacred persons of Gods Vice-gerents. How much lesse will the God of heauen suffer vnreuenged the insolencies, and blasphemies against his owne diuine Maiestie? It is a fearefull word, he should not be iust, if he should hold these guiltlesse.

Salomons Choyce, with his iudgement vpon the two Harlots.

After so many messages and proofes of grace, *Salomon* begins doubtfully, both for his match, and for his deuotion: If *Pharaohs* daughter were not a Proselyte, his earely choyce was (besides vnwarrantable) dangerous: The high places not onely stood, but were frequented, both by the people, and King; I doe not finde *Dauid* climbing vp those misshallowed hills, in an affectation of the variety of Altars; *Salomon* doth so, and yet loues the Lord, and is loued of God againe: Such is the mercy of our God, that he will not suffer our well-meant weaknesses to bereaue vs of his fauours: he rathers pities, then plagues vs for the infirmities of vpright hearts.

Gibeon was well worthy to be the chiefe, yea the onely high place; There was the allowed Altar of God, there was the Tabernacle, though (as then) seuered from the Arke; thither did yong *Salomon* go vp; and, as desiring to begin his raigne with God, there he offers no lesse then a thousand sacrifices.

Salomon worships God by day; God appeares to *Salomon* by night; Well may we looke to enioy God, when wee haue serued him; The night cannot but bee happy whose day hath beene holy.

It was no vnusuall course with God to reueale himselfe vnto his seruants by dreams; So did he here to *Salomon*; who saw more with his eies shut, then euer they could see open, euen him that was inuisible: The good King had offered vnto God a thousand burnt sacrifices, and now God offereth him his option, *Aske what I shall giue thee*: He whose the beasts are on a thousand mountaines, graciously accepts a small returne of his owne. It stands not with the munificence of a bountifull God to bee indebted to his creature, we cannot giue him ought vnrecompensed; There is no way wherein we can be so liberall to our selues, as by giuing to the possessor of all things. And art thou still, O God, lesse free vnto vs thy meaner seruants vnder the Gospell? Hast thou not said, *Whatsoeuer ye shall aske the Father in my Name, it shall be giuen you?* Onely giue vs grace not to be wanting vnto thee, and we know thou canst not suffer any thing to be wanting vnto vs.

The night followes the temper of the day; and the heart so vseth to sleepe, as it wakes: Had not the thoughts of *Salomon* beene intent vpon wisdome by day, he had not made it his suit in his dreame: There needs no leisure of deliberation, The heart was so fore-stalled with the loue, and admiration of wisdome, that not abiding the least motion of a competition, it fastens on that grace it had longed for; *Giue vnto thy seruant an vnderstanding heart, to iudge thy people.* Had not *Salomon* beene wise before, he had not knowne the worth of wisdome, he had not preferred it in his desires; The dung-hill cockes of the World cannot know the price of this pearle; those that haue it, know that all other excellencies are but trash, and rubbish vnto it. *Salomon* was a great King, and saw that he had power enough, but withall, hee found that royaltie, without wisdome, was no other then eminent dishonour; There is no trade of life whereto there belongs not a peculiar wisdome, without which there is nothing but a tedious vnprofitablenesse, much more to the hiest, and busiest vocation, the regiment of men. As God hath no reason to giue his best fauours vnasked, so hath hee no will to with-hold them where they are asked.

He that in his cradle had the title of *Beloued of God*, is now beloued more in the thron for the loue & desire of wisdom; this soil could neuer haue born this fruit alone; *Salomon*

mon could not ſo much as haue dreamed of wiſdome, if God had not put it into him; and now God takes the ſuit ſo well, as if he were beholden to his creature for wiſhing the beſt to it ſelfe: and becauſe *Salomon* hath asked what he ſhould, hee ſhall now receiue both what he asked, and what hee asked not: Riches and honour ſhall bee giuen him in to the match. So doth God loue a good choyce, and hee recompences it with ouer-giuing: Could we but firſt ſeeke the Kingdome of God, and his righteouſneſſe, all theſe earthly things ſhould be ſuper-added to vs; Had *Salomon* made wealth his boone, he had failed both of riches and wiſdome; now he askes the beſt, and ſpeeds of all; They are in a faire way of happineſſe that can pray well; It was no diſ-comfort to *Salomon*, that he awaked and found it a dreame; for hee knew this dreame was diuine, and oracular; and he already found in his firſt waking, the reall performance of what was promiſed him ſleeping: Such illumination did he ſenſibly find in all the roomes of his heart, as if God had now giuen him a new ſoule: No maruell if *Salomon* now returning from the Tabernacle to the Arke, teſtified his ioy & thankfulneſſe by burnt-offerings, and peace offerings, and publique feaſtings; The heart that hath found in it ſelfe the liuely teſtimonies of Gods preſence, and fauour, cannot containe it ſelfe from outward expreſſions.

God likes not to haue his gifts lie dead where hee hath confer'd them; Iſrael ſhall ſoone witneſſe that they haue a King inlightened from heauen; in whom wiſdome did not ſtay for heires; did not admit of any parallel in his predeceſſors; The all-wiſe God will find occaſions to draw forth thoſe graces to vſe, and light, which he hath beſtowed on man. Two Harlots come before yong *Salomon* with a difficult plea; It is not like the Princes eare was the firſt that heard this complaint; there was a ſubordinate courſe of iuſtice for the determination of theſe meaner incidences: the hardneſſe of this deciſion brought the matter, through all the benches of inferior iudicature, to the Tribunall of *Salomon*; The very Iſraelitiſh Harlots were not ſo vnnatural as ſome now adaies that counterfait honeſty; Theſe ſtriue for the fruit of their wombe, ours to put thē off; One ſon is yet aliue, two mothers conteᵈ for him. The children were alike for features, for age; the mothers were alike for reputation, here can be no euidence from others eyes; Whethers now is the liuing Child, and whethers is the dead? Had *Salomon* gone about to wring forth the truth by tortures, hee had perhaps plagued the innocent, and added paine to the miſery of her loſſe; the weaker had been guilty, and the more able to beare, had caried away both the child, and the victory: The countenance of either of the mothers bewrayed an equality of paſſion; Sorrow poſſeſſed the one, for the ſonne ſhe had loſt; and the other, for the ſonne ſhee was in danger to leeſe: Both were equally peremptory, and importunate in their claime; It is in vaine to thinke that the true part can bee diſcerned by the vehemence of their challenge; Falſhood is oft-times more clamorous then truth; No witneſſes can be produced; They two dwelt apart vnder one roofe: and if ſome neighbours haue ſeene the children at their birth, and circumciſion; yet how little difference, how much change is there in the fauour of infants? how doth death alter more confirmed lines?

The impoſſibility of proofe makes the guilty more confident, more impudent; the true mother pleads that her child was taken away at midnight by the other; but in her ſleepe; ſhe ſaw it not, ſhe felt it not; and if all her ſenſes could haue witneſſed it, yet, here was but the affirmation of the one, againſt the deniall of the other, which in perſons alike credible doe but counterpoiſe. What is there now to lead the Iudge, ſince there is nothing either in the act, or circumſtances, or perſons, or plea, or euidence that might ſway the ſentence? *Salomon* well ſaw that; when all outward proofes failed, there was an inward affection, which if it could be fetcht out, would certainely bewray the true mother; he knew ſorrow might more eaſily bee diſſembled then naturall loue; both ſorrowed for their owne; both could not loue, one, as theirs; To draw forth then this true proofe of motherhood, *Salomon* calls for a ſword; Doubtleſſe, ſome of the wiſer hearers ſmiled vpon each other; and thought in themſelues, What, will the yong King cut theſe knottie cauſes in peeces? Will he diuide iuſtice

with edge tooles? will hee ſmite at hazard before conuiction? The actions of wiſe Princes are riddles to vulgar conſtructions; neither is it for the ſhallow capacities of the multitude to ſadome the deepe proiects of Soueraigne authority: That ſword which had ſerued for execution, ſhall now ſerue for triall; *Diuide ye the liuing child in twaine, and giue the one halfe to the one, and the other halfe to the other*; Oh diuine oracle of iuſtice, commanding that which it would not haue done, that it might find out that which could not be diſcouered; Neither God, nor his Deputies may bee ſo taken at their words, as if they alwaies intended their commands for action, and not ſometimes for probation.

This ſword hath already pierced the breſt of the true mother; and diuided her heart with feare, and griefe, at ſo killing a ſentence; There needs no other racke to diſcouer nature; and now ſhe thinks, woe is me that came for iuſtice, and am anſwered with cruelty; *Diuide ye the liuing child?* Alas, what hath that poore infant offended that it ſuruiues, and is ſued for? How much leſſe miſerable had I beene, that my childe had beene ſmothered in my ſleep, then mangled before mine eies? If a dead carkaſſe could haue ſatisfied me, I needed not to haue complanied; What a wofull condition am I falne into, who am accuſed to haue beene the death of my ſuppoſed childe already, and now ſhall be the death of my owne? If there were no loſſe of my childe, yet how can I endure this torment of mine owne bowels? How can I liue to ſee this part of my ſelfe ſprawling vnder that bloody ſword? And whiles ſhe thinks thus, ſhee ſues to that ſuſpected mercy of her iuſt Iudge, *Oh my Lord, giue her the liuing child, and ſlay him not*: as thinking, if he liue, he ſhall but change a mother; if he die, his mother loſeth a ſonne; Whiles he liues, it ſhall be my comfort that I haue a ſon, though I may not call him ſo; dying, he periſheth to both; it is better he ſhould liue to a wrong mother, then to neither: Contrarily, her enuious competitor, as holding her ſelfe well ſatisfied that her neighbor ſhould be as childleſſe, as her ſelfe, can ſay, *Let it be neither mine, nor thine, but diuide it*; Well might *Salomon*, and euery hearer conclude, that either ſhee was no mother, or a monſter, that could be content with the murder of her childe, and that if ſhe could haue been the true mother, and yet haue deſired the blood of her infant, ſhee had been as worthy to bee ſtript of her childe for ſo foule vnnaturallneſſe, as the other had beene worthy to inioy him for her honeſt compaſſion. Not more iuſtly then wiſely therefore doth *Salomon* trace the true mother by the footſteps of loue, and pity; and adiudgeth the child to thoſe bowels that had yearned at his danger.

Euen in morality it is thus alſo; Truth as it is one, ſo it loues intireneſſe; falſhood, diuiſion: Satan that hath no right to the heart, would be content with a peece of it; God that made it all, will haue either the whole, or none; The erroneous Church ſtriues with the true, for the liuing childe of ſauing doctrine; each claimes it for her owne: Hereſie conſcious of her owne iniuſtice, could be content to goe away with a leg, or an arme of ſound principles, as hoping to make vp the reſt with her owne mixtures: Truth cannot abide to part with a ioynt, and will rather endure to leeſe all by violence, then a peece through a willing conniuency.

The Temple.

IT is a weak and iniurious cenſure that taxeth *Salomons* ſlackneſſe in founding the houſe of God; Great bodies muſt haue but ſlow motions; He was wiſe that ſaid, the matters muſt be all prepared without, ere we build within; And if *Dauid* haue laid ready a great part of the metals and timber, yet many a tree muſt be felled and ſquared, and many a ſtone hewne and

and poliſhed, ere this foundation could be laid; neither could thoſe large Cedars be cut, ſawne, ſeaſoned in one yeare; Foure yeares are ſoone gone in ſo vaſt a preparation: *Dauid* had not beene ſo intire a friend to *Hiram*, if *Hiram* had not beene a friend to God; *Salomons* wiſdome hath taught him to make vſe of ſo good a neighbour, of a fathers friend; he knowes that the Tyrians skill was not giuen them for nothing; Not Iewes onely, but Gentiles muſt haue their hand in building the Temple of God; Onely Iewes medled with the Tabernacle, but the Temple is not built without the aide of Gentiles; They, together with vs, make vp the Church of God.

Euen Pagans haue their Arts from heauen; how iuſtly may we improue their graces to the ſeruice of the God of Heauen; if there be a Tyrian that can worke more curiouſly in gold, in ſiluer, in braſſe, in iron, in purple, and blew ſilke, then an Iſraelite, why ſhould not hee be imployed about the Temple? Their heatheniſme is their own; their skill is their Makers: Many a one workes for the Church of God, that yet hath no part in it.

Salomon raiſes a tribute for the worke; not of money, but of men: Thirty thouſand Iſraelites are leauied for the ſeruice; yet not continuedly, but with intermiſſion, their labour is more generous, and leſſe preſſing: it is enough if they keep their courſes one moneth in Lebanon, two at home; ſo as euer ten thouſand worke, whiles twentie thouſand breathe. So fauourable is God to his creature, that he requires vs not to be ouer-toyled in the workes of his owne ſeruice. Due reſpirations are requiſite in the holieſt acts. The maine ſtreſſe of the worke lyes vpon Proſelytes; whoſe both number, and paines was herein more then the Natiues: An hundred and fifty thouſand of them are imployed in bearing burthens, in hewing ſtones; beſides their three thouſand, three hundred ouer-ſeers: Now were the deſpiſed Gibeonites of good vſe, and in vaine doth Iſrael wiſh that the zeale of *Saul* had not robbed them of ſo ſeruiceable drudges.

There is no man ſo meane but may bee ſome way vſefull to the Houſe of God; Thoſe that cannot worke in gold, and ſiluer, and ſilke, yet may cut and hew; and thoſe that can doe neither, yet may cary burdens: Euen the ſeruices that are more homely, are not leſſe neceſſarie: Who can diſ-hearten himſelfe in the conſcience of his owne inſufficiency, when he ſees God can as well ſerue himſelfe of his labour, as of his skill.

The Temple is framed in Lebanon, and ſet vp in Sion; Neither hammer nor axe was heard in that holy ſtructure; There was nothing but noiſe in Lebanon, nothing in Sion but ſilence and peace; What euer tumults are abroad, it is fit there ſhould bee all quietneſſe and ſweet concord in the Church; Oh God, that the axes of ſchiſme, or the hammers of furious contentions ſhould bee heard within thy Sanctuary! Thine houſe is not built with blowes, with blowes it is beaten downe: Oh knit the hearts of thy ſeruants together in the vnity of the ſpirit, and the bond of peace; that we may minde and ſpeak the ſame things, that thou who art the God of peace, maiſt take pleaſure to dwell vnder the quiet rooſe of our hearts.

Now is the foundation laid, and the wals riſing of that glorious fabricke, which all Nations admired, and all times haue celebrated; Euen thoſe ſtones which were laid in the Baſe of the building were not ragged and rude, but hewne and coſtly: the part that lyes couered with earth from the eyes of all beholders, is no leſſe precious, then thoſe that are moſt conſpicuous: God is not all for the eye, he pleaſeth himſelfe with the hidden value of the liuing ſtones of his ſpirituall Temple; How many noble graces of his ſeruants haue been buried in obſcuritie; not diſcerned ſo much as by their owne eyes? which yet as hee gaue, ſo hee crowneth: Hypocrites regard nothing but ſhew; God nothing but truth.

The matter of ſo goodly a frame ſtriues with the proportion, whether ſhall more excell: Here was nothing but white Marble without; nothing but Cedar and Gold within: Vpon the Hill of Sion ſtands that glittering and ſnowy pile, which both inuiteth and dazeleth the eyes of paſſengers a farre off; ſo much more precious within,

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as Cedar is better then ſtone, gold then Cedar; No baſe thing goes to the making vp of Gods Houſe: If Satan may haue a dwelling, he cares not though he patch it vp of the rubbiſh of ſtone, or rotten ſticks, or droſſe of metals: God will admit of nothing that is not pure and exquiſite; His Church conſiſts of none but the faithfull, his habitation is in no heart but the gracious.

The faſhion was no other then that of the Tabernacle; onely this was more coſtly, more large, more fixed; God was the ſame that dwelt in both, hee varied not; the ſame myſterie was in both; Onely it was fit there ſhould be a proportion betwixt the worke and the builder: The Tabernacle was erected in a popular eſtate, the Temple in a Monarchy; it was fit this ſhould ſauour of the munificence of a King, as that of the zeale of a multitude; That was erected in the flitting condition of Iſrael in the deſert: this, in their ſetled reſidence in the promiſed Land; it was fit therefore that ſhould bee framed for motion, this for reſt. Both of them were diſtinguiſhed into three remarkable diuiſions, whereof each was more noble, more reſerued then other.

But what doe we bend our eyes vpon ſtone, and wood, and metals? God would neuer haue taken pleaſure in theſe dead materials for their owne ſakes, if they had not had a further intendment: Me thinkes I ſee foure Temples in this one. It is but one in matter, as the God that dwels in it is but one; three yet more in reſemblance: according to the diuiſion of them in whom it pleaſes God to inhabite; For where euer God dwels, there is his Temple; Oh God, thou vouchſafeſt to dwell in the beleeuing heart; as we thy ſilly creatures haue our being in thee, ſo thou the Creator of heauen & earth haſt thy dwelling in vs. The heauen of heauens is not able to containe thee, and yet thou diſdaineſt not to dwell in the ſtrait lodgings of our renewed ſoule. So then, becauſe Gods children are many, and thoſe many diuided in reſpect of themſelues, though vnited in their head, therefore this Temple which is but one in collection as God is one, is manifold in the diſtribution, as the Saints are many; each man bearing about him a little ſhrine of this infinite Maieſtie: And for that the moſt generall diuiſion of the Saints is in their place and eſtate; ſome ſtrugling, and toyling in this earthly warfare, others triumphing in heauenly glory; therefore hath God two other, more vniuerſall Temples; One the Church of his Saints on earth; the other, the higheſt heauen of his Saints glorified. In all theſe, O God, thou dwelleſt for euer, and this materiall houſe of thine is a cleare repreſentation of theſe three ſpirituall; Elſe what were a temple made with hands vnto the God of ſpirits? And though one of theſe was a true type of all, yet how are they all exceeded each by other? This of ſtone, though moſt rich and coſtly, yet what is it to the liuing Temple of the holy Ghoſt, which is our body? What is the Temple of this body of ours, to the Temple of Chriſts body which is his Church? And what is the Temple of Gods Church on earth, to that which triumpheth glorioufly in heauen?

How eaſily doe wee ſee all theſe in this one viſible Temple: which as it had three diſtinctions of roomes; the Porch, the Holy-place, the Holy of Holies, ſo is each of them anſwered ſpiritually: In the Porch wee finde the regenerate ſoule entring into the bleſſed ſociety of the Church: In the holy place, the Communion of the true viſible Church on earth, ſelected from the world: In the Holy of Holies (whereinto the high-Prieſt entred once a yeare) the glorious heauen, into which our true high-Prieſt, Chriſt Ieſus, entred once for all to make an atonement betwixt God, and man. In all theſe what a meet correſpondence there is both in proportion, matter, ſituation?

In proportion; The ſame rule that skilfull caruers obſerue in the cutting out of the perfect ſtatue of a man, that the height bee thrice the breadth, and the breadth one third of the height, was likewiſe duely obſerued in the fabricke of the Temple: whoſe length was double to the height, and treble to the breadth, as being ſixty cubits long, thirty high, and twenty broad; How exquiſite a ſymmetry haſt thou ordained (O God) betwixt the faithfull heart, and thy Church on earth, with that in heauen: how

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accurate in each of these, in all their powers and parts compared with other; So hath God ordered the beleeuing soule that it hath neither too much shortnesse of grace, nor too much height of conceit, nor too much breadth of passion; So hath he ordered his visible Church, that there is a necessarie inequalitie, without any disproportion; an height of gouernment, a length of extent, a breadth of iurisdiction duely answerable to each other; So hath he ordered his triumphant Church aboue, that it hath a length of eternitie, answered with an height of perfection, and a breadth of incomprehensible glory.

In matter; All was here of the best; The wood was precious, sweet, lasting; The stone beautifull, costly, insensible of age; The gold pure and glittering; So are the graces of Gods children, excellent in their nature, deare in their acceptation, eternall in their vse: So are the ordinances of God in his Church, holy, comfortable, irrefragable. So is the perfection of his glorified Saints incomparable, vnconceiuable.

In situation; the outer parts were here more common, the inner more holy, and peculiarly reserued: I finde one Court of the Temple open to the vncleane, to the vncircumcised: Within that, another open onely to the Israelites; and of them, to the cleane; within that, yet another, proper onely to the Priests and Leuites; where was the Brazen Altar for sacrifice, and the Brazen sea for washings; The eyes of the Laitie might follow their oblations in hither, their feet might not.

Yet more, in the couered roomes of the Temple, there is, whither the Priests onely may enter, not the Leuites; there is, whither the high Priest onely may enter, not his brethren.

It is thus in euery renewed man, the indiuiduall temple of God; the outward parts are allowed common to God and the world; the inwardest and secretest, which is the heart, is reserued onely for the God that made it. It is thus in the Church visible, the false and foule-hearted hypocrite hath accesse to the holy ordinances of God, and treads in his Courts; onely the true Christian hath intire and priuate conuersation with the holy One of Israel: He only is admitted into the Holy of Holies, and enters within the glorious vaile of heauen.

If from the wals we looke vnto the furniture; What is the Altar whereon our sacrifices of prayer and praises are offered to the Almightie but a contrite heart? What the golden Candlestickes, but the illumined vnderstanding, wherein the light of the knowledge of God, and his diuine will shineth for euer? What the Tables of Shewbread, but the sanctified memory, which keepeth the bread of life continually? Yea, if we shall presume so farre as to enter into the very closet of Gods Oracle; Euen there, O God, doe wee finde our vnworthy hearts so honoured by thee, that they are made thy very Arke, wherein thy Royall law, and the pot of thine heauenly Manna is kept for euer; and from whose propitiatorie, shaded with the wings of thy glorious Angels, thou giuest thy gracious Testimonies of thy good spirit, witnessing with ours, that we are the children of thee the liuing God.

Behold, if *Salomon* built a Temple vnto thee, thou hast built a Temple vnto thy selfe in vs; We are not onely through thy grace liuing stones in thy Temple, but liuing Temples in thy Sion: Oh doe thou euer dwell in this thine house; and in this thy house let vs euer serue thee: Wherefore else hast thou a Temple, but for thy presence with vs, and for our worshipping of thee? The time was, when, as thy people, so thy selfe, didst lodge in flitting Tents, euer shifting, euer mouing; thence thou thoughtest best to sojourne both in Shilo; and the roofe of Obed-Edom; After that, thou condescendedst to settle thine abode with men, and wouldest dwell in an house of thine owne, at thy Ierusalem. So didst thou in the beginning lodge with our first Parents in a Tent; Sojourne with Israel vnder the law; and now makest a constant residence vnder the Gospell, in the hearts of thy chosen children; from whence thou wilt remoue no more; they shall remoue from the world, from themselues, thou shalt not remoue from them.

Whersoeuer thou art, O God, thou art worthy of adoration; Since thou euer wilt dwell

dwell in vs, be thou euer worshipped in vs: Let the Altars of our cleane hearts send vp euer to thee the sweetly perfumed smoakes of our holy meditations and faithfull prayers, and cheerefull thanks-giuings: Let the pure lights of our faith, and godly conuersation shine euer before thee, and men, and neuer be put out: Let the bread of life stand euer ready vpon the pure, and precious tables of our hearts. Locke vp thy Law, and thy Manna within vs; and speake comfortably to vs from thy Mercy-seat. Suffer nothing to enter in hither that is vncleane: Sanctifie vs vnto thy selfe, and be thou sanctified in vs.

Salomon, *and the Queene of Sheba.*

GOd hath no vse of the darke lanternes of secret, and reserued perfections; Wee our selues doe not light vp Candles to put them vnder bushels. The great lights whether of heauen or earth, are not intended to obscuritie; but as to giue light vnto others, so to bee seene themselues; *Dan* and *Beersheba* were too strait bounds for the fame of *Salomon*; which now hath flowne ouer all lands and seas, and raised the world to an admiration of his more then humane wisdome. Euen so, O thou euerlasting King of Peace, thy Name is great among the Gentiles; There is no speech nor language, where the report of thee is not heard; The sound of thee is gone forth through all the earth; Thy name is an ointment powred out, therefore the virgins loue thee.

No doubt many from all coasts came to learne and wonder; none with so much note as this noble daughter of *Cham*: Who her selfe deserues the next wonder to him whom she came to heare, and admire; That a woman, a Princesse, a rich and great Queene, should trauell from the remotest South, from Saba, a region famous for the greatest delicacies of nature, to learne wisedome, is a matchlesse example. Wee know Merchants that venture to either Indies for wealth; Others wee know daily to crosse the seas for wanton curiositie: Some few Philosophers we haue knowne to haue gone farre for learning, and amongst Princes it is no vnusuall thing to send their Embassadors to farre distant kingdomes, for transaction of businesses either of State, or commerce; but that a royall Lady should in person vndertake and ouercome so tedious a iourney, onely to obserue, and inquire into the mysteries of nature, art, religion, is a thing past both parallel, and imitation; Why doe we thinke any labour great, or any way long, to heare a greater then *Salomon?* How iustly shall the Queene of the South rise vp in iudgement, and condemne vs, who may heare wisdome crying in our streets, and neglect her?

Certainly so wealthy a Queene, and so great a louer of wisedome could not want great schollers at home; them she had first opposed with her enigmaticall demands; and now finding her selfe vnsatisfied she takes her selfe to this Oracle of God; It is a good thing to doubt, better to be resolued: The minde that neuer doubts shall learne nothing; the minde that euer doubts shall neuer profit by learning: Our doubts onely serue to stirre vs vp to seeke truth; Our resolutions settle vs in the truth wee haue found. There were no pleasure in resolutions if we had not beene formerly troubled with doubts; There were nothing but discomfort and disquietnesse in doubts, if it were not for the hope of resolution: It is not safe to suffer doubts to dwell too long vpon the heart; there may be good vse of them as passengers, dangerous as inmates: Happy are we if we can finde a *Salomon* to remoue them.

Fame as it is alwayes a blab, so oft-times a lyer. The wise Princesse found cause to distrust so vncertaine an informer, whose reports are still either doubtfull, or fabulous; and

and like winds, or ſtreames, increaſe in paſſing: If very great things were not ſpoken of *Salomon*, fame ſhould haue wronged him; and if but iuſt rumours were ſpread of his wiſdome, there needed much credulitie to beleeue them. This great Queene would not ſuffer her ſelfe to be lead by the eares; but comes in perſon to examine the truth of foraine relations. How much more vnſafe is it in the moſt important buſineſſes of our ſoules, to truſt the opinions and reports of others? Thoſe eares and eyes are ill beſtowed that doe not ſerue to chooſe and iudge for their owners.

When we come to a rich treaſure, we need not be bidden to carie away what wee are able. This wiſe Lady as ſhe came farre for knowledge, ſo finding the plenty of this veine, ſhe would not depart without her full lode: there was nothing wherein ſhee would leaue her ſelfe vnſatisfied: ſhe knew that ſhe could not euery day meet with a *Salomon*; and therefore ſhe makes her beſt vſe of ſo learned a Maſter; Now ſhe empties her heart of all her doubts, and fils it with inſtruction. It is not good neglecting the opportunities of furniſhing our ſoules with profitable, with ſauing knowledge. There is much wiſedome in mouing a queſtion well, though there bee more in aſſoiling it: What vſe doe we make of *Salomons* Teacher, if ſitting at the feet of Chriſt we leaue our hearts either ignorant, or perplexed?

As if the errand of this wealthy Queene had been to buy wiſedome, ſhe came with her Camels laden with gold, and precious ſtones, and rich odours: Though to a mighty King ſhe will not come to ſchoole empty-handed: If ſhe came to fetch an inualuable treaſure, ſhe finds it reaſon to giue thankes vnto him that kept it. As hee is a foole that hath a price in his hand to get wiſedome, and wants an heart: So is hee vnthankfull that hath an heart to get wiſedome, and hath no price in his hand; A price, not counteruailable to what hee ſeekes, but retributorie to him of whom hee ſeekes. How ſhamefull is it to come alwaies with cloſe hands to them that teach vs the great myſteries of ſaluation.

Expectation is no better then a kinde enemy to good deſerts. Wee leeſe thoſe obiects which we ouer-looke. Many had been admired if they had not been ouer-much befriended by fame; who now in our iudgement are caſt as much below their ranke, as they were fore-imagined aboue it. This diſaduantage had wiſe *Salomon* with this ſtranger; whom rumour had bid to looke for incredible excellencies; yet ſo wonderfull were the graces of *Salomon*, that they ouercame the higheſt expectation, and the liberalleſt beliefe: So as when ſhe ſaw the architecture of his buildings, the prouiſions of his tables, the order of his attendants, the religion of his ſacrifices, ſhe confeſſed both her vniuſt incredulitie in not beleeuing the report of his wiſedome, and the iniurie of report, in vnderſtanding it. *I beleeued not the words till I came, and mine eyes had ſeene it, and loe the one halfe was not told me.* Her eyes were more ſure informers then her eares. Shee did not ſo much heare as ſee *Salomons* wiſedome in theſe reall effects. His anſwers did not ſo much demonſtrate it, as his prudent gouernment. There are ſome whoſe ſpeeches are witty, whiles their cariage is weake, whoſe deeds are incongruities, whiles their words are Apothegmes. It is not worth the name of wiſedome that may bee heard onely, and not ſeene: Good diſcourſe is but the froth of wiſedome; the pure and ſolid ſubſtance of it is in well-framed actions; if we know theſe things, happy are we if we doe them.

And if this great perſon admired the wiſedome, the buildings, the domeſticke order of *Salomon*, and chiefly his ſtately aſcent into the Houſe of the Lord; how ſhould our ſoules be taken vp with wonder at thee, O thou true ſon of *Dauid*, and Prince of euerlaſting peace, who receiuedſt the ſpirit not by meaſure? who haſt built this glorious houſe, not made with hands, euen the heauen of heauens? whoſe infinite prouidence hath ſweetly diſpoſed of all the family of thy creatures, both in heauen and earth; and who laſtly didſt aſcend vp on high, and ledſt captiuitie captiue, and gaueſt gifts to men?

So well had this ſtudious Ladie profited by the Lectures of that exquiſite Maſter, that now ſhe enuies, ſhee magnifies none but them who may liue within the aire of

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Salomons wiſedome: *Happy are thy men, and happy are thy ſeruants, which ſtand continually before thee, and that heare thy wiſedome*; As if ſhe could haue beene content to haue changed her Throne for the footſtoole of *Salomon*. It is not eaſie to conceiue how great a bleſſing it is to liue vnder thoſe lips, which doe both preſerue knowledge, and vtter it: If we were not glutted with good counſell, we ſhould finde no relliſh in any worldly contentment in compariſon hereof: But, he that is full, deſpiſeth an hony-combe.

She, whom her owne experience had taught how happy a thing it is to haue a skilfull Pilote ſitting at the ſterne of the State, bleſſeth Iſrael for *Salomon*, bleſſeth God for Iſrael, bleſſeth *Salomon* and Iſrael mutually in each other; *Bleſſed bee the Lord thy God which delighted in thee, to ſet thee on the Throne of Iſrael. Becauſe the Lord loued Iſrael for euer, therefore made he the King to doe iudgement and iuſtice.* It was not more *Salomons* aduancement to be King of Iſrael, then it was the aduancement of Iſrael to be gouerned by a *Salomon*. There is no earthly proofe of Gods loue to any Nation comparable to the ſubſtitution of a wiſe and pious gouernour: to him wee owe our peace, our life, and which is deſeruedly dearer, the life of our ſoules, the Goſpell. But, oh God, how much haſt thou loued thine Iſrael for euer, in that thou haſt ſet ouer it that righteous Branch of *Ieſſe*, whoſe name is *Wonderfull, Counſellor, the mighty God, the euerlaſting Father, the Prince of peace: in whoſe dayes Iudah ſhall be ſaued, and Iſrael ſhall dwell ſafely? Sing O heauen, and reioyce, O earth, and breake forth into ſinging, O mountaines, for God hath comforted his people, and will haue euerlaſting mercy vpon his afflicted.*

The Queene of Sheba did not bring her gold and precious ſtones to looke on, or to re-carie, but to giue to a wealthier then her ſelfe. She giues therefore to *Salomon* an hundred and twenty talents of gold, beſides coſtly ſtones and odours. He that made ſiluer in Hieruſalem as ſtones, is yet richly preſented on all hands. The riuers ſtill runne into the Sea; To him that hath ſhall be giuen: How ſhould wee bring vnto thee, O thou King of Heauen, the pureſt gold of thine owne graces, the ſweeteſt odours of our obediences? Was not this withall a type of that homage which ſhould be done vnto thee, O Sauiour, by the heads of the Nations? *The Kings of Tarſhiſh and the Iles bring preſents; the Kings of Sheba and Saba bring gifts; yea all Kings ſhall worſhip thee, all Nations ſhall ſerue thee.* They cannot enrich themſelues but by giuing vnto thee.

It could not ſtand with *Salomons* magnificence to receiue rich courteſies without a returne; The greater the perſon was, the greater was the obligation of requitall; The gifts of meane perſons are taken but as tributes of duty; it is diſhonourable to take from equals, and not to retribute: there was not therefore more freedome in her gift, then in her receit: Her own will was the meaſure of both; She gaue what ſhe would, ſhe receiued whatſoeuer ſhee would aske; And ſhee had little profited by *Salomons* ſchoole, if ſhe had not learned to aske the beſt: She returnes therefore more richly laden then ſhe came: ſhe gaue to *Salomon* as a thankfull Client of wiſedome; *Salomon* returnes to her as a munificent Patrone, according to the liberalitie of a King: We ſhall be ſure to be gainers by whatſoeuer we giue vnto thee, O thou God of wiſedome and peace: Oh that we could come from the remote regions of our infidelitie, and worldlineſſe, to learne wiſdome of thee; who both teacheſt and giueſt it abundantly, without vpbraiding, without grudging; & could bring with vs the poore preſents of our faithfull deſires, and ſincere ſeruices: how wouldeſt thou receiue vs with a gracious acceptation, and ſend vs away laden with preſent comfort, with eternall glory?

Salomons

SALOMONS *defection*.

SInce the first man *Adam*, the world hath not yeelded either so great an example of wisedome, or so fearfull an example of apostasie as *Salomon*: What humane knowledge *Adam* had in the perfection of nature by creation, *Salomon* had by infusion; both fully, both from one fountaine: If *Adam* called all creatures by their names, *Salomon* spake from the Cedars of Lebanon, to the mosse that springs out of the wall; and besides these vegetables, there was no Beast, nor Fowle, nor Fish, nor creeping thing that escaped his discourse. Both fell, both fell by one meanes; as *Adam*, so might *Salomon* haue said, *The woman deceiued me*: It is true indeed, that *Adam* fell as all; *Salomon* as one; yet so as that this one is the patterne of the frailty of all. If knowledge could haue giuen an immunity from sinne, both had stood: Affections are those feet of the soule, on which it either stands, or fals; Salomon *loued many out-landish women*; I wonder not if the wise King mis-caried; Euery word hath bane enough for a man: Women, many women, outlandish, idolatrous, and those not onely had, but doted on; Sexe, multitude, nation, condition, all conspired to the ruine of a *Salomon*: If one woman vndid all mankinde, what maruell is it if many women vndid one? yet had those many beene the daughters of Israel, they had tempted him onely to lust, not to mis-deuotion; now they were of those Nations, whereof the Lord had said to the children of Israel, *Goe not ye in to them, nor let them come in to you, for surely they will turne your hearts after their gods*; to them did *Salomon* ioyne in loue; who can maruell if they disioyned his heart from God? Satan hath found this bait to take so wel, that he neuer changed it since he crept into Paradise. How many haue we knowne whose heads haue been broken with their owne rib?

In the first world the sonnes of God saw the daughters of men, and tooke them wiues of all they liked; they multiplyed not children, but iniquities: *Balaam* knew well if the dames of Moab could make the Israelites wantons, they should soon make them Idolaters: All lyes open where the couenant is not both made with the eye, and kept.

It was the charge of God to the Kings of Israel, before they were, that they should not multiply Wiues. *Salomon* hath gone beyond the stakes of the law, and now is readie to leese himselfe amongst a thousand bedfellowes: Who so layes the reines in the necke of his carnall appetite, cannot promise where he will rest. Oh *Salomon*, where was thy wisedome, whiles thine affections runne away with thee into so wilde a voluptuousnesse? What bootes it thee to discourse of all things, whiles thou mis-knowest thy selfe? The perfections of speculation doe not argue the inward powers of selfe-gouernment; The eye may be cleare whiles the hand is palsied. It is not so much to be heeded how the soule is informed, as how it is disciplined; The light of knowledge doth well, but the due order of the affections doth better: Neuer any meere man since the first, knew so much as *Salomon*, many that haue knowne lesse haue had more command of themselues: A competent estate well husbanded, is better then a vast patrimony neglected.

There can be no safety to that soule where is not a strait curbe vpon our desires; If our lusts be not held vnder as slaues, they will rule as tyrants. Nothing can preuent the extremitie of our mis-cariage but early and strong denials of our concupiscence: Had *Salomon* done thus, delicacie and lawlesse greatnesse had not ledde him into these bogs of intemperance.

The wayes of youth are steepe and slipperie, wherein as it is easie to fall, so it is

commonly relieued with pitie; but the wanton inordinations of age are not more vnſeaſonable then odious; yet behold *Salomons* yonger yeares were ſtudious, and innocent, his ouer-haſtened age was licentious and miſgouerned; *For, when* Salomon *was old, his wiues turned away his heart after other gods:* If any age can ſecure vs from the danger of a ſpirituall fall, it is our laſt; and if any mans old-age might ſecure him, it was *Salomons*; the beloued of God, the Oracle, the miracle of wiſedome; who would haue looked but that the bloſſomes of ſo hopefull a ſpring, ſhould haue yeelded a goodly and pleaſant fruit, in the Autumne of age? yet behold euen *Salomons* old age vicious. There is no time wherin we can be ſafe, whiles we carie this body of ſin about vs; Youth is impetuous, mid-age ſtubborne, old age weake, all dangerous; Say not now; *The fury of my youthfull flaſhes is ouer, I ſhall henceforth finde my heart calme and impregnable*; whiles thou ſeeſt old *Salomon* doting vpon his Concubines, yea vpon their Idolatry.

It is no preſuming vpon time, or meanes, or ſtrength: how many haue begunne and proceeded well, who yet haue ſhamed themſelues in their laſt ſtage? If God vphold vs not, we cannot ſtand: If God vphold vs, we cannot fal; when we are at our ſtrongeſt, it is beſt to be weake in our ſelues; and when at our weakeſt, ſtrong in him, in whom we can doe all things.

I cannot yet thinke ſo hard of *Salomon*, that he would proiect his perſon to *Aſhteroth* the goddeſſe of the Sidonians, or Milchom the Idol of the Ammonites, or Chemoſh the abomination of *Moab*: Hee that knew all things from the ſhrub of the Cedar, could not be ignorant that theſe ſtatues were but ſtocks, and ſtones, or metals, and the powers reſembled by them, Deuils. It is not like he could be ſo inſenſate to adore ſuch Deities; but ſo farre was the vxorious King blinded with affection, that hee gaue not paſſage onely to the Idolatry of his heatheniſh wiues, but furtherance.

So did he dote vpon their perſons, that he humoured them in their ſinnes: Their act is therefore his, becauſe his eyes winkt at it; his hand aduanced it; Hee that built a Temple to the liuing God, for himſelfe and Iſrael in Sion, built a Temple to Chemoſh in the mount of Scandall, for his Miſtreſſes of Moab, in the very face of Gods Houſe: No hill about Ieruſalem was free from a Chappell of Deuils; Each of his dames had their Puppets, their Altars, their Incenſe; Becauſe *Salomon* feeds them in their ſuperſtition, he drawes the ſinne home to himſelfe, and is branded for what he ſhould haue forbidden. Euen our very permiſſion appropriates crimes to vs; Wee need no more guiltineſſe of any ſinne, then our willing toleration.

Who can but yearne, and feare to ſee the wofull wracke of ſo rich and goodly a veſſell: O *Salomon*, wert not thou hee whoſe yonger yeares God honoured with a meſſage and ſtile of loue? To whom God twice appeared; and in a gracious viſion renewed the Couenant of his fauour? Whom he ſingled out from all the generation of men to be the founder of that glorious Temple which was no leſſe cleerely the Type of heauen, then thou wert of Chriſt the Sonne of the euerliuing God? Wert not thou that deep Sea of wiſdome which God ordained to ſend forth riuers and fountaines of all diuine, and humane knowledge to all Nations, to all ages? Wert not thou one of thoſe ſelect Secretaries, whoſe hand it pleaſed the Almighty to employ in three pieces of the diuine monuments of ſacred Scriptures? Which of vs dares euer hope to aſpire vnto thy graces? Which of vs can promiſe to ſecure our ſelues from thy ruines? We fall, O God, we fall to the loweſt hell, if thou preuent vs not, if thou ſuſtaine vs not: *Vphold thou me according to thy Word that I may liue, and let mee not be aſhamed of my hope. Order my ſteps in thy word, and let not any iniquitie haue dominion ouer me.* All our weakneſſe is in our ſelues, all our ſtrength is in thee. O God be thou ſtrong in our weakneſſe, that our weake knees may be euer ſteddy in thy ſtrength.

But in the midſt of the horror of this ſpectacle (able to affright all the ſonnes of men) behold ſome glimpſe of comfort: was it of *Salomon* that *Dauid* his father propheſied; *Though he fall, he ſhall not bee vtterly caſt downe; for the Lord vpholdeth him with his hand?* If ſenſible grace, yet finall mercy was not taken from that beloued of God; In the

the hardeſt of this winter, the ſap was gone downe to the root, though it ſhewed not in the branches: Euen whiles *Salomon* remoued, that word ſtood faſt, *Hee ſhall be my ſonne, and I will be his Father.* He that foreſaw his ſinne, threatned and limited his correction. *If he breake my ſtatutes, and keepe not my commandements, then will I viſit his tranſgreſsion with a rod, and his iniquitie with ſtripes; Neuertheleſſe my louing kindneſſe will I not vtterly take from him, nor ſuffer my faithfulneſſe to faile; My Couenant will I not breake; nor alter the thing that is gone out of my mouth;* Behold the fauour of God doth not depend vpon *Salomons* obedience: If *Salomon* ſhall ſuffer his faithfulneſſe to faile towards his God; God will not requite him with the failing of his faithfulneſſe to *Salomon*; If *Salomon* breake his Couenant with God; God will not breake his Couenant with the father of *Salomon*, with the ſonne of *Dauid*: He ſhall ſmart, hee ſhall not periſh. Oh gracious word of the God of all mercies, able to giue ſtrength to the languiſhing, comfort to the deſpairing, to the dying, life. Whatſoeuer wee are, thou wilt be ſtill thy ſelfe, O holy One of Iſrael, true to thy Couenant, conſtant to thy Decree; The ſinnes of thy choſen can neither fruſtrate thy counſell, nor out-ſtrip thy mercies.

Now I ſee *Salomon* of a wanton louer, a graue Preacher of mortification; I ſee him quenching thoſe inordinate flames with the teares of his repentance. Me thinks I heare him ſighing deepely betwixt euery word of that his ſolemne penance which he would need enioyne himſelfe before all the world, *I haue applyed my heart to know the wickedneſſe of folly, euen the fooliſhneſſe of madneſſe; and I finde more bitter then death the woman whoſe heart is as nets and ſnares; and her hands as bands: Who ſo pleaſeth God ſhall be deliuered from her, but the ſinner ſhall be taken by her.*

Salomon was taken as a ſinner, deliuered as a penitent. His ſoule eſcaped as a bird out of the ſnare of the fowlers; the ſnare was broken, and he deliuered: It is good for vs that he was both taken, and deliuered; Taken, that wee might not preſume; and that we might not deſpaire, deliuered. He ſinned, that we might not ſinne; hee recouered, that we may not ſinke vnder our ſinne.

But, oh the iuſtice of God inſeparable from his mercy; *Salomons* ſinne ſhall not eſcape the rod of men; Rather then ſo wiſe an offender ſhall want enemies, God ſhall raiſe vp three aduerſaries vnto *Salomon*; *Hadad* the Edomite; *Rezon* the King of Aram, *Ieroboam* the ſonne of *Nebat*; whereof two were foraine, one domeſticall: Nothing but loue and peace ſounded in the name of *Salomon*; nothing elſe was found in his raigne, whiles he held in good termes with his God: But when once hee fell foule with his Maker, all things began to be troubled. There are whips laid vp againſt the time of *Salomons* fore-ſeene offence, which are now brought forth for his correction: On purpoſe was *Hadad* the ſonne of the King of Edom hid in a corner of Egypt from the ſword of *Dauid* and *Ioab*, that he might be reſerued for a ſcourge to the exorbitant ſonne of *Dauid*: God would haue vs make account that our peace ends with our innocence: The ſame ſinne that ſets debate betwixt God and vs, armes the creatures againſt vs; It were pitie wee ſhould be at any quiet whiles wee are falne out with the God of peace.

Contemplations.

VPON THE PRINCIPALL HISTORIES OF THE NEVV TESTAMENT.

THE THIRD BOOKE.

Containing {
The Widowes ſonne raiſed.
The Rulers ſonne healed.
The dumbe Deuill eiected.
MATTHEW *called.*
Chriſt among the Gergeſens; or Legion, and the Gaderene Herd.
}

By IOS. HALL, D. of Diuinitie, and Deane *of* WORCESTER.

TO MY RIGHT VVORTHY AND WORSHIPFVLL FRIEND, MASTER IOHN GIFFORD *of* Lancraſſe *in* Deuon, Eſquire, All Grace and Peace.

SIR,

IF hold it (as I ought) one of the rich mercies of GOD, *that he hath giuen me fauour in ſome eies which haue not ſeene me; but none, that I know, hath ſo much demerited me, vnknowne, as your worthy Familie: Ere therefore you ſee my face, ſee my hand willingly profeſſing my thankefull Obligations: Wherewith may it pleaſe you to accept of this parcell of thoughts, not vnlike thoſe fellowes of theirs, whom you haue entertained aboue their deſert. Theſe ſhall preſent vnto you our bountifull* SAVIOVR, *magnifying his mercies to men, in a ſweet varietie; healing the diſeaſed, raiſing the dead, caſting out the Deuill, calling in the Publican, and ſhall raiſe your heart to adore that infinite goodneſſe; Euery helpe to our deuotion deſerues to bee precious; So much more, as the decrepit*

crepit age of the World declines to an heartleſſe coldneſſe of Pietie. That GOD, *to whoſe honour theſe poore labours are meant, bleſſe them in your hands, and from them, to all Readers. To his protection I heartily commend you, and the right vertuous Gentlewoman, your worthy wife, with all the pledges of your happy affection, as whom you haue deſerued to be*

Your truly thankfull and

officious friend,

IOS. HALL.

The Widowes Sonne raiſed.

THE fauours of our beneficent Sauiour were at the leaſt contiguous. No ſooner hath he raiſed the Centurions ſeruant from his bed, then he raiſes the Widowes Son from his Beere.

The fruitfull clouds are not ordained to fall all in one field; Nain muſt partake of the bounty of Chriſt as well as Cana, or Capernaum: And if this Sunne were fixed in one Orbe, yet it diffuſeth heat, and light to all the world; It is not for any place to ingroſſe the meſſengers of the Goſpell, whoſe errand is vniuerſall; This immortall ſeed may not fall all in one furrow.

The little City of Nain ſtood vnder the hill of Hermon, neere vnto Tabor; but now it is watered with better dewes from aboue, the doctrine & miracles of a Sauiour.

Not for ſtate, but for the more euidence of the worke, is our Sauior attended with a large traine; ſo entring into the gate of that walled City, as if he meant to beſiege their faith by his power, and to take it; His prouidence hath ſo contriued his iourney, that he meets with the ſad pompe of a funerall; A wofull widow attended with her weeping neighbours is following her onely ſonne to the graue; There was nothing in this ſpectacle that did not command compaſſion.

A yong man in the flowre, in the ſtrength of his age ſwallowed vp by death; Our decrepit age both expects death, and ſollicites it; but vigorous youth, lookes ſtrangely vpon that grim ſergeant of God; Thoſe mellow apples that fall alone from the tree we gather vp with contentment; wee chide to haue the vnripe vnſeaſonably beaten downe with cudgells.

But more, a yong man, the onely ſonne, the onely childe of his mother: No condition can make it other then grieuous for a well natur'd mother to part with her own bowels; yet ſurely ſtore is ſome mitigation of loſſe: Amongſt many children one may be more eaſily miſſed; for ſtill wee hope the ſuruiuing may ſupply the comforts of the dead; but when all our hopes and ioyes muſt either liue or die in one, the loſſe of that one admits of no conſolation.

When God would deſcribe the moſt paſſionate expreſſion of ſorrow that can fall into the miſerable, hee can but ſay, Oh daughter of my people gird thee with ſackcloth, and wallow thy ſelfe in the aſhes, make lamentation and bitter mourning, as for thine onely ſonne: Such was the loſſe, ſuch was the ſorrow of this diſconſolate mother; neither words, nor teares can ſuffice to diſcouer it.

Yet more, had ſhe beene ayded by the counſell and ſupportation of a louing yokefellow, this burden might haue ſeemed leſſe intolerable; A good husband may make amends for the loſſe of a ſonne; had the root beene left to her intire, ſhe might better haue ſpared the branch; now both are cut vp, all the ſtay of her life is gone; and ſhee ſeemes abandoned to a perfect miſery. And now when ſhee gaue herſelfe vp for a for-

forlorne mourner, past all capacity of redresse, the God of comfort meets her, pities her, relieues her; Here was no solicitor but his owne compassion; In other occasions he was sought, and sued to; The Centurion comes to him for a seruant, the Ruler for a sonne, *Iairus* for a daughter, the neighbours for the Paralyticke; here hee seekes vp the patient, and offers the cure vnrequested; Whiles wee haue to doe with the Father of mercies, our afflictions are the most powerfull suitors. No teares, no prayers can moue him so much as his owne commiseration. Oh God, none of our secret sorrowes, can be either hid from thine eyes, or kept from thine heart: and when wee are past all our hopes, all possibilities of helpe; then art thou neereſt to vs for deliuerance.

Here was a conspiration of all parts to mercy. The heart had compassion, the mouth said, *Weepe not*, the feet went to the Beere, the hand touched the coffin, the power of the Deity raised the dead: What the heart felt was secret to it selfe, the tongue therefore expresses it in words of comfort, *Weepe not*; Alas what are words to so strong and iust passions? To bid her not to weepe that had lost her onely sonne, was to perswade her to be miserable, and not feele it: to feele, and not regard it: to regard, and yet to smother it; Concealement doth not remedy but aggrauate sorrow: That with the counsell of not weeping therefore, she might see cause of not weeping; his hand seconds his tongue: He arrests the Coffin, and frees the Prisoner; *Yongman I say vnto thee, arise*: The Lord of life, and death, speakes with command; No finite power could haue said so without presumption, or with successe: That is the voice that shall one day call vp our vanished bodies from those elements, into which they are resolued, and raise them out of their dust: Neither sea, nor death, nor hell can offer to detaine their dead, when he charges them to be deliuered: Incredulous nature, what doest thou shrinke at the possibility of a resurrection, when the God of nature vndertakes it? It is no more hard for that almighty Word which gaue being vnto all things, to say, *Let them be repaired*, then, *Let them be made*.

I doe not see our Sauiour stretching himselfe vpon the dead corps, as *Elias*, and *Elisha*, vpon the sonnes of the Sunamite, and Sareptan, nor kneeling downe, and praying by the Beere, as *Peter* did to *Dorcas*, but I heare him so speaking to the dead, as if he were aliue, and so speaking to the dead that by the word hee makes him aliue, *I say vnto thee, arise*; Death hath no power to bid that man lye still, whom the Sonne of God bids *Arise*. Immediately he that was dead sate vp. So at the sound of the last trumpet by the power of the same voice, we shall arise out of the dust, and stand vp glorious; this mortall shall put on immortalitie; this corruptible, incorruption; This body shall not be buried, but sowne; and at our day shall therefore spring vp with a plentifull increase of glory; How comfortlesse, how desperate should be our lying downe, if it were not for this assurance of rising? And now, behold, lest our weake faith should stagger at the assent to so great a difficulty, he hath already by what hee hath done, giuen vs tasts of what he will doe: The power that can raise one man, can raise a thousand, a million, a world: no power can raise one but that which is infinite; and that which is infinite admits of no limitation: Vnder the old Testament, God raised one by *Elias*, another by *Elisha* liuing, a third by *Elisha* dead: By the hand of the Mediator of the New Testament hee raised here the sonne of the Widow, the daughter of *Iairus*, *Lazarus*, and, in attendance of his owne resurrection he made a gaole-deliuery of holy prisoners, at Ierusalem. Hee raises the daughter of *Iairus* from her bed; this widowes sonne from his Coffin, *Lazarus* from his graue, the dead Saints of Ierusalem from their rottennesse, that it might appeare no degree of death can hinder the efficacie of his ouer-ruling command: Hee that keepes the keyes of death cannot onely make way for himselfe through the common Hall, and outer-roomes, but through the inwardest, and most reserued closets of darknesse.

Me thinkes I see this yong man who was thus miraculously awaked from his deadly sleepe, wiping and rubbing those eies that had beene shut vp in death; and descending from the Beere, wrapping his winding sheet about his loines, cast himselfe down

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in a paſſionate thankfulneſſe, at the feet of his Almightie reſtorer; adoring that diuine power which had commanded his ſoule back again to her forſaken lodging; & though I heare not what he ſaid, yet I dare ſay they were words of praiſe & wonder, which his returned ſoule firſt vttered; It was the mother whom our Sauior pitied in this act, not the ſonne; (who now forced from his quiet reſt muſt twice paſſe through the gates of death.) As for her ſake therefore he was raiſed, ſo to her hands was he deliuered; that ſhe might acknowledge that ſoule giuen to her, not to the poſſeſſor: Who cannot feele the amazement and extaſie of ioy that was in this reuiued mother, when her ſon now ſalutes her from out of another world? And both receiues and giues gratulations of of his new life? How ſuddenly were all the teares of that mournfull traine dried vp with a ioyfull aſtoniſhment? How ſoone is that funerall banquet turned into a new Birth-day feaſt? What ſtriuing was here to ſalute the late carkaſſe of their returned neighbour? What awfull and admiring lookes were caſt vpon that Lord of life, who ſeeming homely, was approued omnipotent? How gladly did euery tongue celebrate both the worke and the author? *A great Prophet is raiſed vp amongſt vs, and God hath viſited his people.* A Prophet was the higheſt name they could finde for him whom they ſaw like themſelues in ſhape, aboue themſelues in power; They were not yet acquainted with God manifeſted in the fleſh: This miracle might well haue aſſured them of more then a Prophet; but he that raiſed the dead man from the Beere would not ſuddenly raiſe theſe dead hearts from the graue of Infidelitie; they ſhall ſee reaſon enough to know that the Prophet who was raiſed vp to them, was the God that now viſited them, and at laſt ſhould doe as much for them, as hee had done for the yong man, raiſe them from death to life, from duſt to glory.

The Rulers Sonne cured.

THe bounty of God ſo exceedeth mans, that there is a contrarietie in the exerciſe of it: We ſhut our hands becauſe we haue opened them; God therefore opens his, becauſe he hath opened them: Gods mercies are as comfortable in their iſſue, as in themſelues; Seldome euer doe bleſſings goe alone; where our Sauiour ſupplyed the Bridegroomes wine, there he heales the Rulers ſonne; Hee had not in all theſe coaſts of Galilee done any miracle but here: To him that hath ſhall be giuen.

We doe not finde Chriſt oft attended with Nobilitie; here hee is; It was ſome great Peere, or ſome noted Courtier that was now a ſuitor to him for his dying ſonne: Earthly greatneſſe is no defence againſt afflictions: Wee men forbeare the mighty: Diſeaſe and death know no faces of Lords, or Monarks: Could theſe be bribed, they would be too rich; why ſhould we grudge not to be priuiledged, when wee ſee there is no ſpare of the greateſt?

This noble Ruler, liſtens after Chriſts returne into Galile; The moſt eminent amongſt men will be glad to hearken after Chriſt in their neceſſitie: Happy was it for him that his ſonne was ſicke; he had not elſe been acquainted with his Sauiour, his ſoule had continued ſicke of ignorance, and vnbeliefe: Why elſe doth our good God ſend vs pain, loſſes, oppoſition, but that he may be ſought to? Are we afflicted, whither ſhould we goe but to Cana, to ſeeke Chriſt? whither but to the Cana of heauen, where our water of ſorrow is turned to the wine of gladneſſe, to that omnipotent Phyſitian, who healeth all our infirmities; that we may once ſay, *It is good for mee that I was afflicted.*

It was about a dayes iourney from Capernaum to Cana; Thence hither did this Courtier come for the cure of his ſonnes Feuer; What paines euen the greateſt can be content to take for bodily health? No way is long, no labour tedious to the deſirous:

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Our ſoules are ſicke of a ſpirituall feuer, labouring vnder the cold fit of infidelitie, and the hot fit of ſelfe-loue; and we ſit ſtill at home, and ſee them languiſh vnto death.

This Ruler was neither faithleſſe, nor faithfull: Had he been quite faithleſſe, he had not taken ſuch paines to come to Chriſt. Had he been faithfull, hee had not made this ſuit to Chriſt, when he was come; *Come downe and heale my ſonne, ere he die.*

Come downe, as if Chriſt could not haue cured him abſent; Ere he die, as if that power could not haue raiſed him being dead; how much difference was here betwixt the Centurion, and the Ruler; That came for his ſeruant, this for his ſonne. This ſonne was not more aboue that ſeruant, then the faith which ſued for the ſeruant ſurpaſſed that which ſued for the ſonne; The one can ſay, *Maſter come not vnder my roofe, for I am not worthy, oncly ſpeake the word, and my ſeruant ſhall be whole*; The other can ſay, Maſter, either come vnder my roofe, or my ſonne cannot be whole. *Heale my ſonne*, had been a good ſuit, for Chriſt is the onely Phyſitian for all diſeaſes; but, *Come downe, and heale him*, was to teach God how to worke.

It is good reaſon that he ſhould challenge the right of preſcribing to vs, who are euery way his owne: it is preſumption in vs to ſtint him vnto our formes: An expert workman cannot abide to bee taught by a nouice; how much leſſe ſhall the all-wiſe God endure to bee directed by his creature? This is more then if the patient ſhould take vpon him to giue a Recipe to the Phyſitian: That God would giue vs grace is a beſeeming ſuit, but to ſay, Giue it me by proſperitie, is a ſawcy motion.

As there is faithfulneſſe in deſiring the end, ſo modeſty and patience in referring the meanes to the author. In ſpirituall things God hath acquainted vs with the meanes whereby he will worke, euen his owne Sacred ordinances: Vpon theſe, becauſe they haue his owne promiſe, we may call abſolutely for a bleſſing: In all others, there is no reaſon that beggers ſhould be chooſers: He who doth whatſoeuer he will, muſt doe it how he will: It is for vs to receiue, not to appoint.

He who came to complaine of his ſons ſicknes, heares of his own, *Except ye ſee ſignes and wonders, ye will not beleeue.* This noble man was (as is like) of Capernaum; There had Chriſt often preached; there was one of his chiefe reſidencies: Either this man had heard our Sauiour oft, or might haue done; yet becauſe Chriſts miracles came to him onely by heare-ſay (for as yet we finde none at all wrought where hee preached moſt) therefore the man beleeues not enough; but ſo ſpeakes to Chriſt as to ſome ordinarie Phyſitian, *Come downe and heale*: It was the common diſeaſe of the Iewes, incredulitie; which no receit could heale but wonders: A wicked and adulterous generation ſeekes ſignes. Had they not been wilfully graceleſſe, there was already proofe enough of the Meſſias: the miraculous conception and life of the fore-runner, *Zacharies* dumbneſſe, the atteſtation of Angels, the apparition of the Starre, the iourney of the Sages, the viſion of the Shepheards, the teſtimonies of *Anna* and *Simeon*, the propheſies fulfilled, the voice from heauen at his baptiſme, the diuine words that hee ſpake; and yet they muſt haue all made vp with miracles; which though he be not vnwilling to giue at his owne times, yet he thinkes much to be tied vnto, at theirs: Not to beleeue without ſignes, was a ſigne of ſtubborne hearts.

It was a foule fault, and a dangerous one, *Ye will not beleeue*: What is it that ſhall condemne the world but vnbeliefe? What can condemne vs without it? No ſin can condemne the repentant; Repentance is a fruit of faith, where true faith is then, there can be no condemnation: as there can be nothing but condemnation without it. How much more foule in a noble Capernaite, that had heard the Sermons of ſo diuine a Teacher? The greater light we haue, the more ſhame it is for vs to ſtumble.

Oh what ſhall become of vs, that reele and fall in the cleareſt Sunne-ſhine that euer looked forth vpon any Church? Be mercifull to our ſinnes, O God, and ſay any thing of vs, rather, then, *Ye will not beleeue.*

Our Sauiour tels him of his vnbeliefe; hee feeles not himſelfe ſicke of that diſeaſe: All his mind is on his dying ſon; As eaſily do we complaine of bodily griefes, as we are hardly affected with ſpirituall. Oh the meekneſſe and mercy of this Lambe of God:

When

When wee would haue lookt that hee ſhould haue puniſhed this ſuitor for not beleeuing, hee condeſcends to him, that hee may beleeue : *Goe thy way, thy ſonne liueth.* If wee ſhould meaſure our hopes by our owne worthineſſe, there were no expectation of bleſſings, but if we ſhall meaſure them by his bountie, and compaſſion, there can bee no doubt of preuailing. As ſome tender mother that giues the breſt to her vnquiet childe, in ſtead of the rod, ſo deales hee with our peruerſneſſes.

How God differences men according to no other conditions, then of their faith! The Centurions ſeruant was ſicke, the Rulers ſonne; The Centurion doth not ſue vnto Chriſt to come; onely ſayes, *My ſeruant is ſicke of a Palſie*; Chriſt anſwers him, *I will come, and heale him* : The Ruler ſues vnto Chriſt that hee would come, and heale his ſonne, Chriſt will not goe; onely ſayes, *Goe thy way, thy ſonne liues*; Outward things carie no reſpect with God; The Image of that diuine Maieſtie ſhining inwardly in the graces of the ſoule, is that which wins loue from him in the meaneſt eſtate; The Centurions faith therefore could do more then the Rulers greatneſſe; and that faithfull mans ſeruant hath more regard then this great mans ſonne.

The Rulers requeſt was, *Come and heale*; Chriſts anſwer was, *Goe thy way, thy ſonne liues*; Our mercifull Sauiour meets thoſe in the end, whom hee croſſes in the way: How ſweetly doth he correct our prayers, and whiles he doth not giue vs what we aske, giues vs better then we asked.

Iuſtly doth he forbeare to go downe with this Ruler, leſt he ſhould confirme him in an opinion of meaſuring his power by conceits of locality, & diſtance; but he doth that in abſence, for which his preſence was required with a repulſe, *Thy ſonne liueth*; giuing a greater demonſtration of his omnipotencie then was craued; How oft doth hee not heare to our will; that hee may heare vs to our aduantage? The choſen veſſell would be rid of tentations, he heares of a ſupply of grace; The ſicke man askes releaſe, receiues patience: life, and receiues glory : Let vs aske what we thinke beſt, let him giue what he knowes beſt.

With one word doth Chriſt heale two Patients, the ſonne, and the father, the ſons feuer, the fathers vnbeleefe; That operatiue word of our Sauiour was not without the intention of a triall; Had not the Ruler gone home ſatisfied with that intimation of his ſonnes life, and recouerie, neither of them had beene bleſſed with ſucceſſe: Now the newes of performance meets him one halfe of the way; and hee that beleeued ſomewhat ere he came, and more when he went, grew to more faith in the way; and when he came home, inlarged his faith to all the skirts of his familie; A weake faith may be true, but a true faith is growing: He that boaſts of a full ſtature in the firſt moment of his aſſent, may preſume, but doth not beleeue.

Great men cannot want clients, their example ſwaies ſome, their authoritie more; they cannot goe to either of the other worlds alone; In vaine doe they pretend power ouer others, who labour not to draw their families vnto God.

The Dumbe Deuill eiected.

THat the Prince of our Peace might approue his perfect victories, whereſoeuer hee met with the Prince of darkneſſe hee foyled him, he eiected him; He found him in heauen, thence did hee throw him headlong; and verified his Prophet, *I haue caſt thee out of mine holy mountaine*; And if the Deuils left their firſt habitation, it was becauſe (being Deuills) they could not keepe it; Their eſtate indeed they might haue kept,

and did not; their habitation they would haue kept, and might not; How art thou falne from heauen O Lucifer? He found him in the heart of man; (for in that closet of God did the euill spirit after his exile from heauen shrowd himselfe; Sin gaue him possession, which he kept with a willing violence) thence hee casts him by his word, and spirit; He found him tyrannizing in the bodies of some possessed men, and with power commands the vncleane spirits to depart.

This act is for no hand but his: When a strong man keepes possession, none but a stronger can remoue it: In voluntary things the strongest may yeeld to the weakest; *Sampson* to a *Dalilah*; but in violent, euer the mightiest caries it; A spirituall nature must needs be in ranke aboue a bodily; neither can any power be aboue a spirit, but the God of spirits.

No otherwise is it in the mentall possession; Where euer sinne is, there Satan is; As on the contrary, whosoeuer is borne of God, the seed of God remaines in him; That euill one not onely is, but rules in the sonnes of disobedience: in vaine shall wee try to eiect him, but by the diuine power of the Redeemer; For this cause the Sonne of God was manifested, that hee might destroy the workes of the Deuill; Doe we finde our selues haunted with the familiar Deuills of Pride, selfe-loue, sensuall desires, vnbeleefe? None but thou, O Son of the euerliuing God, can free our bosomes of these hellish guests; Oh clense thou mee from my secret sinnes, and keepe mee that presumptuous sinnes preuaile not ouer me. O Sauiour, it is no Paradox to say that thou castest out more Deuils now, then thou diddest whiles thou wert vpon earth; It was thy word, *When I am lifted vp, I will draw all men vnto me*; Satan weighes downe at the feet, thou pullest at the head, yea at the heart; In euery conuersion which thou workest, there is a dispossession. Conuert mee, O Lord, and I shall be conuerted; I know thy meanes are now no other then ordinary; if we expect to be dispossessed by miracle, it would be a miracle, if euer wee were dispossessed; Oh let thy Gospell haue the perfect worke in me, so onely shall I bee deliuered from the powers of darkenesse.

Nothing can be said to be dumbe, but what naturally speakes; nothing can speake naturally, but what hath the instruments of speech; which because spirits want, they can no otherwise speake vocally, then as they take voices to themselues, in taking bodies; This deuill was not therefore dumbe in his nature, but in his effect; The man was dumbe by the operation of that deuill, which possessed him; and now the action is attributed to the spirit, which was subiectiuely in the man; It is not you that speake, saith our Sauiour, but the spirit of your Father that speaketh in you.

As it is in bodily diseases, that they doe not infect vs alike, some seize vpon the humors, others vpon the spirits; some assault the braine, others the heart, or lungs; so in bodily and spirituall possessions; In some the euill spirit takes away their senses; in some their lims; in some, their inward faculties; like as spiritually they affect to moue vs vnto seuerall sinnes; One to lust, another to couetousnesse, or ambition, another to cruelty; and their names haue distinguished them according to these various effects: This was a dumbe Deuill, which yet had possessed not the tongue onely of this man, but his eare; not that onely, but (as it seemes) his eies too.

O suttle and tyrannous spirit, that obstructs all wayes to the soule: that keepes out all meanes of grace both from the doores, and windowes of the heart; yea that stops vp all passages whether of ingresse, or egresse; Of ingresse at the eye, or eare, of egresse at the mouth; that there might be no capacity of redresse.

What holy vse is there of our tongue but to praise our Maker, to confesse our sinnes, to informe our brethren? How rife is this Dumbe Deuill euerywhere, whiles hee stops the mouthes of Christians from these vsefull and necessarie duties?

For what end hath man those two priuiledges aboue his fellow creatures, Reason, and Speech, but, that, as by the one he may conceiue of the great workes of his Maker, which the rest cannot, so by the other hee may expresse what hee conceiues

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to the honor of the Creator, both of them, and himselfe; And why are all other creatures said to praise God, and bidden to praise him, but because they doe it by the apprehension, by the expression of man? If the heauens declare the glory of God, how doe they it but to the eies, and by the tongue of that man, for whom they were made? It is no small honor whereof the enuious spirit shall rob his Maker, if he can close vp the mouth of his onely rationall, and vocall creature, and turne the best of his workemanship into a dumbe Idoll, that hath a mouth, and speakes not; *Lord open thou my lips, and my mouth shall shew forth thy praise.*

Praise is not more necessary then complaint; praise of God, then complaint of our selues, whether to God, or men; The onely amends we can make to God, when we haue not had the grace to auoid sinne, is to confesse the sinne wee haue not auoided: This is the sponge that wipes out all the blots and blurs of our liues; If wee confesse our sinnes, he is faithfull and iust to forgiue vs our sins, and to cleanse vs from all vnrighteousnesse.

That cunning man-slayer knowes there is no way to purge the sicke soule, but vpward by casting out the vicious humor wherewith it is clogged; and therefore holds the lips close, that the heart may not dis-burden it selfe by so wholesome euacuation. *When I kept silence, my bones consumed; For day and night thy hand O Lord, was heauy vpon me; my moisture is turned into the drought of Summer; O let me confesse against my selfe my wickednesse vnto thee, that thou maist forgiue the punishment of my sinne.*

We haue a tongue for God, when wee praise him; for our selues, when wee pray, and confesse; for our brethren, when we speake the truth for their information; which if we hold backe in vnrighteousnesse, we yeeld vnto that dumbe Deuill: where doe we not see that accursed spirit? Hee is on the Bench, when the mute, or partiall Iudge speakes not for truth, and innocence: He is in the pulpit, when the Prophets of God smother, or halue, or adulterate the message of their master; Hee is at the barre, when irreligious Iurors dare lend an oath to feare, to hope, to gaine: Hee is in the market, when godlesse chapmen for their peny sell the truth, and their soule; He is in the common conuersation of men, when the tongue belies the heart, flatters the guilty, balketh reproofes euen in the foulest crimes: O thou, who only art stronger then that strong one, cast him out of the hearts, and mouthes of men; *It is time for thee, Lord, to worke, for they haue destroyed thy Law.*

That it might well appeare this impediment was not naturall, so soone as the man is freed from the spirit, his tongue is free to his speech: The effects of spirits as they are wrought, so they cease at once. If the Sonne of God doe but remoue our spirituall possession, we shall presently breake forth into the praise of God, into the confession of our vileness, into the profession of truth.

But, what strange variety do I see in the spectators of this miracle, some wondring, others censuring, a third sort tempting, a fourth applauding; There was neuer man or action, but was subiect to variety of constructions: What man could bee so holy, as he that was God? What act could bee more worthy then the dispossession of an euill spirit? yet this man, this act passeth these differences of interpretation: What can we doe to vndergoe but one opinion? If we giue almes, and fast; some will magnifie our charity, and deuotion, others will taxe our hypocrisie: If wee giue not, some will condemne our hard-heartednesse, others will allow our care of iustice; if wee preach plainly, to some it will sauour of a careless slubbering, to others of a mortified sincerity; Elaborately, some will tax our affectation, others will applaud our diligence in dressing the delicate viands of God; What maruell is it, if it bee thus with our imperfection, when it fared not otherwise with him that was purity, and righteousnesse it selfe? The austere fore-runner of Christ came neither eating nor drinking, they say, *He hath a Deuill*; The sonne of man came eating and drinking, they say, *This man is a glatton, a friend of Publicans and sinners*: and here one of his holy acts caries away at once wonder, censure, doubt, celebration. There is no way safe for a man but to square his actions by the right rule of iustice, of charitie; and

then let the world haue leaue to spend their glosses at pleasure. It was an heroicall resolution of the chosen vessell, *I passe very little to be iudged of you, or of mans day.*

I maruell not if the people maruelled; for here were foure wonders in one; The blinde saw, the deafe heard, the dumbe spake, the demoniacke is deliuered; Wonder was due to so rare, and powerfull a worke, and, if not this, nothing; We can cast away admiration vpon the poore deuices, or activities of men, how much more vpon the extraordinary workes of omnipotency? Who so knowes the frame of Heauen and earth, shall not much be affected with the imperfect effects of fraile humanity; but shall with no lesse rauishment of soule acknowledge the miraculous workes of the same Almighty hand. Neither is the spirituall election worthy of any meaner intertainment; Raritie and difficultie are wont to cause wonder; There are many things which haue wonder in their worth, and leese it in their frequence; there are some which haue it in their strangenesse, and leese it in their facilitie; Both meet in this. To see men haunted, yea possessed with a dumbe Deuill is so frequent, that it is a iust wonder to finde a man free; but to finde the dumbe spirit cast out of a man, and to heare him praising God, confessing his sinnes, teaching others the sweet experiments of mercy, deserues iust admiration. If the Cynick sought in the market for a man amongst men, well may we seeke amongst men, for a conuert. Neither is the difficulty lesse then the rarenesse; The strong man hath the possession, all passages are blockt vp, all helpes barred, by the trechery of our nature; If any soule be rescued from these spirituall wickednesses, it is the praise of him that doth wonders alone.

But whom doe I see wondring? The multitude; The vnlearned beholders follow that act with wonder, which the learned Scribes entertaine with obloquy: God hath reuealed those things to babes, which he hath hid from the wise, and prudent. With what scorne did those great Rabbins speake of these sonnes of the earth, *This people that knowes not the Law is accursed?* Yet the mercie of God makes an aduantage of their simplicity; in that they are therefore lesse subiect to cauillation, and incredulitie; as contrarily, his iustice causes the proud knowledge of the other to lie as a blocke in their way, to the ready assent vnto the diuine power of the Messias; Let the pride of glorious aduersaries disdaine the pouerty of the clients of the Gospell; it shall not repent vs to goe to heauen with the vulgar, whiles their great ones goe in state to perdition.

The multitude wondered; Who censured but Scribes great Doctors of the Law, of the diuinity of the Iewes? What Scribes, but those of Ierusalem, the most eminent Academie of Iudea? These were the men, who out of their deepe reputed iudgment cast these foule aspersions vpon Christ. Great wits oft-times mis-lead both the owners and followers; How many shall once wish they had beene borne dullards, yea idiots, when they shal find their wit to haue barred them out of heauen? Where is the Scribe, where is the disputer of this world? Hath not God made the wisdome of the world foolishnesse? Say the world what it will, a dram of holinesse is worth a pound of wit; Let others censure with the Scribes, let me wonder with the multitude.

What could malice say worse, *He casteth out Deuills through Beelzebub the Prince of Deuils?* The Iewes well knew that the Gods of the heathen were no other then Deuills; Amongst whom for that the *Lord of Flies* (so called, whether for the concourse of flies to the abundance of his sacrifices, or for his ayde implored against the infestation of those swarmes) was held the chiefe, therefore they stile him, *The Prince of Deuills.* There is a subordination of spirits; some hier in degree, some inferiour to others; Our Sauiour himselfe tells vs of the Deuill, and his Angels; Messengers are inferiour to those that send them: The seuen Deuills that entered into the swept and garnished house, were worse then the former; Neither can Principalities, and Powers, and Gouernours, and Princes of the darkenesse of this World designe other then seuerall rankes of euill Angels; There can be no beeing, without some kinde of order, there can bee no order in paritie; If wee looke vp into heauen, there is *The King of Gods,*

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The Lord of Lords; hier then the hieſt. If to the earth, There are Monarchs, Kings, Princes, Peeres, people; If wee looke downe to hell, *There is the Prince of Deuills*; They labour for confuſion that call for parity; What ſhould the Church doe with ſuch a forme, as is not exemplified in heauen, in earth, in hell?

One deuill (according to their ſuppoſition) may be vſed to caſt out another: How far the command of one ſpirit ouer another may extend, it is a ſecret of infernall ſtate, too deepe for the inquiry of men: The thing it ſelfe is apparent; vpon compact, and precontracted compoſition, one giues way to other for the common aduantage; As we ſee in the Common-wealth of Cheaters, and Cut-purſes; one doth the fact, another is feed to bring it out, and to procure reſtitution: both ate of the trade; both conſpire to the fraud; the actor falls not out with the reuealer; but diuides with him that cunning ſpoile.

One malicious miſcreant ſets the Deuill on worke to the inflicting of diſeaſe, or death; another vpon agreement, for a further ſpirituall gaine, takes him off; There is a Deuill in both; And if there ſeeme more bodily fauour, there is no leſſe ſpirituall danger in the latter; In the one Satan wins the agent, the ſuitor in the other; It will bee no cauſe of diſcord in hell, that one deuill giues eaſe to the body which another tormented, that both may triumph in the gaine of a ſoule. O God, that any creature which beares thine Image, ſhould not abhorre to bee beholden to the powers of hell for aid, for aduice? *Is it not becauſe there is not a God in Iſrael, that men goe to inquire of the God of Ekron?* Can men bee ſo ſottiſh to thinke that the vowed enemie of their ſoules can offer them a bait, without an hooke? What euill is there in the City which the Lord hath not done, what is there which he cannot as eaſily redreſſe: He wounds, he heales againe; And if he will not, it is the Lord, let him doe what ſeemes good in his eies; If he doe not deliuer vs, he will crowne our faithfulneſſe in a patient perſeuerance. The wounds of a God are better then the ſalues of Satan.

Was it poſſible that the wit of Enuy could deuiſe ſo hie a ſlander? Beelzebub was a God of the heathen; therefore herein they accuſe him for an Idolater; Beelzebub was a Deuill to the Iewes, therefore they accuſe him for a coniurer; Beelzebub was the chiefe of Deuils, therefore they accuſe him for an Archexorciſt, for the worſt kind of Magician; Some profeſſors of this blacke Art, though their worke be deuilliſh, yet they pretend to doe it in the name of Ieſus; and will preſumptuouſly ſeeme to do that by command, which is ſecretly tranſacted by agreement; the Scribes accuſe Chriſt of a direct compact with the Deuill; and ſuppoſe both a league and familiarity, which by the law of *Moſes* (in the very hand of a *Saul*) was no other then deadly; Yea ſo deepe doth this wound reach, that our Sauiour, ſearching it to the bottome, findes no leſſe in it then the ſinne againſt the Holy Ghoſt; inferring hereupon that dreadfull ſentence of the irremiſſibleneſſe of that ſinne vnto death: And if this horrible crimination were caſt vpon thee, O Sauiour, in whom the Prince of this world found nothing, what wonder is it if wee thy ſinfull ſeruants bee branded on all ſides with euill tongues?

Yea (which is yet more) how plaine is it that theſe men forced their tongue to ſpeake this ſlander againſt their owne heart? Elſe, this blaſphemie had beene onely againſt the ſonne of man, not againſt the holy Ghoſt; but now, that the ſearcher of hearts finds it to bee no leſſe then againſt the bleſſed Spirit of God, the ſpight muſt needs be obſtinate; their malice doth wilfully croſſe their conſcience. Enuie neuer regards how true, but how miſchieuous; So it may gall, or kill, it cares little, whether with truth, or falſhood; For vs, *Bleſſed are we when men reuile vs, and ſay all manner of euill of vs, for the name of Chriſt*; For them: *What reward ſhall be giuen to thee, thou falſe tongue? Euen ſharpe arrowes with hot burning coles*; Yea thoſe very coles of hell from which thou wert enkindled.

There was yet a third ſort that went a mid way betwixt wonder and cenſure; Theſe were not ſo malicious as to impute the miracle to a Satanicall operation, they confeſſe it good, but not enough; and therefore vrge Chriſt to a further proofe;

Though thou haſt caſt out this dumbe Deuill, yet this is no ſufficient argument of thy diuine power; We haue yet ſeene nothing from thee like thoſe ancient miracles of the times of our forefathers. Ioſhua cauſed the Sunne to ſtand ſtill; Elias brought fire downe from heauen; Samuel aſtoniſht the people with thunder and raine in the midſt of harueſt; If thou wouldſt command our beleefe, doe ſomewhat like to theſe; The caſting out of a Deuill, ſhewes thee to haue ſome power ouer hell; ſhew vs now, that thou haſt no leſſe power ouer heauen. There is a kinde of vnreaſonableneſſe of deſire, and inſatiableneſſe in infidelitie; it neuer knowes when it hath euidence enough; This which the Iewes ouer-looked, was a more irrefragable demonſtration of diuinity, then that which they deſired. A Deuill was more then a Meteor, or a parcell of an element; to caſt out a Deuill by command, more then to command fire from heauen: Infidelitie euer loues to be her owne caruer.

No ſonne can be more like a father, then theſe Iewes to their progenitors in the deſert, that there might be no feare of degenerating into good, they alſo of old tempted God in the Wilderneſſe: Firſt, they are weary of the Egyptian bondage, and are ready to fall out with God, and *Moſes*, for their ſtay in thoſe fornaces: By ten miraculous plagues they are freed, and going out of thoſe confines, the Egyptians follow them, the Sea is before them: now they are more afflicted with their liberty, then their ſeruitude: The Sea yeelds way, the Egyptians are drowned; and now, that they are ſafe on the other ſhore, they tempt the prouidence of God for water: The Rocke yeelds it them; then, no leſſe for bread and meat; God ſends them Manna, and Quailes, they cry out of the food of Angels; Their preſent enemies in the way are vanquiſhed, they whine at the men of meaſures, in the heart of Canaan: Nothing from God but mercy; nothing from them but temptations.

Their true brood both in nature and ſinne had abundant prooſes of the Meſſiah; if curing the blinde, lame, diſeaſed, deafe, dumbe, eiecting deuills, ouer-ruling the elements, raiſing the dead could haue beene ſufficient; yet ſtill they muſt haue a ſigne from heauen; and ſhut vp in the ſtile of the Tempter, *If thou be the Chriſt.* The gracious heart is credulous; Euen where it ſees not, it beleeues; and where it ſees but a little, it beleeues a great deale; Neither doth it preſume to preſcribe vnto God what, and how he ſhall work; but takes what it findes, and vnmoueably reſts in what it takes. Any miracle, no miracle ſerues enough for their aſſent, who haue built their faith vpon the Goſpell of the Lord Ieſus.

Matthew called.

THE number of the Apoſtles was not yet full, One roome is left void for a future occupant; who can but expect, that it is reſerued for ſome eminent perſon: and behold, *Matthew* the Publican is the man: Oh the ſtrange election of Chriſt; Thoſe other diſciples, whoſe calling is recorded, were from the Fiſher-boat, this from the Tole booth; They were vnlettered, this infamous; The condition was not in it ſelfe ſinfull, but as the taxes which the Romans impoſed on Gods free people, were odious, ſo the Collectors, the Farmers of them abominable; Beſides, that it was hard to hold that ſeat without oppreſſion, without exaction; One that beſt knew it, branded it with poling, and ſycophancie: And now, behold a griping Publican called to the familie, to the Apoſtle-ſhip, to the Secretary-ſhip of God; Who can deſpaire in the conſcience of his vnworthineſſe; when hee ſees this patterne of the free bounty of him that calleth vs? Merits doe not cary it in the gracious election of God, but his meere fauour. There ſate *Matthew* the Publican buſie in his Counting-houſe, reckoning vp the ſums

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of his Rentals; raking vp his arerages, and wrangling for denied duties, & did ſo little thinke of a Sauior, that he did not ſo much as look at his paſſage, but, *Ieſus, as he paſſed by, ſaw a man ſitting at the receit of cuſtome, named* Matthew: As if this proſpect had bin ſudden and caſuall, *Ieſus ſaw him in paſsing by*; Oh Sauiour, before the world was, thou ſaweſt that man ſitting there, thou ſaweſt thine own paſſage; thou ſaweſt his call in thy paſſage; and now thou goeſt purpoſely that way, that thou mighteſt ſee, and call: Nothing can be hid from that piercing eye; one glance wherof hath diſcerned a Diſciple in the cloathes of a Publican; That habit, that ſhop of extortion cannot conceale from thee a veſſel of election: In all formes thou knoweſt thine own; and in thine own time ſhalt fetch them out of the diſguiſes of their foule ſinnes, or vnfit conditions: What ſaweſt thou, O Sauior, in that Publican, that might either allure thine eye, or not offend it? What but an hatefull trade, an euill eye, a gripple hand, bloody tables, heapes of ſpoile? yet now thou ſaidſt, *Follow me*; Thou that ſaidſt once to Ieruſalem, *Thy birth and natiuitie is of the land of Canaan; Thy father was an Amorite, thy mother an Hittite; Thy nauell was not cut, neither wert thou waſhed in water, to ſupple thee, thou waſt not ſalted at all; thou waſt not ſwadled at all: None eye pitied thee, but thou waſt caſt out in the open fields, to the loathing of thy perſon, in the day that thou waſt borne: And when I paſſed by thee, and ſaw thee polluted in thine owne blood, I ſaid vnto thee, Liue, yea, I ſaid vnto thee, when thou waſt in thy blood, Liue*: Now alſo, when thou paſſedſt by, and ſaweſt *Matthew ſitting at the receit of cuſtome*, ſaideſt to him, *Follow mee*: The life of this Publican was ſo much worſe, then the birth of that forlorne Amorite, as, *Follow me*, was more then, *Liue*; What canſt thou ſee in vs, O God, but vgly deformities, horrible ſinnes, deſpicable miſeries, yet doth it pleaſe thy mercy to ſay vnto vs, both, *Liue*, and, *Follow me?*

The iuſt man is the firſt accuſer of himſelfe; whom doe wee heare to blazon the ſhame of *Matthew*, but his owne mouth? *Matthew* the Euangeliſt tels vs of *Matthew* the Publican: His fellowes call him *Leui*; as willing to lay their finger vpon the ſpot of his vnpleaſing profeſſion; himſelfe will not ſmother, nor blanche it a whit, but publiſhes it to all the world, in a thankfull recognition of the mercy that called him; as liking well that his baſeneſſe ſhould ſerue for a fit foyle to ſet off the glorious luſtre of his grace by whom he was elected; What matters it how vile we are, O God, ſo thy glory may riſe in our abaſement?

That word was enough, *Follow mee*; ſpoken by the ſame tongue, that ſaid to the corps, at Nain, *Young man I ſay to thee, Ariſe*: Hee that ſaid, at firſt, *Let there bee light*, ſayes now, *Follow mee*: That power ſweetly inclines which could forcibly command: the force is not more vnreſiſtable, then the inclination: When the Sunne ſhines vpon the Iſicles, can they chooſe but melt, and fall? When it lookes into a dungeon, can the place chooſe but be inlightened? Doe wee ſee the Iet drawing vp ſtrawes to it, the Load-ſtone iron, and doe wee maruell if the omnipotent Sauiour, by the influence of his grace, attract the heart of a Publican? *Hee aroſe and followed him.* We are all naturally auerſe from thee, O God; doe thou but bid vs *Follow thee*; draw vs by thy powerfull word, and we ſhall runne after thee. Alas, thou ſpeakeſt, and wee ſit ſtill: thou ſpeakeſt by thine outward Word to our eare, and wee ſtir not, ſpeake thou by the ſecret, and effectuall word of thy ſpirit, to our heart: The world cannot hold vs downe, Satan cannot ſtop our way, we ſhall ariſe, and follow thee.

It was not a more buſie then gainfull trade that *Matthew* abandoned to follow Chriſt into pouertie: and now hee caſt away his Counters, and ſtrucke his Tallies, and croſſed his bookes, and contemned his heapes of caſh in compariſon of that better treaſure, which he fore-ſaw lie open in that happy attendance. If any commoditie bee valued of vs too deare to bee parted with, for Chriſt, we are more fit to bee Publicans, then Diſciples; Our Sauiour inuites *Matthew* to a Diſcipleſhip; *Matthew* inuites him to a feaſt. The ioy of his call makes him to beginne his abdication of the world, in a banquet.

Here was not a more cheerefull thankfulnes in the inuiter, then a gracious humilitie in

in the gueſt: The new ſeruant bids his Maſter, the Publican his Sauiour, and is honoured with ſo bleſſed a preſence. I doe not finde where Ieſus was euer bidden to any table, and refuſed; If a Phariſee, if a Publican inuited him, he made not dainty to goe: Not for the pleaſure of the diſhes, what was that to him who began his worke in a whole Lent of dayes? But (as it was his meat and drinke to do the will of his Father) for the benefit of ſo winning a conuerſation. If he ſate with ſinners, he conuerted them; If with conuerts, he confirmed and inſtructed them; If with the poore, he fed them; If with the rich in ſubſtance, he made them richer in grace. At whoſe board did hee euer ſit, and left not his hoſt a gainer? The poore Bridegroome entertaines him, and hath his water-pots filled with Wine: *Simon* the Phariſee entertaines him, and hath his table honoured with the publique remiſſion of a penitent ſinner, with the heauenly doctrine of remiſſion: *Zacheus* entertaines him, ſaluation came that day to his houſe, with the author of it; that preſence made the Publican a ſonne of *Abraham*; *Matthew* is recompenced for his feaſt with an Apoſtleſhip: *Martha*, and *Mary* entertaine him, and beſides diuine inſtruction receiue their brother from the dead; O Sauiour, whether thou feaſt vs, or we feaſt thee, in both of them is bleſſednesſe.

Where a Publican is the Feaſt-maſter, it is no maruell if the gueſts be Publicans, and ſinners; whether they came alone out of the hope of that mercy, which they ſaw their fellow had found; or whether *Matthew* inuited them to be partners of that plentifull grace, whereof he had taſted, I inquire not: Publicans and ſinners will flocke together; the one, hatefull for their trade, the other for their vitious life. Common contempt hath wrought them to an vnanimitie, and ſends them to ſeeke mutuall comfort in that ſociety, which all others held loathſome and contagious. Moderate correction humbleth, and ſhameth the offender: whereas a cruell ſeueritie makes men deſperate; and driues them to thoſe courſes, whereby they are more dangerouſly infected: How many haue gone into the priſon faulty, and returned flagitious? If Publicans were not ſinners, they were no whit beholden to their neighbours.

What a table full was here? The Sonne of God beſet with Publicans, and ſinners: O happy Publicans, and ſinners, that had found out their Sauiour: O mercifull Sauiour, that diſdained not Publicans and ſinners.

What ſinner can feare to kneele before thee, when he ſees Publicans and ſinners ſit with thee? Who can feare to be deſpiſed of thy meekneſſe, and mercy, which didſt not abhorre, to conuerſe with the outcaſts of men? Thou didſt not deſpiſe the Thiefe confeſſing vpon the Croſſe, nor the ſinner weeping vpon thy feet, nor the Canaanite crying to thee in the way, not the bluſhing adultereſſe, nor the odious Publican, nor the forſwearing Diſciple, nor the perſecutor of Diſciples, nor thine owne executioners, how can wee bee vnwelcome to thee, if wee come with teares in our eyes, faith in our hearts, reſtitution in our hands? Oh Sauiour, our breſts are too oft ſhut vpon thee, thy boſome is euer open to vs; wee are as great ſinners as the conſorts of theſe Publicans, why ſhould wee deſpaire of a roome at thy Table?

The ſquint-eid Phariſees looke a-croſſe at all the actions of Chriſt; where they ſhould haue admired his mercy, they cauill at his holineſſe; *They ſaid to his Diſciples; why eateth your Maſter with Publicans, and ſinners?* They durſt not ſay thus to the Maſter, whoſe anſwer (they knew) would ſoone haue conuinced them; This winde (they hoped) might ſhake the weake faith of the Diſciples; They ſpeake where they may bee moſt likely to hurt: All the crue of Satanicall inſtruments haue learnt this craft of their old Tutor in Paradiſe: We cannot reuerence that man, whom wee thinke vnholy; Chriſt had loſt the hearts of his followers, if they had entertained the leaſt ſuſpition of his impuritie; which the murmure of theſe enuious Phariſees would faine inſinuate; *He cannot be worthy to be followed that is vncleane; He cannot but be vncleane that eateth with Publicans and ſinners:* Proud & fooliſh Phariſees, ye faſt whiles Chriſt eateth; ye faſt in your houſes, whiles Chriſt eateth in other mens; ye faſt with your owne, whiles Chriſt feaſts with ſinners: but if ye faſt in pride, whiles Chriſt eates

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in humilitie; if ye fast at home, for merit, or popularitie, whiles Christ feasts with sinners for compassion, for edification, for conuersion, your fast is vncleane, his feast is holy, yo shall haue your portion with hypocrites, when those Publicans and sinners shall be glorious.

When these censurers thought the Disciples had offended, they speak not to them but to their Master; Why doe thy Disciples that which is not lawfull? now, when they thought Christ offended, they speake not to him, but to the Disciples; Thus, like true make-bates they goe about to make a breach in the family of Christ, by setting off the one from the other; The quicke eye of our Sauiour hath soone espied the packe of their fraud, and therefore hee takes the words out of the mouthes of his Disciples, into his own: They had spoke of Christ to the Disciples; Christ answers for the Disciples concerning himselfe, *The whole need not the Physitian but the sicke.* According to the two qualities of pride, scorne, and ouer-weening, these insolent Pharisees ouer-rated their owne holinesse, contemned the noted vnholinesse of others; As if themselues were not tainted with secret sinnes, as if others could not be cleansed by repentance; The searcher of hearts meets with their arrogance, and finds those iusticiaries sinfull, those sinners iust: The spirituall Physitian findes the sickneſse of those sinners wholsome, the health of those Pharisees desperate: that, wholsome, because it cals for the helpe of the Physitian, this, desperate, because it needs not. Euery soule is sicke; those most, that feele it not; Those that feele it, complaine; those that complaine, haue cure; those that feele it not shall finde themselues dying ere they can wish to recouer. Oh blessed Physitian, by whose stripes we are healed, by whose death we liue, happy are they that are vnder thy hands, sicke, as of sinne, so of sorrow for sinne; it is as vnpossible they should dye, as it is vnpossible for thee to want either skill, or power, or mercy: Sinne hath made vs sicke vnto death, make thou vs but as sicke of our sinnes, we are as safe, as thou art gracious.

Christ among the Gergesens, or Legion, and the Gaderene Herd.

I Doe not any where finde so furious a Demoniacke, as amongst the Gergesens; Satan is most tyrannous, where he is obeyed most. Christ no sooner sailed ouer the lake, then hee was met with two possessed Gadarenes: The extreme rage of the one hath drowned the mention of the other: Yet in the midst of all that cruelty of the euill spirit, there was sometimes a remission, if not an intermission, of vexation: If, *oft-times* Satan caught him, then, sometimes, in the same violence, hee caught him not. It was no thanke to that malignant one, who as he was indefatigable in his executions, so vnmeasurable in his malice; but, to the mercifull ouer-ruling of God, who in a gracious respect to the weakneſse of his poore creatures, limits the spightfull attempts of that immortall enemie; and takes off this Mastiue, whiles wee may take breath: He who in his iustice giues way to some onsets of Satan, in his mercy restraines them: so regarding our deseruings, that withall he regards our strength: If way should be giuen to that malicious spirit, we could not subsist: no violent thing can endure; & if Satan might haue his wil, we should no moment be free; He can be no more weary of doing euil to vs, then God is of doing good: Are we therefore preserued from the malignitie of these powers of darkneſse, *Blessed be our strong helper that hath not giuen vs ouer to be a prey vnto their teeth*: Or if some scope haue been giuen to that enuious one, to afflict vs, hath it been with fauourable limitations, it is thine onely mercy, O God, that hath chained and muzled

muzled vp this band-dog, ſo as that hee may ſcratch vs with his pawes; but cannot pierce vs with his fangs. Farre, farre is this from our deſerts, who had too well merited a iuſt abdication from thy fauour, and protection, and an interminable ſeiſure by Satan, both in ſoule and body.

Neither doe I here ſee more matter of thankes to our God, for our immunity from the externall iniuries of Satan, then occaſion of ſerious inquirie into his power ouer vs, for the ſpirituall. I ſee ſome that thinke themſelues ſafe from this ghoſtly tyranny, becauſe they ſometimes finde themſelues in good moods, free from the ſuggeſtions of groſſe ſinnes, much more from the commiſſion: Vaine men, that feed themſelues with ſo falſe and friuolous comforts; will they not ſee Satan, through the iuſt permiſſion of God, the ſame to the ſoule, in mentall poſſeſſions, that he is to the body, in corporall? The worſt demoniack hath his lightſome reſpites; not euer tortured, not euer furious; betwixt whiles hee might looke ſoberly, talke ſenſibly, moue regularly: It is a wofull comfort that wee ſinne not alwayes: There is no Maſter ſo barbarous as to require of his Slaue a perpetuall vnintermitted toyle; yet, though hee ſometimes eate, ſleepe, reſt, hee is a vaſſall ſtill: If that wicked one haue drawne vs to a cuſtomarie perpetration of euill, and haue wrought vs to a frequent iteration of the ſame ſinne, this is gage enough for our ſeruitude, matter enough for his tyrannie, and inſultation: He that would be our tormenter alwaies, cares onely to be ſometimes our Tempter.

The poſſeſſed is bound, as with the inviſible fetters of Satan, ſo with the materiall chaines of the inhabitants; What can bodily force preuaile againſt a ſpirit? Yet they indeuour this reſtraint of the man, whether out of charitie, or iuſtice: Charitie, that he might not hurt himſelfe; Iuſtice, that he might not hurt others: None doe ſo much befriend the Demoniacke as thoſe that binde him; Neither may the ſpiritually poſſeſſed be otherwiſe handled; for though this act of the enemie be plauſible, and, to appearance, pleaſant, yet there is more danger in this deare, and ſmiling tyranny: Two ſorts of chaines are fit for outragious ſinners; Good lawes, vnpartiall executions; That they may not hurt, that they may not be hurt to eternall death.

Theſe iron chaines are no ſooner faſt, then broken: There was more then an humane power in this diſruption: It is not hard to conceiue the vtmoſt of nature, in this kinde of actions: *Sampſon* doth not breake the cords, and ropes like a threed of towe, but God by *Sampſon*: The man doth not breake theſe chaines, but the ſpirit. How ſtrong is the arme of theſe euill angels, how farre tranſcending the ordinarie courſe of nature? They are not called Powers for nothing; what fleſh and blood could but tremble at the palpable inequalitie of this match, if herein the mercifull protection of our God did not the rather magnifie it ſelfe, that ſo much ſtrength, met with ſo much malice, hath not preuailed againſt vs: In ſpight of both wee are in ſafe hands: Hee that ſo eaſily brake the iron fetters, can neuer breake the adamantine chaine of our faith: In vaine doe the chafing billowes of hell beat vpon that Rocke, whereon wee are built; And though theſe brittle chaines of earthly metall bee eaſily broken by him, yet the ſure tempered chaine of Gods eternall Decree, hee can neuer breake, that almightie Arbiter of Heauen, and Earth, and Hell, hath chained him vp in the bottomleſſe pit, and hath ſo reſtrained his malice, that (but, for our good) wee cannot be tempted; wee cannot be foyled, but for a glorious victory.

Alas, it is no otherwiſe with the ſpiritually poſſeſſed: The chaines of reſtraint are commonly broken by the fury of wickedneſſe: What are the reſpects of ciuilitie, feare of God, feare of men, wholeſome lawes, carefull executions to the deſperately licentious, but as cobwebs to an harnet? Let theſe wilde Demoniacks know, that God hath prouided chaines for them, that will hold, euen *euerlaſting chaines vnder darkneſſe*; theſe are ſuch as muſt hold the Deuils themſelues (their maſters) vnto the iudgement of the great Day, how much more thoſe impotent vaſſals? Oh that men would ſuffer themſelues to be bound to their good behauiour, by the ſweet, and eaſie

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recognizances of their duty to their God, and the care of their owne soules, that so they might rather be bound vp in the bundle of life.

It was not for rest, that these chaines were torne off, but for more motion: This prisoner runnes away from his friends, hee cannot runne away from his Iaylor: Hee is now caried into the Wildernesse; Not by meere externall force, but by internall impulsion; Caried by the same power that vnbound him, for the oportunity of his Tyranny, for the horrour of the place, for the affamishment of his body, for the auoidance of all meanes of resistance. Solitary deserts are the delights of Satan; It is an vnwise zeale that moues vs to doe that to our selues, in an opinion of merit, and holinesse, which the Deuill wishes to doe to vs for a punishment, and conueniencie of tentation. The euill spirit is for solitarinesse; God is for societie: *He dwels in the assembly of his Saints, yea, there hee hath a delight to dwell:* Why should not wee account it our happinesse that we may haue leaue to dwell, where the author of all happinesse loues to dwell?

There cannot bee any misery incident into vs, whereof our gracious Redeemer is not both conscious, and sensible; without any intreatie therefore of the miserable Demoniack, or suit of any friend; the God of spirits takes pitie of his distresse; and, from no motion but his owne, commands the ill spirit to come forth of the man: O admirable president of mercy, preuenting our requests, exceeding our thoughts, forcing fauours vpon our impotence; doing that for vs, which we should, and yet cannot desire. If men vpon our instant solicitations would giue vs their best aide, it were a iust praise of their bounty, but it well became thee, O God of mercy, to goe without force, to giue without suit: And doe wee thinke thy goodnesse is impaired by thy glory? If thou wert thus commiseratiue vpon earth, art thou lesse in heauen? How doest thou now take notice of all our complaints, of all our infirmities? How doth thine infinite pitie take order to redresse them? What euill can befall vs which thou knowest not, feelest not, relieuest not? How safe are wee that haue such a Guardian, such a Mediator in heauen?

Not long before had our Sauiour commanded the winds, and waters, and they could not but obey him: now, he speakes in the same language to the euill spirit; hee intreats not, he perswades not, hee commands: Command argues superioritie; Hee onely is infinitely stronger then the strong one in possession: Elsewhere powers are matcht, though with some inequalitie, they tugge for the victory; and without a resistance yeeld nothing. There are no fewer sorts of dealing with Satan, then with men: Some haue dealt with him by suit, as the old Satanian hereticks, and the present Indian Sauages, sacrificing to him, that hee hurt not: Others by couenant, conditioning their seruice vpon his assistance, as Witches and Magicians: Others by insinuation of implicite compact, as charmers and Figure-casters: Others by adiuration, as the sonnes of *Scena*, and moderne Exorcists, vnwarrantably charging him by an higher name then their owne: None euer offered to deale with Satan by a direct and primary command, but the God of spirits; the great Archangell, when the strife was about the body of *Moses*, commanded not, but imprecated rather, *The Lord rebuke thee, Satan*: It is onely the God that made this spirit an Angell of light, that can command him, now that he hath made himselfe the Prince of darknesse. If any created power dare to vsurpe a word of command, he laughs at their presumption, and knows them his vassals whom hee dissembles to feare as his Lords: It is thou onely, O Sauiour, at whose becke those stubborne Principalities of hell yeeld, and tremble: no wicked man can bee so much a slaue to Satan, as Satan is to thee; the interposition of the grace may defeat that dominion of Satan: thy rule is absolute, and capable of no let. What need wee to feare, whiles wee are vnder so omnipotent a Commander? The waues of the deepe rage horribly; yet the Lord is stronger then they: Let those Principalities and Powers doe their worst: Those mighty aduersaries are vnder the command of him, who loued vs so well as to bleed for vs: What can wee now doubt of? His power, or his will? How can wee professe him a God, and doubt

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of his power? How can wee profesſe him a Sauiour, and doubt of his will? Hee, both, can, and will command thoſe infernall powers: we are no leſſe ſafe, then they are malicious.

The Deuill ſaw Ieſus by the eyes of the Demoniack; For the ſame ſaw, that ſpake; but it was the ill ſpirit, that ſaid, *I beſeech thee torment mee not*: It was ſore against his will that hee ſaw ſo dreadfull an obiect: The ouer-ruling power of Chriſt dragged the foule ſpirit into his preſence. Guiltineſſe would faine keepe out of ſight: The limmes of ſo wofull an head ſhall once call on the Hils, and Rocks to hide them from the face of the Lambe; ſuch Lyon-like terrour is in that milde face, when it lookes vpon wickedneſſe: Neither ſhall it bee one day the leaſt part of the torment of the damned, to ſee the moſt louely ſpectacle that heauen can afford: Hee, from whom they fled in his offers of grace, ſhall be ſo much more terrible, as hee was, and is more gracious: I maruell not therefore that the Deuill, when hee ſaw Ieſus, cryed out; I could maruell that hee fell downe, that hee worſhipped him: That which the proud ſpirit would haue had Chriſt to haue done to him, in his great Duell, the ſame he now doth vnto Chriſt, fearfully, ſeruilely, forcedly: Who ſhall henceforth bragge of the externall homage hee performes to the Sonne of God, when hee ſees Satan himſelfe fall downe and worſhip? What comfort can there be in that, which is common to vs with Deuils; who as they beleeue, and tremble, ſo they tremble, and worſhip? The outward bowings is the body of the action, the diſpoſition of the ſoule is the ſoule of it; therein lies the difference from the counterfeit ſtoopings of wicked men, and ſpirits: The religious heart *ſerues the Lord in feare, and reioyces in him with trembling*: What it doth is in way of ſeruice; In ſeruice to his Lord, whoſe ſouereignty is his comfort and protection; In the feare of a ſon, not of a ſlaue; In feare tempered with ioy; In a ioy but allayed with trembling; whereas the proſtration of wicked men, and deuils, is onely an act of forme, or of force; as to their Iudge, as to their Tormentor, not as to their Lord; in meere ſeruility, not in reuerence, in an vncomfortable dulneſſe, without all delight: in a perfect horror, without capacitie of ioy: Theſe worſhip without thankes, becauſe they fall downe without the true affections of worſhip.

Who ſo maruels to ſee the Deuill vpon his knees, would much more maruell to heare what came from his mouth; *Ieſu the ſonne of the moſt high God*; A confeſſion, which if we ſhould heare without the name of the Author, we ſhould aske, from what Saint it came. Behold, the ſame name giuen to Chriſt by the Deuill, which was formerly giuen him by the Angell, *Thou ſhalt call his name Ieſus*; That awfull name, whereat euery knee ſhall bow, in heauen, in earth, and vnder the earth, is called vpon, by this proſtrate Deuill: and leſt that ſhould not import enough, (ſince others haue beene honoured by this name in Type,) he addes, for full diſtinction, *The Sonne of the moſt High God*,: The good Syrophenecian, and blind *Bartemeus* could ſay, *The Sonne of Dauid*: It was well to acknowledge the true deſcent of his pedigree, according to the fleſh: but this infernall ſpirit lookes aloft, and fetcheth his line out of the higheſt heauens. *The Sonne of the moſt high God*: The famous confeſſion of the prime Apoſtle (which honoured him with a new name to immortalitie,) was no other then, *Thou art the Chriſt, the Sonne of the liuing God*; and what other doe I heare from the lips of a fiend? None more diuine words could fall from the higheſt Saint: Nothing hinders but that the verieſt miſcreant on earth, yea the fouleſt Deuill in Hell may ſpeake holily: It is no paſſing of iudgement vpon looſe ſentences: So *Peter* ſhould haue been caſt for a Satan, in denying, forſwearing, curſing; and the Deuill ſhould haue beene ſet vp for a Saint, in confeſſing, *Ieſus the Sonne of the moſt high God*: Fond hypocrite, that pleaſeſt thy ſelfe, in talking well, heare this Deuil; and when thou canſt ſpeake better then he, looke to fare better; but in the meane time know, that a ſmooth tongue, and a foule heart, caries away double iudgements.

Let curious heads diſpute, whether the Deuill knew Chriſt to bee God: In this I dare beleeue himſelfe, though in nothing elſe, he knew what hee beleeued, what hee

beleeued

beleeued what he confessed, *Iesus the Sonne of the most high God*; To the confusion of those semi-Christians, that haue either held doubtfully, or ignorantly misknowne, or blasphemously denied what the very Deuils haue professed. How little can a bare speculation auaile vs in these cases of Diuinitie? So farre this Deuill hath attained, to no ease, no comfort. Knowledge alone doth but puffe vp; it is our loue that edifies: If there be not a sense of our sure interest in this Iesus, a power to apply his merits, and obedience, we are no whit the safer, no whit the better; onely we are so much the wiser, to vnderstand who shall condemne vs.

The piece of the clause was spoken like a Saint, *Iesus the Sonne of the most high God*: the other piece, like a Deuill, *What haue I to doe with thee?* If the disclamation were vniuersall, the latter words would impugne the former: for whiles hee confesses Iesus to be the Sonne of the most high God, hee withall confesses his owne ineuitable subiection. Wherefore would he beseech, if he were not obnoxious; He cannot, hee dare not say, *What hast thou to doe with me*: but, *What haue I to doe with thee*: Others indeed I haue vexed, thee I feare, in respect then of any violence, of any personall prouocation, *What haue I to doe with thee?* And doest thou aske, O thou euill spirit, what thou hast to doe with Christ, whiles thou vexest a seruant of Christ? Hast thou thy name from knowledge, and yet so mistakest him whom thou confessest, as if nothing could be done to him, but what immediately concernes his owne person? Heare that great, and iust Iudge sentencing vpon his dreadfull Tribunall: *In as much as thou didst it vnto one of these little ones, thou didst it vnto me*: It is an idle misprision to seuer the sense of an iniury done to any of the members, from the head.

Hee that had humilitie enough to kneele to the Son of God, hath boldnesse enough to expostulate, *Art thou come to torment vs before our time?* Whether it were, that Satan, who vseth to enioy the torment of sinners, whose musick it is to heare our shrieks, and gnashings, held it no small piece of his torment, to bee restrained in the exercise of his tyrannie: Or, whether the very presence of Christ were his racke: For, the guilty spirit, projecteth terrible things, and cannot behold the Iudge, or the executioner without a renouation of horror: Or, whether that (as himselfe professeth) he were now in a fearfull expectation of being commanded downe into the deepe, for a further degree of actuall torment, which he thus deprecates.

There are tortures appointed to the very spirituall natures of euill Angels: Men, that are led by sense, haue easily granted the body subiect to torment, who yet, haue not so readily conceiued this incident to a spirituall substance: The holy Ghost hath not thought it fit to acquaint vs with the particular manner of these inuisible acts, rather willing that wee should herein feare, then enquire; but, as all matters of faith, though they cannot be proued by reason (for that they are in an higher sphere) yet afford an answer able to stop the mouth of al reason, that dares bark against them, (since truth cannot be opposite to it selfe) so, this of the sufferings of spirits: There is therefore both an intentionall torment incident to spirits, and a reall: For, as in blessednes the good spirits find themselues ioined vnto the chiefe good; and, hereupon feele a perfect loue of God, and vnspeakable ioy in him, and rest in themselues, so contrarily, the euill spirits perceiue themselues eternally excluded from the presence of God, and see themselues setled in a wofull darknesse; and from the sense of this separation arises an horrour not to be expressed, not to be conceiued: How many men haue wee knowne to torment themselues with their owne thoughts? There needs no other gibbet then that, which their troubled spirit hath erected in their owne heart: and if some paines begin at the body, and from thence afflict the soule in a copartnership of griefe, yet others arise immediately from the soule, and draw the body into a participation of misery: Why may we not therefore conceiue meere and separate spirits capable of such an inward excruciation?

Besides which, I heare the Iudge of men and Angels say, *Goe yee cursed into euerlasting fire, prepared for the Deuill, and his Angels*, I heare the Prophet say, *Tophet is prepared of old*; If with feare, and without curiositie wee may looke vpon

thoſe flames: Why may we not attribute a ſpirituall nature to that more then naturall fire? In the end of the world, the elements ſhall be diſſolued by fire: and if the pure quinteſſentiall matter of the skie, and the element of fire it ſelfe, ſhall be diſſolued by fire, then that laſt fire ſhall be of another nature, then that which it conſumeth: what hinders then but that the omnipotent God hath from eternitie created a fire of another nature proportionable euen to ſpirituall eſſences? Or why may wee not diſtinguiſh of fire, as it is it ſelfe, a bodily creature, and, as it is an inſtrument of Gods iuſtice, ſo working, not by any materiall vertue, or power of it owne, but by a certain height of ſupernaturall efficacie, to which it is exalted by the omnipotence of that ſupreme and righteous Iudge? Or laſtly, why may wee not conceiue that though ſpirits haue nothing materiall in their nature, which that fire ſhould worke vpon, yet by the iudgement of the almightie Arbitr of the world, iuſtly willing their torment, they may be made moſt ſenſible of paine, and, by the obedible ſubmiſſion of their created nature, wrought vpon immediately by their appointed tortures: Beſides, the very horrour, which ariſeth from the place, whereto they are euerlaſtingly confined: For if the incorporeall ſpirits of liuing men may bee held in a loathed or painfull body, and conceiue ſorrow to bee ſo impriſoned: Why may wee not as eaſily yeeld that the euill ſpirits of Angels, or men, may be held in thoſe direfull flames, and much more abhorre therein to continue for euer? Tremble rather, O my ſoule, at the thought of this wofull condition of the euill Angels; who, for one onely act of Apoſtaſie from God, are thus perpetually tormented, whereas we ſinfull wretches multiply many, and preſumptuous offences againſt the Maieſtie of our God: And withall admire, and magnifie that infinite mercy to the miſerable generation of man; which, after this holy ſeueritie of iuſtice to the reuolted Angels; ſo graciouſly forbeares our hainous iniquities, and both ſuffers vs to be free for the time, from theſe helliſh torments, and giues vs opportunitie of a perfect freedome from them for euer: *Praiſe the Lord, O my ſoule, and all that is within me, praiſe his holy Name, who forgiueth all thy ſinnes, and healeth all thine infirmities: Who redeemeth thy life from deſtruction, and crowneth thee with mercy and compaſſions.*

There is no time wherein the euill ſpirits are not tormented: there is a time wherein they expect to be tormented yet more: *Art thou come to torment vs before our time?* They knew that the laſt Aſſiſes are the prefixed terme of their full execution; which they alſo vnderſtood to be not yet come: For though they knew not when the Day of Iudgement ſhould be; (a point concealed from the glorious Angels of heauen) yet they knew when it ſhould not be, and therefore they ſay, *Before the time.* Euen the very euill ſpirits confeſſe, and fearfully attend a ſet day of vniuerſall Seſſions; They beleeue leſſe then Deuils, that either doubt of, or deny that day of finall retribution.

Oh the wonderfull mercy of our God, that both to wicked men, and ſpirits, reſpites the vtmoſt of their torment: He might vpon the firſt inſtant of the fall of Angels, haue inflicted on them the higheſt extremitie of his vengeance: Hee might vpon the firſt ſinnes of our youth (yea of our nature) haue ſwept vs away, and giuen vs our portion in that fierie lake; he ſtayes a time for both: Though, with this difference of mercy to vs men, that here, not onely is a delay, but, may be, an vtter preuention of puniſhment, which to the euill ſpirits is altogether impoſſible; They doe ſuffer, they muſt ſuffer; and though they haue now deſerued to ſuffer all they muſt, yet they muſt once ſuffer more then they doe.

Yet ſo doth this euill ſpirit expoſtulate, that he ſues, *I beſeech thee torment mee not.* The world is well changed, ſince Satans firſt onſet vpon Chriſt: Then, hee could ſay, *If thou be the Sonne of God*; now, *Ieſus, the Sonne of the moſt high God*; then, *All theſe will I giue thee if thou wilt fall downe, and worſhip me*; now, *I beſeech thee torment mee not:* The ſame power, when hee liſts, can change the note of the Tempter, to vs; How happy are wee that haue ſuch a Redeemer as can command the Deuils to their chaines? Oh conſider this ye lawleſſe ſinners, that haue ſaid, *Let vs breake*

his

his bonds, and cast his cords from vs: How euer the Almighty suffers you, for a iudgement to haue free scope to euill, and ye can now impotently resist the reuealed will of your Creator, yet the time shall come, when yee shall see the very masters, whom ye haue serued, (the powers of darknesse) vnable to auoid the reuenges of God; How much lesse shall man striue with his Maker; man, whose breath is in his nostrils, whose house is clay, whose foundation is the dust?

Nature teaches euery creature to wish a freedome from paine: the foulest spirits cannot but loue themselues; and this loue must needs produce a deprecation of euill: Yet, what a thing is this, to heare the deuill at his prayers: *I beseech thee torment me not:* Deuotion is not guilty of this, but feare: There is no grace in the suit of Deuils, but nature; no respect of glory to their Creator, but their owne ease; They cannot pray against sinne, but against torment for sinne. What newes is it now, to heare the profanest mouth, in extremitie, imploring the Sacred Name of God, when the Deuils doe so? The worst of all creatures hates punishment, and can say, *Lead me not into paine*; onely the good heart can say, *Leade mee not into temptation*: If wee can as heartily pray against sinne, for the auoiding of displeasure, as against punishment, when wee haue displeased, there is true grace in the soule: Indeed, if wee could feruently pray against sinne, we should not need to pray against punishment; which is no other then the inseparable shadow of that bodie; but if we haue not laboured against our sins, in vaine doe wee pray against punishment; God must be iust; and the wages of sinne is death.

It pleased our holy Sauiour, not onely to let fall words of command vpon this spirit, but to interchange some speeches with him: All Christs actions are not for example: It was the errour of our Grand-mother to hold chat with Satan: That God, who knowes the craft of that old Serpent, and our weake simplicitie, hath charged vs not to enquire of an euill spirit: surely, if the Disciples returning to *Iacobs* Well, wondred to see Christ talke with a woman, well may wee wonder to see him talking with an vncleane Spirit: Let it be no presumption, O Sauiour, to aske vpon what grounds thou didst this, wherein wee may not follow thee: Wee know, that sinne was excepted in thy conformitie of thy selfe to vs; wee know there was no guile found in thy mouth, no possibilitie of taint in thy nature, in thine actions: Neither is it hard to conceiue how the same thing may bee done by thee without sinne, which wee cannot but sinne in doing. There is a vast difference in the intention, in the Agent; For, on the one side, thou didst not aske the name of the spirit, as one that knew not, and would learne by inquiring; but, that by the confession of that mischiefe, which thou pleasedst to suffer, the grace of the cure might bee the more conspicuous, the more glorious; so, on the other, God and man might doe that safely, which meere man cannot doe, without danger; thou mightest touch the leprosie, and not be legally vncleane, because thou touchedst it to heale it, didst not touch it with possibility of infection; So mightest thou, who by reason of the perfection of thy diuine nature, wert vncapable of any staine, by the interlocution with Satan, safely conferre with him, whom corrupt man, pre-disposed to the danger of such a parle, may not meddle with, without sinne, because not without perill: It is for none but God to hold discourse with Satan: Our surest way is to haue as little to doe with that euill one, as wee may; and if hee shall offer to maintaine conference with vs by his secret tentations, to turne our speech vnto our God, with the Archangell, *The Lord rebuke thee Satan.*

It was the presupposition of him that knew it, that not only men but spirits haue names: This then he askes; not out of an ignorance, or curiositie; nothing could bee hid from him who calleth the starres, and all the hosts of heauen by their names; but, out of a iust respect to the glory of the miracle hee was working; whereto the notice of the name would not a little auaile: For, if without inquirie, or confession, our Sauiour had ejected this euill spirit, it had passed for the single dispossession of one onely Deuill, whereas now, it appeares there was a combination and hellish

champertie in these powers of darkenesse, which were all forced to vaile vnto that almighty command.

Before, the Deuill had spoken singularly of himselfe, *What haue I to doe with thee*; and, *I beseech thee torment me not*: Our Sauiour yet, knowing that there was a multitude of Deuils lurking in that breast, who dissembled their presence, wrests it out of the Spirit by this interrogation, *What is thy name?* Now can those wicked ones no longer hide themselues: He that asked the question, forced the answer, *My name is Legion.* The author of discord hath borrowed a name of warre: from that military order of discipline (by which the Iewes were subdued) doth the Deuill fetch his denomination: They were many, yet they say, *My name*, not, *Our name*; though many, they speake as one, they act as one, in this possession: There is a maruellous accordance euen betwixt euill spirits; that Kingdome is not diuided, for then it could not stand; I wonder not that wicked men doe so conspire in euill; that there is such vnanimitie in the broachers, and abettors of errours, when I see those Deuils, which are many in substance, are one in name, action, habitation: Who can bragge too much of vnitie, when it is incident into wicked spirits? All the praise of concord is in the subiect; if that be holy, the consent is Angelicall, if sinfull deuilliſh.

What a fearfull aduantage haue our spirituall enemies against vs? If armed troopes come against single straglers, what hope is there of life, of victory? How much doth it concerne vs to band our hearts together, in a communion of Saints? Our enemies come vpon vs like a torrent: Oh let not vs runne asunder like drops in the dust: All our vnited forces will bee little enough, to make head against this league of destruction.

Legion imports Order; number, conflict. Order, in that there is a distinction of regiment, a subordination of Officers: Though in hell there be confusion of faces, yet not confusion of degrees; Number: Those that haue reckoned a Legion at the lowest, haue counted it six thousand: others, haue more then doubled it, though here it is not strict, but figuratiue, yet the letter of it implyes multitude: How fearfull is the consideration of the number of Apostate Angels? And if a Legion can attend one man, how many must we needs thinke are they, who, all the world ouer, are at hand, to the punishment of the wicked, the exercise of the good, the tentation of both? It cannot be hoped there can be any place, or time, wherein we may be secure from the onsets of these enemies: Be sure, ye lewd men, ye shall want no furtherance to euill, no torment for euill: Be sure, yee godly, yee shall not want combatants to try your strength, and skill: Awaken your courages to resist, and stirre vp your hearts make sure the meanes of your safety: There are more with vs then against vs: The God of heauen is with vs, if we be with him: and our Angels behold the face of God: If euery deuill were a Legion, we are safe: Though wee walke through the valley of the shadow of death, we shall feare no euill: Thou, O Lord, shalt stretch forth thine hand against the wrath of our enemies, and thy right hand shall saue vs.

Conflict: All this number is not for sight, for rest; but for motion, for action; Neither was there euer houre, since the first blow giuen to our first Parents, wherein there was so much as a truce betwixt these aduersaries. As therefore strong frontier Townes, when there is a peace concluded on both parts, breake vp their garison, open their gates, neglect their Bulwarkes: but, when they heare of the enemy mustering his forces, in great and vnequall numbers, then they double their guard: keepe Sentinell, repaire their Sconces, so must we, vpon the certaine knowledge of our numerous, and deadly enemies, in continuall aray against vs, addresse our selues alwayes to a wary and strong resistance. I doe not obserue the most to thinke of this ghostly hostilitie, Either they doe not finde there are tentations, or those tentations hurtfull; they see no worse then themselues: and if they feele motions of euill, arising in them, they impute it to fancy, or vnreasonable appetite; to no power, but natures; and, those motions they follow, without sensible hurt; neither see they what harme it is to sinne: Is it any maruell that carnall eyes cannot discerne spirituall obiects? That the

world

world who is the friend, the vassall of Satan, is in no warre with him? *Elisha's* seruant, when his eyes were opened saw troops of spirituall souldiers, which before hee discerned not: If the eyes of our soules bee once enlightened by supernaturall knowledge, and the cleare beames of faith, wee shall as plainely descry the inuisible powers of wickednesse, as now our bodily eyes see heauen, and earth. They are, though wee see them not, we cannot be safe from them, if wee doe not acknowledge, not oppose them.

The Deuils are now become great suitors to Christ: That hee would not command them into the deepe; that hee would permit their entrance into the swine. What is this deepe but hell? both for the vtter separation from the face of God; and for the impossibilitie of passage to the region of rest and glory? The very euill spirits, then, feare, and expect a further degree of torment; they know themselues reserued in those chaines of darknesse for the iudgement of the great day: There is the same wages due to their sinnes, and to ours; neither are the wages paid till the worke bee done: they, tempting men to sinne, must needs sinne grieuously in tempting, as with vs men those that mislead into sinne, offend more then the actors; not till the vpshot therefore of their wickednesse shall they receiue the full measure of their condemnation: This day, this deepe they tremble at: what shall I say of those men that feare it not? It is hard for men to beleeue their owne vnbeliefe: If they were perswaded of this fiery dungeon, this bottomlesse deepe, wherein euery sinne shall receiue an horrible portion with the damned, durst they stretch forth their hands to wickednesse? No man will put his hand into a fiery crucible to fetch gold thence, because hee knowes it will burne him: Did wee as truely beleeue the euerlasting burning of that infernall fire, we durst not offer to fetch pleasures, or profits, out of the midst of those flames.

This degree of torment they grant in Christs power to command, they knew his power vnresistible, had hee therefore but said, *Backe to hell whence hee came*, they could no more haue staid vpon earth, then they can now climbe into heauen. O the wonderfull dispensation of the Almighty, who though hee could command all the euill spirits downe to their dungeons in an instant; so as they should haue no more opportunity of temptation, yet thinkes fit to retaine them vpon earth: It is not out of weaknesse, or improuidence of that diuine hand, that wicked spirits tyrannize here vpon earth, but out of the most wise, and most holy ordination of God, who knowes how to turne euill into good; how to fetch good out of euill; and by the worst instruments, to bring about his most iust decrees: Oh that wee could adore that awfull, and infinite power, and cheerefully cast our selues vpon that prouidence, which keepes the Keyes euen of hell it selfe, and either lets out, or returnes the Deuils to their places.

Their other suit hath some maruell in mouing it, more in the grant; *That they might be suffered to enter into the Herd of Swine.* It was their ambition of some mischiefe, that brought forth this desire: that since they might not vexe the body of man, they might yet afflict men in their goods: The malice of these enuious spirits reacheth from vs, to ours: It is sore against their wils, if wee be not euery way miserable: if the Swine were legally vncleane for the vse of the table, yet they were naturally good: Had not Satan knowne them vsefull for man, he had neuer desired their ruine: But as Fencers will seeme to fetch a blow at the legge, when they intend it at the head, so doth this Deuill; whiles he driues at the Swine, hee aimes at the soules of these Gadarens: by this meanes, he hoped well (and his hope was not vaine) to worke in these Gergesens a discontentment at Christ, an vnwillingnesse to entertaine him, a desire of his absence; he meant to turne them into Swine, by the losse of their Swine: It was not the rafters, or stones of the house of *Iobs* children, that hee bore the grudge to, but to the owners; nor to the liues of the children so much, as the soule of their father: There is no affliction wherein hee doth not strike at the heart; which, whiles it holds free, all other dammages are light; but a wounded spirit (whether with sinne

or ſorrow) who can beare? What euer becomes of goods, or limmes, happy are wee if (like wiſe ſouldiers) we guard the vitall parts; whiles the ſoule is kept ſound from impatience, from diſtruſt, our enemy may afflict vs, he cannot hurt vs.

They ſue for a ſufferance; not daring other then to grant that without the permiſſion of Chriſt, they could not hurt a very ſwine: If it be fearfull to thinke how great things euill ſpirits can doe with permiſſion: it is comfortable to thinke how nothing they can doe without permiſſion: Wee know they want not malice to deſtroy the whole frame of Gods worke; but of all, man; of all men, Chriſtians: but if without leaue they cannot ſet vpon an hogge, what can they doe to the liuing Images of their Creator? They cannot offer vs ſo much as a ſuggeſtion, without the permiſſion of our Sauiour: And can hee that would giue his owne moſt precious blood for vs, to ſaue vs from euill, wilfully giue vs ouer to euill?

It is no newes that wicked ſpirits wiſh to doe miſchiefe, it is newes that they are allowed it: If the owner of all things ſhould ſtand vpon his abſolute command, who can challenge him for what hee thinkes fit to doe with his creature? The firſt Fole of the Aſſe is commanded, vnder the law, to haue his necke broken, what is that to vs? The creatures doe that they were made for, if they may ſerue any way to the glory of their Maker: But, ſeldome euer doth God leaue his actions vnfurniſhed with ſuch reaſons, as our weakneſſe may reach vnto. There were ſects amongſt theſe Iewes that denied ſpirits, they could not bee more euidently, more powerfully conuinced then by this euent: Now ſhall the Gadarens ſee from what a multitude of deuils they were deliuered; and how eaſie it had beene for the ſame power to haue allowed thoſe ſpirits to ſeize vpon their perſons, as well as their Swine: Neither did God this without a iuſt purpoſe of their caſtigation: His iudgements are righteous, where they are moſt ſecret; though wee cannot accuſe theſe inhabitants of ought, yet hee could; and thought good thus to mulct them: And if they had not wanted grace to acknowledge it, it was no ſmall fauour of God, that hee would puniſh them in their Swine, for that, which hee might haue auenged vpon their bodies, and ſoules: Our goods are furtheſt off vs: If but in theſe we ſmart, wee muſt confeſſe to finde mercy.

Sometimes it pleaſeth God to grant the ſuits of wicked men, and ſpirits, in no fauour to the ſuitors: He grants an ill ſuit, and withholds a good: He grants an ill ſuit in iudgement, and holds backe a good one, in mercy: The Iſraelites aske meat; hee giues Quailes to their mouthes, and leanneſſe to their ſoules: The choſen veſſell wiſhes Satan taken taken off, and heares onely, *My grace is ſufficient for thee*: Wee may not euermore meaſure fauour by condeſcent; Theſe Deuils doubtleſſe receiue more puniſhment for that harmefull act, wherein they are heard. If wee aske what is either vnfit to receiue, or vnlawfull to begge, it is a great fauour of our God to bee denied.

Thoſe ſpirits which would goe into the Swine by permiſſion, goe out of the man by command; they had ſtayed long, and are ejected ſuddenly: The immediate works of God are perfect in an inſtant, and doe not require the aide of time for their maturation.

No ſooner are they caſt out of the man, then they are in the Swine: They will leeſe no time, but paſſe without intermiſſion from one miſchiefe to another: If they hold it a paine not to be doing of euill; Why is not our delight to bee euer doing good? The impetuouſneſſe was no leſſe, then the ſpeed, *The Herd was caried with violence from a ſteepe-downe place into the lake, and was choaked.* It is no ſmall force that could doe this; but if the Swine had beene ſo many mountaines, theſe ſpirits, vpon Gods permiſſion, had thus tranſported them: How eaſily can they carie thoſe ſoules (which are vnder their power,) to deſtruction? Vncleane beaſts that wallow in the mire of ſenſualitie, brutiſh drunkards, transforming themſelues by exceſſe, euen they, are the Swine, whom the Legion caries headlong to the pit of perdition.

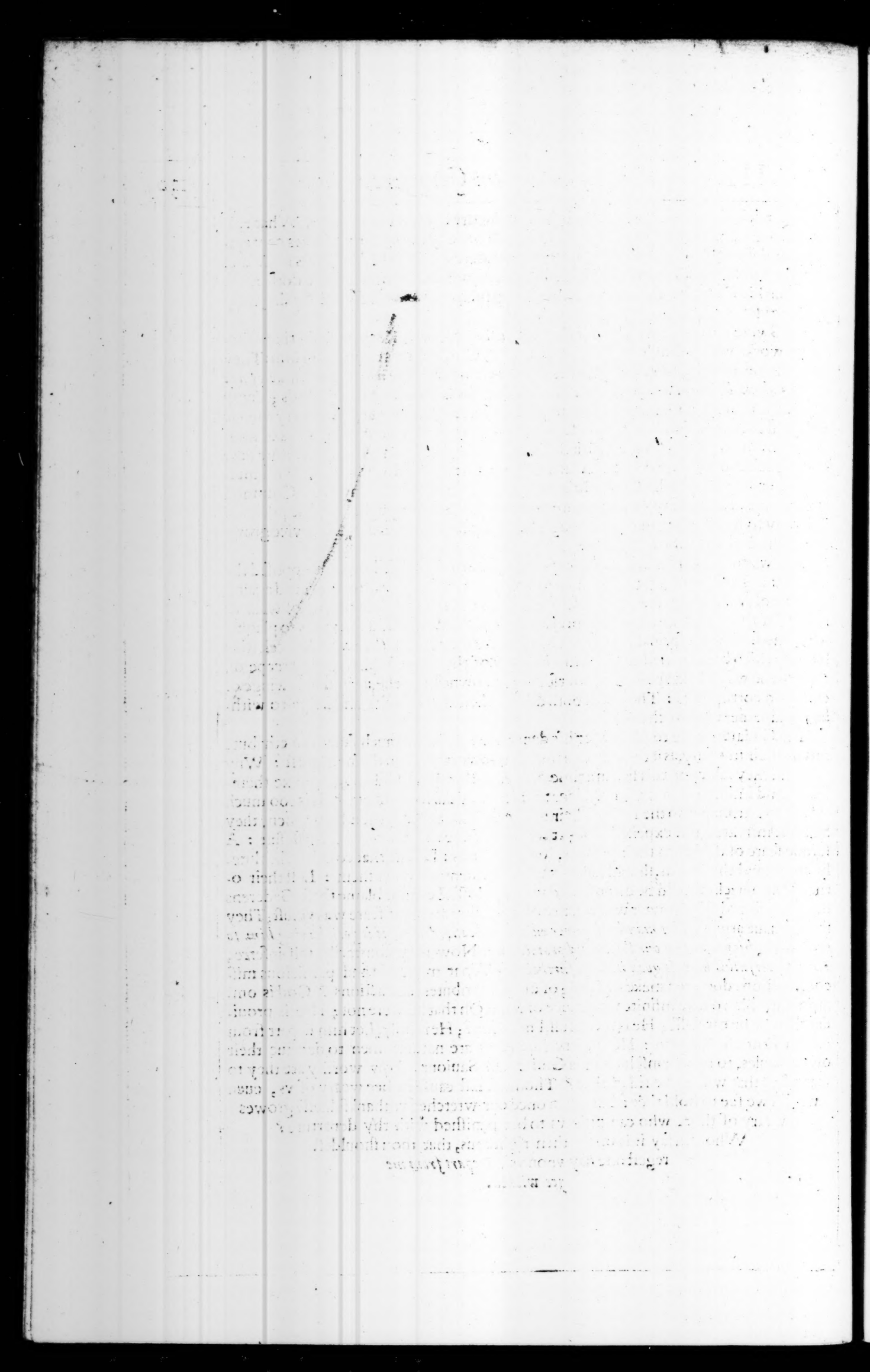
The

The wicked spirits haue their wish; The Swine are choked in the waues; What ease is this to them? Good God; that there should bee any creature that seekes contentment in destroying, in tormenting the good creatures of their Maker! This is the diet of hell: Those fiends feed vpon spight, towards man, so much more, as hee doth more resemble his Creator: Towards all other liuing substances; so much more as they may be more vsefull to man.

The Swine ran downe violently, what maruell is it if their Keepers fled; that miraculous worke which should haue drawne them to Christ, driues them from him: They run with the newes: the country comes in with clamour: *The whole multitude of the country about, besought him to depart*: The multitude is a beast of many heads; euery head hath a seuerall mouth, and euery mouth hath a seuerall tongue, and euery tongue a seuerall accent: Euery head hath a seuerall braine, and euery braine thoughts of their owne; so as it is hard to finde a multitude, without some diuision: At least seldome euer hath a good motion found a perfect accordance; it is not so infrequent for a multitude to conspire in euill: Generalitie of assent is no warrant for any act: Common errour caries away many; who inquire not into the reason of ought, but the practise: The way to hell is a beaten road through the many feet that tread it; when vice grows into fashion, singularitie is a vertue.

There was not a Gadarene found, that either dehorted their fellowes, or opposed the motion: it is a signe of people giuen vp to iudgment, when no man makes head against proiects of euill. Alas, what can one strong man doe against a whole throng of wickednesse? Yet this good comes of an vnpreuailing resistance, that God forbeares to plague, where he finds but a sprinkling of faith: happy are they, who (like vnto the celestiall bodies, which being caried about, with the sway of the highest sphere, yet creepe on their owne wayes) keepe on the courses of their owne holinesse, against the swinge of common corruptions: They shall both deliuer their owne soules, and helpe to withhold iudgement from others.

The Gadarenes sue to Christ for his departure: It is too much fauour to attribute this to their modesty, as if they held themselues vnworthy of so diuine a guest: Why then did they fall vpon this suit in a time of their losse? Why did they not taxe themselues, and intimate a secret desire of that, which they durst not begge? It is too much rigour to attribute it to the loue of their hogges, and an anger at their losse: then, they had not intreated, but expelled him; It was their feare that moued this harsh suit: A seruile feare of danger to their persons, to their goods: Lest he that could so absolutely command the Deuils, should haue set these tormentors vpon them: Lest their other Demoniacks should be dispossessed with like losse. I cannot blame these Gaderens that they feared: This power was worthy of trembling at; Their feare was vniust; They should haue argued, *This man hath power ouer men, beasts, deuils, it is good hauing him to our friend; his presence is our safety and protection*: Now they contrarily mis-inferre, *Thus powerfull is he, it is good he were further off*; What miserable and pernicious misconstructions doe men make of God; of diuine attributes, and actions? God is omnipotent, able to take infinite vengeance of sinne, Oh that he were not; Hee is prouident, I may be careless; He is mercifull, I may sinne; He is holy, Let him depart from me, for I am a sinfull man: How witty sophisters are naturall men to deceiue their owne soules, to rob themselues of a God? Oh Sauiour, how worthy are they to want thee that wish to be rid of thee? Thou hast iust cause to bee weary of vs, euen whiles we sue to hold thee: but when once our wretched vnthankfulnesse growes weary of thee, who can pitie vs to bee punished with thy departure? Who can say it is other then righteous, that thou shouldest regest one day vpon vs, *Depart from me yee wicked.*



Contemplations
VPON THE
HISTORIE OF
THE OLD TESTA-
MENT.

The seuenth Volume,
In two Bookes.

By I. H. D. D.

LONDON,
Printed for THO: PAVIER
MILES FLESHER, and
Iohn Haviland.

1625.

Contemplations.

VPON THE OLD TESTAMENT.

THE EIGHTEENTH BOOKE.

Wherein are

- REHOBOAM.
- IEROBOAM.
- *The seduced Prophet.*
- IEROBOAMS *Wife.*
- ASA.
- ELIJAH *with the Sareptan.*
- ELIJAH *with the Baalites.*
- ELIJAH *running before* AHAB, *flying from* IEZEBEL.

By Ios. HALL, D. of Diuinitie, and Deane *of* WORCESTER.

THE
OLD
TESTAMENT.

TO THE RIGHT HONORABLE, IAMES LORD HAYE, BARON OF *Saley*, Viſcount *Doncaſter*, Earle of *Carlile*,

one of the Lords of his Maieſties moſt Honorable Priuie Councell.

RIGHT HONORABLE:

I Cannot but thus gratulate to you your happy returne from your many, and noble imployments; which haue made you, ſome yeeres, a ſtranger at home; and ſo renowned abroad, that all the better parts of Europe know and honor your name, no leſſe, then if you had beene borne theirs; Neither is any of them ſo ſauage, as not to ſay, when they heare mention of your worth, that Vertue is a thouſand Eſcuchions.

If now your ſhort breathing-time may allow your Lordſhip the freedome of quiet and holy thoughts, caſt your eyes vpon Iſrael and Iudah, vpon the Kings and Prophets of both, in ſuch beneficiall varietie as prophane hiſtorie ſhall promiſe in vaine. Your Lordſhip ſhall ſee Rehoboam *following* Salomon *in nothing but his ſeat, and his fall, as much more wilfull then his father, as leſſe wiſe; all head, no heart; loſing thoſe ten Tribes with a churliſh breath, whom he would (and might not) recouer with blood.* Ieroboam *as crafty, as wicked; plotting a reuolt, creating a religion to his ſtate, marring Iſraelites to make ſubiects, branded in his name, ſmitten*

in his hand, in his loynes. You shall see a faithfull messenger of God, after miraculous proofe of his courage, fidelity, power, good nature, paying deare for a little circumstance of credulous disobedience; The Lyon is sent to call for his blood, as the price of his forbidden harbour; You shall see the blinde Prophet descrying the disguise of a Queene, the iudgement of the King, the remouall of a Prince, too good for Ieroboams *heire. You shall see the right stocke of Royal succession flouriſhing in* Asa, *whiles that true heire of* Dauid (*though not without some blemiſhes of infirmity*) *inherits a perfect heart; purges his Kingdome of Sodomy, of Idolatry, not balking ſinne, euen where he honored nature. You ſhall ſee the wonder of Prophets,* Elijah, *opening and ſhutting heauen, as his priuate cheſt; catored for by the Rauens, nor leſſe miraculouſly catoring for the Sareptan, conteſting with* Ahab, *confronting the Baalites, ſpeaking both fire and water (from heauen) in one euening; meekely lacquaying his Soueraigne, weakely flying from* Iezabel, *fed ſupernaturally by Angels, hid in the rocke of* Horeb, *confirmed by thoſe dreadfull apparitions, that had confounded ſome other; caſting his mantle vpon his homely ſucceſſor, and by the touch of that garment, turning him from a ploughman, to a Prophet. But what doe I with-hold your Lordſhip in the bare heads of this inſuing diſcourſe? In all theſe, your piercing eies ſhall eaſily ſee beyond mine, and make my thoughts but a ſtation for a further diſcouery. Your Lordſhips obſeruation hath ſtudied men, more then bookes; here it ſhall ſtudy God, more then men; That of bookes hath made you full, that of men, iudicious, this of God ſhall make you holy, and happy; Hither to ſhall euer tend the wiſhes and indeuours of*

Your Lordſhips humbly deuoted

in all faithfull obſeruance,

Ios: HALL.

Contemplations.

REHOBOAM.

WHO would not but haue looked that seuen hundred wiues, and three hundred concubines, should haue furnished *Salomons* Palace with choise of heires, and haue peopled Israel with royall issue? and now behold, *Salomon* hath by all these but one Sonne, and him by an Ammonitesse: Many a poore man hath an house-full of children by one wife, whiles this great King hath but one sonne by many house-fulls of wiues: Fertility is not from the meanes, but from the author; It was for *Salomon* that *Dauid* sung of old; *Lo, children are an heritage of the Lord, and the fruit of the wombe is his reward*; How oft doth God deny this heritage of heires, where he giues the largest heritage of lands, and giues most of these liuing possessions, where he giues least of the dead: that his blessings may bee acknowledged free vnto both, entailed vpon neither.

As the greatest persons cannot giue themselues children, so the wisest cannot giue their children wisdome; Was it not of *Rehoboam* that *Salomon* said; *I hated all my labour which I had taken vnder the Sunne; because I should leaue it vnto the man that shall be after me; and who knoweth whether he shall be a wise man or a foole; Yet shall he rule ouer all my labour, wherein I haue laboured, and shewed my selfe wise vnder the Sunne?* All Israel found that *Salomons* wit was not propagated; Many a foole hath had a wiser sonne, then this wisest father; Amongst many sonnes it is no newes to finde some one defectiue; *Salomon* hath but one sonne, and he no miracle of wisdome; God giues purposely so eminent an instance, to teach men to looke vp to heauen, both for heires and graces.

Salomon was both the King of Israel, & the father of *Rehoboam*, when he was scarce out of his childhood; *Rehoboam* enters into the Kingdome at a ripe age; yet *Salomon* was the man, and *Rehoboam* the child; Age is no iust measure of wisdome; There are beardlesse sages, and gray-headed children; Not the ancient are wise, but the wise is ancient: Israel wanted not for thousands that were wiser then *Rehoboam*: Yet because they knew him to be the sonne of *Salomon*, no man makes question of his gouernement; In the case of succession into Kingdomes we may not looke into the qualities of the person, but into the right. So secure is *Salomon* of the peoples fidelity to *Dauids* seed, that he followes not his fathers example in setting his sonne by him, in his owne throne; here was no danger of a riualitie to inforce it; no eminency in the sonne to merit it; It sufficeth him to know that no bond can bee surer then the naturall allegeance of subiects; I doe not finde that the following Kings stood vpon the confirmation of their people, but as those that knew the way to their throne, ascended those

steps without aid; As yet the soueraignty of *Dauids* house was greene, and vnsetled; Israel therefore doth not now come to attend *Rehoboam*, but *Rehoboam* goes vp to meet Israel. They come not to his Ierusalem, but he goes to their *Shechem*: *To Shechem were all Israel come to make him King*; If loyalty drew them together, why not rather to Ierusalem? there the maiestie of his fathers Temple, the magnificence of his palace, the very stones in those walles, (besides the strength of his guard) had pleaded strongly for their subiection; *Shechem* had beene many wayes fatall, was euerie way incommodious: It is an infinite helpe or disaduantage that arises from circumstances; The very place puts Israel in minde of a rebellion; There *Abimelec* had raised vp his treacherous vsurpation ouer, and against his brethren; There *Goal* against *Abimelec*; There was *Ioseph* sold by his brethren: As if the very soile had beene stained with perfidiousnesse. The time is no lesse ill chosen; *Rehoboam* had ill counsell ere he bewraied it; For had he speedily called vp Israel, before *Ieroboam* could haue beene sent for out of Egypt, he had found the way cleere; A little delay may leese a great deale of opportunity; what shall we say of both, but that misery is led in by infatuation.

Had not Israel beene somewhat predisposed to a mutinie, they had neuer sent into Egypt for such a spokesman as *Ieroboam*; a fugatiue, a traitor to *Salomon*; long had that crafty conspirator lurked in a forraine Court; The alliances of Princes are not euer necessary bonds of friendship: The brother in law of *Salomon* harbours this snake in his bosome, and giues that heat, which is repaid with a sting to the posterity of so neere an allye: And now *Salomons* death calls him backe to his native soile: That Israel would entertaine a rebell, it was an ill signe; worse yet that they would countenance him; worst of all that they would imploy him: Nothing doth more bewray euill intentions, then the choice of vicious Agents: Those that meane well will not hazard either the successe, or credit of their actions vpon offensiue instruments; None but the sluttish will wipe their faces with foule clothes. Vpright hearts would haue said, as *Dauid* did to God, so to his anointed; *Doe not I hate them that hate thee? Yea I hate them with a perfect hatred. Ieroboams* head had beene a fit present to haue tendered vnto their new King; and now in stead thereof they tender themselues to *Ieroboam*, as the head of their faction.

Had not *Rehoboam* wanted spirits, he had first (after *Salomons* example) done iustice to his fathers traytor, and then haue treated of mercy towards his subiects; The people soone found the weaknesse of their new Soueraigne, else they durst not haue spoken to him by so obnoxious a tongue; *Thy father made our yoke grieuous, make thou it lighter and we will serue thee*; Doubtlesse the crafty head of *Ieroboam* was in this suit, which his mouth vttered in the name of Israel; Nothing could haue beene more subtill; It seemed a promise, it was a threat; that which seemed a supplication was a complaint: humility was but a vaile for discontentment; One hand held a paper, the other a sword: Had they said, Free vs from Tributes, the capitulation had beene grosse, and strongly sauoring of sedition; now they say *Ease vs*, they professe his power to impose, and their willingnesse to yeeld; onely craving fauour in the weight of the imposition; If *Rehoboam* yeeld, he blemisheth his father; If hee deny, hee indangers his kingdome; His wilfulnesse shall seeme worthily to abandon his scepter, if he sticke at so reasonable a suit; Surely Israel came with a purpose to cauill; *Ieroboam* had secretly troubled these waters, that he might fish more gainfully; One male-content is enough to embroile a whole Kingdome.

How harshly must it needs sound in the eares of *Rehoboam*, that the first word hee heares from his people, is a querulous challenge of his fathers gouernment; *Thy father made our yoke grieuous*; For ought I see the suggestion was not more spightfull then vniust: where was the weight of this yoke, the toyle of these seruices? Here were none of the turmoyles of warre; no trainings, marchings, encampings, entrenchings, watchings, minings, sieges, fortifications; none of that tedious world of worke that attends hostility; *Salomon* had not his name for nought; All was calme during that long

long reigne: And if they had payed deare for their peace, they had no cause to complaine of an hard match; The warlike times of *Saul* and *Dauid* had exhausted their blood, together with their substance; what ingratitude was this to cry out of ease? Yea but that peace brought forth costly and laborious buildings: Gods house, and the Kings, the walls of Ierusalem, *Hazor*, *Megiddo*, and *Gezer*, the Cities of store, the cities of defence, could not rise without many a shoulder: True, but not of any Israelites; The remainders of *Amorites*, *Hittites*, *Perizzites*, *Hiuites*, and *Iebusites*, were put to all the drudgery of these great works; the taskes of Israel were easie, and ingenuous; free from seruility, free from painfulnesse. But the charge was theirs, whose soeuer was the labour: The diet of so endlesse a retinue, the attendance of his Seraglio, the purueyance for his forty thousand stables, the cost of his sacrifices, must needs weigh heauy; Certainly, if it had layne on none but his owne; But wherefore went *Salomons* Nauy euery three yeeres to *Ophir*? to what vse serued the six hundred threescore and six Talents of Gold, that came in one yeare to his Exchequer? wherefore serued the large tributes of forraine nations? How did he make siluer to bee in Ierusalem as stones if the exactions were so pressiue? The multitude is euer prone to picke quarels with their Gouernors; and whom they feared aliue, to censure dead; The benefits of so quiet and happy a reigne are past ouer in silence; the grieuances are recounted with clamor; Who can hope that merit or greatnesse can shield him from obloquie, when *Salomon* is traduced to his owne loynes?

The proposition of Israel puts *Rehoboam* to a deliberation; *Depart yee for three dayes; then come againe to me*: I heare no other word of his that argued wisdome; Not to giue sudden resolutions in cases of importance was a point that might well beseeme the son of *Salomon*; I wonder that he who had so much wit as to call for leisure in his answer, should shew so little wit in the improuing of that leisure, in the returne of that answer; Who cannot but hope well to see the grey heads of *Salomons* secret Counsell called to *Rehoboams* Cabinet? As Counsellors, as ancient, as *Salomons*, they cannot choose but see the best, the safest course for their new Soueraigne: They had learned of their old master, that *a soft anger appeaseth wrath*; wisely therefore doe they aduise him, *If thou wilt be a seruant to this people this day, and speak good words to them, they will be thy seruants for euer*; It was an easie condition; with one mouthfull of breath to purchase an euerlasting homage: with one gentle motion of his tongue, to binde all peoples hearts to his allegeance for euer. Yet (as if the motion had been vnfit) a new Counsell Table is called: well might this people say; What will not *Rehoboam* grudge vs, if he thinke much to giue good words for a Kingdome. There is not more wisdome in taking varietie of aduice, where the matter is doubtfull, then folly, when it is plaine: The yong heads are consulted; This very change argues weakenesse; Some reason might bee pleaded for passing from the yonger Counsell to the aged; none, for the contrary; Age brings experience; and, it is a shame, if with the ancient bee not wisdome: Youth is commonly rash, heady, insolent, vngouerned, wedded to will, led by humour, a rebell to reason, a subiect to passion, fitter to execute then to aduise: Greene wood is euer shrinking and warping, whereas the well-seasoned holds a constant firmenesse: Many a life, many a soule, many a florishing state hath beene ruined by vndisciplined Monitors: Such were these of *Rehoboam*; whose great stomach tells them that this conditionaring of subiects, was not other then an affront to their new master, and suggests to them, how vnfit it is for Maiestie to brooke so saucy a treaty; how requisite and Princely, to crush this presumption in the egge; As scorning therefore to bee braued by the base Vulgar, they put words of grearnesse, and terror into their new Prince, *My little finger shall bee thicker then thy fathers loynes*; *My father made your yoake heauy, I will adde to your yoake*; *My father hath chastised you with whips, I will chastise you with Scorpions*. The very words haue stings, Now must Israel needes thinke, How cruell will this mans hands bee, when hee thus drawes blood with his tongue? Men are not wont to speake out their worst; who can endure the hopes of him that

promiseth tyranny? There can be no good vse of an indefinite profession of rigor and seuerity; Feare is an vnsafe guardian of any state, much lesse of an vnsetled. Which was yet worse, not the sins of Israel were threatned, nor their purses, but their persons; neither had they desired a remission of iustice, but of exactions; and now, they hear of nothing but burdens, and scourges, and Scorpions.

Here was a Prince and people well met; I doe not find them sensible of ought, saue their owne profit; They doe not say, Religion was corrupted in the shutting vp of thy fathers daies; Idolatry found the free fauour of Priests, and Temples, and Sacrifices; Begin thy reigne with God; purge the Church, demolish those piles of abomination; abandon those Idol-mongers, restore deuotion to her purity; They are all for their penny, for their ease; Hee on the other side, is all for his will, for an imperious Soueraignty; without any regard either of their reformation or satisfaction; They were worthy of load that cared for nothing but their backs; and he worthy of such subiects, who professed to affect their misery and torment.

Who would not but haue looked any whither for the cause of this euill, rather then to heauen? yet, the holy God challenges it to himselfe; The cause was from the Lord, that he might performe his saying by *Abijah*, the Shilonite to *Ieroboam*; As sinne is a punishment of sinne, it is a part of iustice; The holy One of Israel doth not abhorre to vse euen the grossest sinnes to his owne iust purposes; whiles our wils are free to our owne choice, his decrees are as necessary, as iust; Israel had forsaken the Lord, and worshipped *Ashtaroth*, the goddesse of the Zidonians, and *Chemosh*, and *Milchom*: God owes them, and *Salomon* a whipping; The frowardnesse of *Rehoboam* shal pay it them; I see *Ieroboams* plot, the peoples insolence, the yong mens misaduice, the Princes vnseasonable austerity, meeting together (through the wise Prouidence of the Almighty) vnwittingly to accomplish his most iust decree; All these might haue done otherwise for any force that was offered to their will; all would no more doe otherwise, then if there had beene no predetermination in heauen; that God may be magnified in his wisdome, and iustice, whiles man wittingly perisheth in his folly.

That three daies expectation had warmed these smoking Israelites, and made them ready for a combustion; vpon so peremptory a resolution of rigour, the flame bursts out, which all the waters of the Well of *Bethlehem* could neuer quench; The furious multitude flies out into a desperate reuolt; *What portion haue wee in Dauid, neither haue we inheritance in the sonne of Iesse; To your Tents O Israel;* now, *see to thine owne house Dauid.*

How durst these seditious mouthes mention *Dauid* in defiance? One would haue thought that very name had beene able to haue tempered their fury, and to haue contained them within the limits of obedience; It was the father of *Rehoboam*, and the sonne of *Dauid* that had led Israel into Idolatry; *Salomon* hath drawne contempt vpon his father, and vpon his sonne: If Israel haue cast off their God, is it maruell that they shake off his anointed? Irreligion is the way to disobedience; There can bee no true subiection but out of conscience; They cannot make conscience of ciuill duties, who make none of diuine.

In vaine shall *Rehoboam* hope to preuaile by his Officer, when himselfe is reiected: The persons of Princes cary in them characters of Maiesty; when their presence workes not, how should their message? If *Adoram* sollicit the people too late with good words, they answer him with stones. Nothing is more vntractable and violent, then an inraged multitude; It was time for *Rehoboam* to betake himselfe to his Charet; hee saw those stones were throwne at him, in his *Adoram*: As the messenger suffers for his master; so the master suffers in his messenger; Had *Rehoboam* beene in *Adorams* clothes, this death had beene his: Onely flight can deliuer him from those that might haue beene subiects: Ierusalem must be his refuge against the conspiracy of *Shechem*.

Blessed bee God for lawfull gouernement: Euen a mutinous body cannot want

want an head: If the rebellious Israelites haue cast off their true Soueraigne, they must choose a false: *Ieroboam* the sonne of *Nebat* must be the man: He had need bee skilfull, and sit sure, that shall backe the horse which hath cast his Rider: Israel could not haue any where met with more craft and courage, then they found in this Leader.

Rehoboam returnes to Ierusalem lighter by a crowne then he went forth; *Iudah* and *Beniamin* sticke still fast to their loyalty: the example of a generall rebellion cannot make them vnfaithfull to the house of *Dauid*: God will euer reserue a remnant free from the common contagion: Those tribes, to approue their valour, no lesse then their fidelitie, will fight against their brethren, for their Prince; and will hazard their liues to reduce the crowne to the sonne of *Salomon*: An hundred and fourescore thousand of them are vp in armes, ready to force Israel to their denied subiection: No noise sounded on both parts but military; no man thought of any thing but blood; when suddenly God sends his Prophet to forbid the battle: *Shemaiah* comes with a message of cessation: *Ye shall not goe vp, nor fight against your brethren, the children of Israel, returne euery man to his house, for this thing is from me, saith the Lord*: The word of one silly Prophet dismisses these mighty armies: He that would not lay down the threats of his rigour, vpon the aduice of his ancient Counsellors, will lay downe his sword, vpon the word of a Seer: Shall wee enuie, or shame to see how much the Prophets of the Old Testament could doe; how little those of the new? If our commission be no lesse from the same God, the difference of successe cannot goe away vnreuenged.

There was yet some grace in *Rehoboam*, that hee would not spurne against that, which God challenged as his owne worke: Some godlesse Ruffian would haue said; whosoeuer is the Author, I will be reuenged on the instruments: *Rehoboam* hath learned this lesson of his Grandfather; *I held my peace because thou Lord hast done it*: If hee might striue with the multitude, hee knew it was no striuing with his Maker: quietly therefore doth he lay downe his armes, not daring after that prohibition to seeke the recouery of his kingdome by blood.

Where Gods purposes are hid from vs, wee must take the faireſt wayes of all lawfull remedies; but where God hath reuealed his determinations, wee must sit downe in an humble submission; our strugling may aggrauate, cannot redresse our miseries.

IEROBOAM.

AS there was no publique and vniuersall conflict betwixt the ten Tribes, and the two, so no peace: Either King found reason to fortifie the borders of his owne territories: *Shechem* was worthy to be deare to *Ieroboam*; a Citie as of old seasoned with many treasons, so now auspicious to his new vsurpation. The ciuill defection was soone followed by the spirituall: As there are neare respects betwixt God, and his anointed, so there is great affinitie betwixt treason and idolatry: there is a connexion betwixt, *Feare God*, and *Honour the King*; and no lesse betwixt the neglects of both: In vaine shall a man looke for faith in a mis-religious heart.

Next to *Achitophel*, I doe not find that Israel yeelded a craftier head then *Ieroboams*: so hath hee plotted this conspiracy, that (what euer fall) there is no place for a challenge; not his owne intrusion, but Israels Election hath raised him to their Throne: neither is his cunning lesse in holding a stolne Scepter: Thus he thinkes in himselfe: If Israel haue made me their King, it is but a pang of discontentment; these violent thoughts

thoughts will not last alwayes: ſudden fits haue commonly ſudden recoueries; their returne to their loyaltie ſhall forfeit my head together with my Crowne: They cannot returne to God, and hold off from their lawfull Soueraigne: They cannot returne to Ieruſalem, and keepe off from God, from their loyalty: Thrice a yeere will their deuotion call them vp thither; beſides the exigence of their frequent vowes: How can they be mine, whiles that glorious Temple is in their eye; whiles the magnificence of the royall Palace of *Dauid* and *Salomon*, ſhall admoniſh them of their natiue allegeance: whiles (beſides the ſollicitation of their brethren) the Prieſts and Leuites ſhall preach to them the neceſſitie of their due obedience, and the abomination of their ſacrifices in their wilfull diſobedience; whiles they ſhall (by their preſence) put themſelues vpon the mercy, or iuſtice of their lawfull, and forſaken Prince: Either therefore I muſt diuert them from Ieruſalem, or elſe I cannot liue and reigne. It is no diuerting them by a direct reſtraint; ſuch prohibition would both endanger their vtter diſtaſte, and whet their deſire to more eagerneſſe: I may change Religion, I may not inhibit it; ſo the people haue a God, it ſufficeth them; they ſhall haue ſo much formalitie as may content them: their zeale is not ſo ſharpe, but they can be well pleaſed with eaſe: I will proffer them both a more compendious, and more plauſible worſhip: Ieruſalem ſhall be ſupplied within mine owne borders: naturally men loue to ſee the obiects of their deuotion: I will therefore feed their eyes with two golden repreſentations of their God, nearer home; and what can be more proper then thoſe, which *Aaron* deuiſed of old to humour Iſrael.

Vpon this peſtilent ground, *Ieroboam* ſets vp two calues in *Dan* and *Bethel*, and perſwades the people; *It is too much for you to goe vp to Ieruſalem, behold thy Gods O Iſrael, which brought thee out of the Land of Egypt.* Oh the miſchiefe that comes of wicked infidelitie: It was Gods Prophet that had rent *Ieroboams* garment into twelue pieces, and had giuen ten of them to him; in token of his ſharing the ten Tribes; who with the ſame breath alſo told him that the cauſe of this diſtraction was their Idolatry: Yet now will he inſtitute an Idolatrous ſeruice for the holding together of them, whom their Idolatry had rent from their true Soueraigne to him: Hee ſayes not; God hath promiſed me this Kingdome, God hath conferd it, God ſhall finde meanes to maintaine his owne act; I will obey him, let him diſpoſe of me: The God of Iſrael is wiſe and powerfull enough, to fetch about his own deſignes: but, (as if the deuices of men were ſtronger then Gods prouidence, and ordination) he will be working out his own ends by prophane policies: *Ieroboam* being borne an Iſraelite, and bred in the Court of a *Salomon*, could not but know the expreſſe charge of God againſt the making of Images, againſt the erecting of any riuall altars, to that of Ieruſalem: yet now that he ſees both theſe may auaile much to the aduancing of his ambitious proiect, hee ſets vp thoſe Images, thoſe Altars: Wicked men care not to make bold with God in caſes of their owne commodity: If the lawes of their Maker lye in the way of their profit, or promotion, they either ſpurne them out, or tread vpon them at pleaſure: Aſpiring minds will know no God but honour. Iſrael ſoiourned in Egypt, and brought home a golden calfe: *Ieroboam* ſoiournes there, and brought home two; It is hard to dwell in Egypt vntainted; not to ſauour of the ſinnes of the place we liue in, is no leſſe ſtrange, then for wholeſome liquor tund vp in a muſty veſſell, not to ſmell of the cask: The beſt body may be infected in a contageous aire: Let him beware of Egypt that would be free from Idolatry.

No ſooner are *Ieroboams* calues vp, then Iſrael is downe on their knees: their worſhip followes immediately vpon the erection: How eaſily is the vnſtable vulgar caried into whatſoeuer religion of authoritie? The weather-cocke will looke which way ſoeuer the winde blowes: It is no maruell if his ſubiects bee brutiſh, who hath made a calfe his god.

Euery acceſſary to ſinne is filthy, but the firſt authors of ſinne are abominable: How is *Ieroboam* branded in euery of theſe ſacred leaues? How doe all ages ring of his fact, with the accent of diſhonour, and indignation: Ieroboam *the ſonne of* Nebat,

Nebat, *that made Israel to sinne?* It was a shame for Israel that it could bee made to sinne by a *Ieroboam*: but, O cursed name of *Ieroboam* that would draw Israel to sinne; The followers and abettors of euill are worthy of torment, but no hell is too deepe for the leaders of publique wickednesse.

Religion is cloathed with many requisite circumstances: As a new King would haue a new god; so that new God must haue new Temples, Altars, Seruices, Priests, Solemnities: All these hath *Ieroboam* instituted: all these hath he cast in the same mold with his golden calues: False deuotion doth not more crosse, then imitate the true: Satan is no lesse a counterfet then an enemy of God: He knowes it more easie to adulterate religion, then to abolish it.

That which God ordained for the auoidance of Idolatry, is made the occasion of it; a limitation of his holy seruices to Ierusalem: How mischieuously doe wicked men peruert the wholesome institutions of God to their sinne, to their bane?

Ieroboam could not be ignorant how fearfully this very act was reuenged vpon Israel, in the Wildernesse; yet he dares renew it in *Dan* and *Bethel*: No example of iudgement can affright wilfull offenders.

It is not the metall that makes their gods, but the worship; the sacrifices: What sacrifices could there be without Priests? No religion could euer want sacred masters of Diuine ceremonies: Gods Clergy was select and honourable; branches of the holy stemme of *Aaron*; *Ieroboam* rakes vp his Priests out of the channell of the multitude; all Tribes, all persons were good enough for his spurious deuotion; Leaden Priests are well fitted to golden Deities. Religion receiues either much honour, or blemish, by the qualitie of those that serue at her Altars; Wee are not worthy to professe our selues seruants of the True God, if we doe not hold his seruice worthy of the best.

Ieroboams Calues must haue sacrifices, must haue solemne festiuities; though in a day, and moneth of his owne deuising: In vaine shall we pretend to worship a god, if we grudge him the iust dayes, and rites of his worship.

It is strange that hee who thought the dregs of the vulgar good enough for that Priesthood, would grace those gods, by acting their Priest himselfe: and yet behold where the new King of Israel stands before his new Altar, with a Scepter in one hand, and a Censer in the other, ready to sacrifice to his new gods; when the man of God comes from *Iuda*, with a message of iudgement: Oh desperate condition of Israel, that was so farre gone with impiety, that it yeelded not one faithfull monitor to *Ieroboam*: The time was, that the erecting of but a new altar (for memory, for monument) on the other side of *Iordan*, bred a challenge to the Tribes of *Reuben*, *Gad*, and *Manasses*; and had cost much Israelitish blood, if the quarrelled Tribes had not giuen a seasonable and pious satisfaction; and now, lo, how the stronger stomach of degenerated Israel can digest new Altars, new Temples, new Gods: What a difference there is betwixt a Church and Kingdome newly breathing from affliction, and setled vpon the lees of a mis-vsed peace?

But oh the patience, and mercy of our long-suffering God, that will not strike a very *Ieroboam* vnwarned: Iudgement houers ouer the heads of sinners, ere it light: If Israel afford not a bold reprouer of *Ieroboam*, *Iuda* shall: When the King of Israel is in all the height both of his State, and superstition, honouring his solemne day with his richest deuotion, steps forth a Prophet of God, and interrupts that glorious seruice, with a loud inclamation of iudgement. Doubtlesse the man wanted not wit to know what displeasure, what danger must needs follow so vnwelcome a message: yet dares hee (vpon the commission of God) doe this affront to an Idolatrous King; in the midst of all his awfull magnificence. The Prophets of God goe vpon many a thankelesse errand: Hee is no messenger for God that either knowes, or feares the faces of men.

It was the Altar, not the person of *Ieroboam*, which the Prophet thus threatens; Yet not the stones are stricken, but the founder; in both their apprehensions: So deare

deare as the deuices of our owne braine to vs, as if they were incorporated into our selues; There is no opposition whereof we are so sensible, as that of religion.

That the royall Altar should be thus polluted by dead mens bones, and the blood of the Priests, was not more vnpleasing, then that all this should be done by a childe of the house of *Dauid*; for *Ieroboam* well saw that the throne and the altar must stand, or fall together; that a sonne of *Dauid* could not haue such power ouer the Altar, without an vtter subuersion of the gouernment, of the succession; therefore is he thus galled with this comminatory prediction; The rebellious people who had said, *What portion haue we in Dauid*, heare now, that *Dauid* will perforce haue a portion in them: and might well see, what beasts they had made themselues, in worshipping the image of a beast; and sacrificing to such a God, as could not preserue his owne Altar from violation and ruine.

All this while I doe not see this zealous Prophet laying his hand to the demolition of this Idolatrous Altar; or threatning a knife to the Author of this depravation of religion; Onely his tongue smites both; not with foule, but sharpe words; of menace, not of reproach: It was for *Iosias* a King, to shed the blood of those sacrificers, to deface those Altars: Prophets are for the tongue, Princes for the hand; Prophets must onely denounce iudgement; Princes execute.

Future things are present to the Eternall; It was some two hundred and sixty years, ere this prophecy should be fulfilled; yet the man of God speaks of it as now in acting; What are some Centuries of yeares to the Ancient of dayes? How slow, and yet how sure is the pace of Gods reuenge? It is not in the power of time to frustrate Gods determinations; There is no lesse iustice, nor seueritie in a delayed punishment.

What a perfect Record there is of all names in the roll of Heauen; before they be, after they are past? what euer seeming contingency there is in their imposition, yet they fall vnder the certainty of a decree; and are better knowne in heauen, ere they be, then on earth whiles they are. He that knowes what names wee shall haue, before we or the world haue a being, doth not oft reueale this peece of his knowledge to his creature; here he doth; naming the man that should be two hundred yeeres after; for more assurance of the euent; that Israel may say, this man speakes from a God who knowes what shall be: There cannot bee a more sure euidence of a true Godhead, then the foreknowledge of those things, whose causes haue yet no hope of being; But because the proofe of this prediction was not more certaine, then remote; a present demonstration shall conuince the future; *The Altar shall rend in peeces, the ashes shall be scattered*: How amazedly must the seduced Israelites needes looke vpon this miracle; and why doe they not thinke with themselues; whiles these stones rend, why are our hearts whole? Of what an ouer-ruling power is the God whom wee haue forsaken, that can thus teare the Altars of his corriuals? How shall wee stand before his vengeance, when the very stones breake at the word of his Prophet? Perhaps, some beholders were thus affected; but *Ieroboam*, whom it most concerned, in stead of bowing his knees for humiliation, stretcheth forth his hand for reuenge, and cryes, Lay hold on him: Resolute wickednesse is impatient of a reproofe, and in stead of yeelding to the voice of God, rebelleth: Iust and discreet reprehension doth not more reforme some sinners then exasperate others.

How easie is it for God to coole the courage of proud *Ieroboam*? the hand which his rage stretches out, dries vp, and cannot bee pulled backe againe: and now stands the King of Israel like some anticke statue, in a posture of impotent indeuour; so disabled to the hurt of the Prophet, that hee cannot command that peece of himselfe; What are the great Potentates of the world, in the powerfull hand of the Almighty? Tyrants cannot be so harmefull as they are malicious.

The strongest heart may be brought downe with affliction; Now the stout stomach of *Ieroboam* is fallen to an humble deprecation; *Intreat now the face of the Lord thy God, and pray for me, that my hand may bee restored mee againe*. It must needs bee a great

great streight that could driue a proud heart to begge mercy, where he bent his persecution: so doth *Ieroboam*, holding it no scorne to be beholden to an enemy: In extremities, the worst men can bee content to sue for fauour, where they haue spent their malice.

It well becomes the Prophets of God to be mercifull: I doe not see this Seer to stand vpon termes of exprobration, and ouerly contestations with *Ieroboam*, to say, Thine intentions to me were cruell; Had thine hand preuailed, I should haue sued to thee in vaine: Continue euer a spectacle of the fearfull iustice of thy Maker, whom thou hast prouoked by thine Idolatry, whom thou wouldest haue smitten in my persecution: but hee meekely sues for *Ieroboams* release: and (that God might abundantly magnifie both his power and mercy) is heard and answered with successe: We doe no whit sauour of heauen, if we haue not learned to doe good for euill.

When both winde and Sunne, the blasts of iudgement, and the beames of fauour met together to worke vpon *Ieroboam*, who would not looke that hee should haue cast off this cumbrous, and mis-beseeming cloake of his Idolatry; and haue said, Lord thou hast striken mee in iustice, thou hast healed mee in mercy; I will prouoke thee no more: This hand which thou hast restored shall bee consecrated to thee in pulling downe these bold abominations: Yet now, behold hee goes on in his old courses, and, as if God had neither done him good nor euill, liues, and dies idolatrous: No stone is more hard or insensate then a sinfull heart: The changes of iudgement and mercy doe but obdure it, in stead of melting.

The seduced Prophet.

IEroboams hand is amended, his soule is not; that continues still dry, and inflexible; Yet whiles hee is vnthankfull to the Author of his recouery, he is thankfull to the instrument: he kindely inuites the Prophet, whom he had threatned, and will remunerate him whom hee endeuoured to punish: The worst men may be sensible of bodily fauours: Ciuill respects may well stand with gracelesseneſſe: Many a one would be liberall of their purses, if they might be allowed to be niggardly of their obedience.

As God, so his Prophet cares not for these waste courtesies, where hee sees maine duties neglected: More piety would haue done well, with lesse complement: The man of God returnes a blunt and peremptory deniall to so bounteous an offer: *If thou wilt giue me halfe thine house, I will not goe in with thee, neither will I eate bread or drinke water in this place.* Kindnesse is more safely done to an Idolater, then taken from him; that which is done to him obligeth him, that which is taken from him obligeth vs: his obligation to vs may be an occasion of his good, our obligation to him may occasion our hurt; the surest way is to keepe aloofe from the infectiously wicked.

The Prophet is not vnciuill, to reiect the fauour of a Prince without some reason: He yeelds no reason of his refusall but the command of his God: God hath charged him, *Eate no bread, nor drinke no water, nor turne againe by the same way that thou camest*: It is not for a Prophet to plead humane, or carnall grounds for the actions of his function: He may not moue but vpon a diuine warrant: would this Seer haue look't with the eyes of flesh and blood, hee might haue found many arguments of his yeeldance. He is a King that inuites me; his reward, by enriching mee, may benefit many: and who knowes how much my further conuersation may preuaile to reforme him? how can he be but well prepared for a good counsell by miraculous cure? how gainfully should my receit of a temporall courtesie be exchanged with a spirituall to him?

know

him? All *Israel* will follow him either into Idolatry, or reformation; which way can be deuised of doing so great seruice to God and the Church, as by reclaiming him: what can yeeld so great likelihood of his reclamation, as the opportunitie of my further entireneſſe with him? But the Prophet dares not argue caſes, where hee had a command; what euer become of *Ieroboam*, and *Israel*, God muſt bee obeyed; Neither profit, nor hopes may carie vs croſſe to the word of our Maker. How ſafe had this Seer beene, if he had kept him euer vpon this ſure ward; which he no ſooner leaues, then he miſcaries.

So deeply doth God deteſt Idolatry, that he forbids his Prophet to eate the bread, to drinke the water of a people infected with this ſinne; yea to tread in thoſe very ſteps which their feet haue touched. If this inhibition were perſonall, yet the grounds of it are common. No peſtilence ſhould bee more ſhunned then the conuerſation of the miſ-religious, or openly ſcandalous: It is no thanke to vs if their familiarity doe not enfeoffe vs of their wickedneſſe.

I know not what to thinke of an old Prophet that dwels in *Bethel*, within the ayre of *Ieroboams* Idol, within the noyſe of his ſacrifices; that liues where the man of God dares not eate; that permitted his ſonnes to bee preſent at that Idolatrous ſeruice: If he were a Prophet of God, what did he now in *Bethel*? why did hee winke at the ſin of *Ieroboam*? what needed a Seer to come out of *Iuda*, for the reproofe of that ſinne, which was acted vnder his noſe? why did he lye? why did his family partake with Idolaters? If hee were not a Prophet of God; how had he true viſions, how had he true meſſages from God: why did he ſecond the menacing word of that Prophet, whom he ſeduced? why did he deſire that his owne bones might be honoured with his Sepulcher? Doubtleſſe he was a Prophet of God, but corrupt, reſtie, vicious: Prophecie doth not alwayes preſuppoſe ſanctification; many a one hath had viſions from God, who ſhall neuer enioy the viſion of God. A very *Balaam* in his extaſies, hath ſo cleare a Reuelation of the Meſſiah to come, as ſcarce euer any of the holieſt Prophets; yea, his very Aſſe hath both her mouth miraculouſly opened, and her eyes; to ſee and notifie that Angell, which was hid from her Maſter: Yea, Satan himſelfe ſometimes receiues notice from God of his future actions; which elſe that euill Spirit could neither foretell, nor foreſee. Theſe kinds of graces are both rare, and common: rare, in that they are ſeldome giuen to any: common, in that they are indifferently giuen to the euill, and to the good: A little holineſſe is worth much illumination.

Whether out of enuy, to heare that ſaid by the Seer of *Iuda*, which he either knew not or ſmothered; to heare that done by another, which hee could not haue effected, and could not chooſe but admire: or whether out of deſire to make tryall of the fidelitie of ſo powerfull a Meſſenger, the old Prophet haſtens to ouertake, to recall that man of God, who had ſo defied his *Bethel*; whom he finds ſitting faint and weary vnder an Oake, in the way; taking the benefit of that ſhade which hee hated to receiue from thoſe contagious groues that he had left behinde him: His habit eaſily bewrayed him, to a man of his owne trade: neither doth his tongue ſpare to profeſſe himſelfe. The old Prophet of *Bethel* inuites him to a returne, to a repaſt: and is anſwered with the ſame words, wherewith *Ieroboams* offer was repelled; The man of God varies not a ſyllable from his meſſage: It concernes vs to take good heed of our charge, when we goe on Gods errand. A deniall doth but inuite the importunate; what he cannot doe by entreatie, the old man tries to doe by perſwaſion, *I am a Prophet alſo as thou art, and an Angell ſpake to me, by the word of the Lord*, ſaying, *Bring him backe with thee into thine houſe, that he may eat bread, and drinke water*: There is no tentation ſo dangerous, as that which comes ſhrouded vnder a vaile of holineſſe, and pretends authoritie from God himſelfe: *Ieroboam* threatens, the Prophet ſtands vndanted; *Ieroboam* fawnes, and promiſes; the Prophet holds conſtant; now comes a gray-headed Seer, and pleads a counter-meſſage from God, the Prophet yeelds, and tranſgreſſes. Satan may affright vs as a fiend, but he ſeduces vs as an Angell of light.

Who would haue lookt for a lyer vnder hoary haires, and an holy mantle? who would

would not haue trusted that grauity, when there was no colour of any gaine in the vntruth? Nothing is so apt to deceiue as the faireſt ſemblances, as the ſweeteſt words. We cannot erre if we beleeue not the ſpeech for the perſon, but the perſon for the ſpeech: Well might this man of God thinke, an aged man, a Prophet, an old Prophet, will not (ſure) bely God vnto a Prophet; No man will forge a lie, but for an aduantage; What can this man gaine by this match, but the entertainment of an vnprofitable gueſt: Perhaps though God would not allow mee to feaſt with *Ieroboam*, yet, pitying my faintneſſe, he may allow me to eate with a Prophet: Perhaps now that I haue approued my fidelity in refuſing the bread of *Bethel*, God thinks good to ſend me a gracious releaſe of that ſtrict charge: Why ſhould I thinke that Gods reuelations are not as free to others, as to me? and if this Prophet haue receiued a countermand from an Angell of God, how ſhall I not diſobey God, if I doe not follow him?

Vpon this ground he returnes with this deceitfull hoſt, & when the meat was now in his mouth, receiues the true meſſage of death, from the ſame lips that brought him the falſe meſſage of his inuitation; Thus ſaith the Lord, *for as much as thou haſt diſobeyed the mouth of the Lord, & haſt not kept the commandement of the Lord thy God, but cameſt back and haſt eaten bread, and drunke water in the place forbidden thee, thy carkaſſe ſhal not come to the Sepulcher of thy fathers.* Oh wofull Prophet, when hee lookes on his hoſt he ſees his executioner, whiles he is feeding of his body, he heares of his carkaſſe; at the table, he heares of his denied Sepulcher; and all this, for eating and drinking where he was forbidden by God, though bidden as from God: The violation of the leaſt charge of a God is mortall: No pretences can warrant the tranſgreſſion of a diuine command: A word from God is pleaded on both ſides: The one was receiued immediately from God, the other related mediately by man: One the Prophet was ſure of, the other was queſtionable: A ſure word of God may not bee left for an vncertaine: An expreſſe charge of the Almighty admitteth not of any checke: His will is but one, as himſelfe is; and therefore it is out of the danger of contradiction.

Me thinks I ſee the man of God change countenance at this ſharpe ſauce of his pleaſing morſels; his face before-hand is died with the paleneſſe of death: me thinkes I heare him vrging many vnkind expoſtulations with his iniurious hoſt; who yet diſmiſſes him better prouided for the eaſe of his iourny, then he found him. Perhaps, this officiouſneſſe was out of deſire to make ſome amends for his late ſeducement. It is a poore recompence when he hath betrayed his life, and wronged the ſoule, to caſt ſome courteſies vpon the body.

This old Bethelite that had taken paines to come and fetch the man of God into ſin, will not now goe backe with him to accompany his departure: Doubtleſſe hee was afraid to be inwrapped in the iudgement, which hee ſaw hanged ouer that obnoxious head: Thus the miſchieuous guides of wickedneſſe leaue a man, when they haue led him to his bane; as familiar Deuils forſake their Witches, when they haue brought them once into fetters.

The man of God returnes alone, carefull (no doubt) and penſiue for his offence, when a Lion out of the wood meets him, aſſaults him, kils him: Oh the iuſt and ſeuere iudgements of the Almighty, who hath brought this fierce beaſt out of his wild ranges, into the high way, to be the executioner of his offending ſeruant: Doubtleſſe this Prophet was a man of great holineſſe, of ſingular fidelity, elſe he durſt not haue been Gods Herald to carie a meſſage of defiance to *Ieroboam*, King of Iſrael, in the midſt of all his royall magnificence; yet now, for varying from but a circumſtance of Gods command (though vpon the ſuggeſtion of a diuine warrant) is giuen for a prey to the Lion: Our intereſt in God, is ſo farre from excuſing our ſinne, that it aggrauates it; Of all others the ſinne of a Prophet ſhall not paſſe vnreuenged.

The very wilde beaſts are led by a prouidence; Their wiſe and powerfull Creator knowes how to ſerue himſelfe of them. The Lions guard one Prophet, kill another, according to the commiſſion receiued from their Maker: What ſinner can hope to eſcape vnpuniſhed, when euery creature of God is ready to be an auenger of euill?

The beasts of the field were made to serue vs, we to serue our Creator: When we forsake our homage to him that made vs, it is no maruell if the beasts forget their duty to vs, and deale with vs not as Masters, but as rebels: When an holy man abuyes so dearely such a sleight frailty, of a credulous mistaking, what shall become of our hainous and presumptuous sinnes?

I cannot thinke but this Prophet died in the fauour of God, though by the teeth of the Lion; His life was forfeited for example, his soule was safe: Yea his very carkasse was left though torne, yet faire after those deadly graspes; as if God had said, I will onely take thy breath from thee, as the penalty of thy disobedience, a Lion shall doe that which an apoplexie, or feuer might doe: I owe thee no further reuenge then may be satisfied with thy blood.

Violent euents doe not alwaies argue the anger of God; Euen death it selfe is, to his seruants, a fatherly castigation.

But oh the vnsearchable wayes of the Almighty! The man of God sinnes, and dies speedily: the lying Prophet that seduced him suruiues; Yea wicked *Ieroboam* enioyes his Idolatry, and treads vpon the graue of his reprouer: There is neither fauour in the delay of stripes, nor displeasure in the haste; Rather whom God loues, he chastises, as sharply, so speedily; whiles the rest prosper to condemnation: Euen the rod of a louing father may draw blood: How much happier is it for vs that wee die now to liue for euer, then that we liue a while, to die euer?

Had this Lion set vpon the Prophet for hunger, why did hee not deuoure as well as kill him? Why did he not rather kill the beast then the man? since we know the nature of the Lion such, that he is not wont to assaile man, saue in the extreme want of other prey. Certainly the same power that imployed those fangs, restrained them, that the world might see, it was not appetite that prouoked the beast to this violence, but the ouer-ruling command of God: Euen so, O Lord, thy powerfull hand is ouer that roaring Lion, that goes about continually, seeking whom hee may deuoure? thine hand with-holds him, that though he may shed the blood of thine elect, yet he cannot hurt their soules; and whiles he doth those things which thou permitteſt, and ordereſt to thy iust ends, yet he cannot doe lesser things, which he desireth, and thou permitteſt not.

The fierce beast stands by the carkasse; as to auow his owne act, and to tell who sent him: so to preserue that body, which he hath slaine: Oh wonderfull worke of God, the Executioner is turned Guardian; and (as the Officer of the highest) commands all other creatures to stand aloofe from his charge: and commands the fearfull Asse, that brought this burthen thither, not to stirre thence, but stand ready prest, to recarie it to the Sepulcher: and now, when he hath sufficiently witnessed to all passengers, that this act was not done vpon his own hunger, but vpon the quarrell of his Maker, he deliuers vp his charge to that old Prophet; who was no lesse guilty of this blood then himselfe.

This old Seducer hath so much truth, as both to giue a right Commentary vpon Gods intention, in this act, for the terrour of the disobedient, and to giue his voice to the certaintie of that future iudgement, which his late guest had threatned to *Israel*: (sometimes it pleased the wisedome of God to expresse and iustifie himselfe euen by the tongues of faulty Instruments.) Withall, he hath so much faith and courage, as to fetch that carkasse from the Lion; so much piety and compassion, as to weepe for the man of God, to interre him in his owne Sepulcher; so much loue, as to wish himselfe ioyned in death, to that body, which he had hastened vnto death: It is hard to finde a man absolutely wicked: Some grace will bewray it selfe in the most forsaken brests.

It is a cruell courtesie to kill a man, and then to helpe him to his graue; to betray a man with our breath, and then to bedew him with our teares: The Prophet had needed no such friend, if hee had not met with such an enemy: *The mercies of the wicked are cruell.*

IEROBOAMS *Wife*.

IT is no measuring of Gods fauour by the line of outward welfare: *Ieroboam* the idolatrous vsurper of Israel prospers better, then the true heires of *Dauid*; Hee liues to see three successions in the throne of *Iuda*; Thus the Iuy liues, when the oake is dead. Yet could not that mis-gotten crown of his keep his head alwaies from aching: He hath his crosses too: God whips sometimes more then his own: His enemies smart from him, as well as his children: his children in loue, his enemies in iudgement: Not simply the rod argues loue, but the temper of the hand, that weelds it, and the backe that feeles it: First *Ieroboams* hand was striken, now his Sonne: *Abijah* the eldest, the best sonne of *Ieroboam*, is smitten with sickneſſe: As children are but the pieces of their Parents in another skin, so Parents are no lesse striken in their children, then in their naturall lims, *Ieroboam* doth not more feele his arme, then his sonne: Not wicked men onely, but beasts may haue naturall affections: It is no thanke to any creature, to loue his owne.

Nature wrought in *Ieroboam*, no grace: He is enough troubled with his sons disgrace, no whit bettered: I would haue heard him say; God followes me with his afflictions, it is for mine impiety: what other measure can I expect from his iustice? Whiles mine Idols stand, how can I look that my house should prosper? I will turne from my wickednes, O God, turne thou from thy wrath; These thoughts were too good for that obdured heart: His son is sick, he is sorrowfull; but (as an amazed man seeks to go forth at the wrong doore) his distraction sends him to a false help: He thinks not of God, he thinks of his Prophet: He thinks of the Prophet that had foretold him he should be a King; he thinks not of the God of that Prophet who made him a King: It is the property of a carnall heart to confine both his Obligations, and his hopes to the meanes, neglecting the Author of good. Vaine is the respect that is giuen to the seruant, where the Master is contemned.

Extremity drawes *Ieroboams* thoughts to the Prophet; whom else he had not cared to remember-The King of Israel had Diuines enow of his owne: Else, hee must needs haue thought them miserable gods that were not worth a Prophet: And besides, there was an old Prophet (if he yet suruiued) dwelling within the smoke of his Palace, whose visions had bin too well approued: why would *Ieroboam* send so farre to an *Ahijah*?

Certainly, his heart despised those base Priests of his high places; neither could trust either to the gods, or the Clergie of his own making: His conscience rests vpon the fidelity of that man, whose doctrine hee had forsaken: How did this Idolater striue against his owne heart, whiles he inwardly despised those, whom he professed to honour; and inwardly honoured them, whom hee professed to despise? Wicked brests are false to themselues; neither trusting to their owne choice, nor making choice of that, which they may dare to trust. They will set a good face vpon their secretly-vnpleasing sinnes, and had rather be selfe-condemned, then wise and penitent: As for that old Seer, it is like *Ieroboam* knew his skill, but doubted of his sinceritie; that man was too much his neighbour to be good *s Ahijahs* truth had beene tryed in a case of his owne: Hee whose word was found iust in the prediction of his Kingdome, was well worthy of credit in the newes of his sonne: Experience is a great encouragement of our trust: It is a good matter to be faithfull; this loadstone of our fidelity shall draw to vs euen hearts of iron, & hold them to our reliance: As contrarily deceit doth both argue, and make a bankrupt; who can trust where he is disappointed? O God, so oft, so euer, haue we found thee true in all thy promises, in all thy performances, that if we doe not seeke thee, if wee doe not trust thee in the sequell, wee are worthy of our losse, worthy of thy desertions.

Yet I do not see that *Ieroboam* sends to the Prophet for his aide, but for intelligence: Curiositie is guilty of this message, and not deuotion; hee cals not for the prayers, not

for the benediction of that holy man, but for meere information of the euent. He well ſaw what the prayers of a Prophet could doe: That which cured his hand, might it not haue cured his ſonne? Yet he that ſaid to a man of God, *Intreat the face of the Lord thy God, that he may reſtore my hand:* ſayes not now, in his meſſage to *Ahijah*, Intreat thy God to reſtore my Sonne: Sinne makes ſuch a ſtrangeneſſe betwixt God and man, that the guilty heart either thinkes not of ſuing to God or feares it; What a poore contentment it was to foreknow that euill which hee could not auoid, and whoſe notice could but haſten his miſery? Yet, thus fond is our reſtleſſe curioſity, that it ſeekes eaſe in the drawing on of torment: He is worthy of ſorrow that will not ſtay till it comes to him, but goes to fetch it.

Whom doth *Ieroboam* ſend on this meſſage, but his wife, & how, but diſguiſed? Why her, and why thus? Neither durſt he truſt this errand with another, nor with her in her own forme: It was a ſecret that *Ieroboam* ſends to a Prophet of God; none might know it but his owne boſome, and ſhe that lay in it; if this had bin noiſed in Iſrael, the example had been dangerous: Who would not haue ſaid, the King is glad to leaue his counterfeit deities, and ſeek to the true: Why ſhould we adhere to them whom he forſakes? As the meſſage muſt not be knowne to the people: ſo ſhee that beares it muſt not bee knowne to the Prophet, her name, her habit muſt be changed: ſhee muſt put off her robes, and put on a ruſſet coat; ſhe muſt put off the Queene, and put on the peaſant: in ſtead of her Scepter, ſhe muſt take vp a basket, and goe a masked pilgrimage to *Shiloh*: Oh the fondnes of vaine men that thinke to iuggle with the Almighty, & to hide their counſels from that all-ſeeing eye! If this change of habit were neceſſary at *Bethel*, yet what needs it at *Shiloh*; though ſhee would hide her face from her ſubiects, yet why ſhould ſhe not pull off her muffler, and ſhew her ſelfe to the Prophet? Certainly, what policy began, guiltineſſe muſt continue: Well might ſhe thinke, there can bee no good anſwer expected of the wife of *Ieroboam*; my preſence will doe no leſſe, then ſollicit a reproofe: No prophet can ſpeake well to the conſort of a founder of Idolatry; I may perhaps heare good as another, though as my ſelfe I can looke for nothing, but tidings of euill: Wicked hearts know they deſerue ill at Gods hands, and therefore they doe all they can to auoid the eyes of his diſpleaſed iuſtice, and if they cannot doe it by colours of diſſimulation, they will doe it by imploration of ſhelter; they ſhall ſay to the Rocks, *Fall on vs, and couer vs.*

But oh the groſſe folly mixt with the craft of wickedneſſe! could *Ieroboam* think that the Prophet could know the euent of his ſons diſeaſe, & did he think that he could not know the diſguiſe of his Wife? the one was preſent, the other future; this was but wrapt in a clout, that euent was wrapt vp in the counſell of God: Yet this politike head preſumes that the greater ſhall be reuealed, where the leſſer ſhall be hid: There was neuer wicked man that was not infatuate, and in nothing more then in thoſe things wherein he hoped moſt to tranſcend the reach of others.

Ahijah ſhunning the iniquity of the times, was retired to a ſolitarie corner of *Shiloh*; no place could be too priuate for an honeſt Prophet, in ſo extreme deprauednesſe: Yet euen there doth the King of Iſrael take notice of his recluſion, & ſends his wife to that poore cell, laden with preſents; preſents that diſſembled their bearer: had ſhe offered iewels, or gold, her greatneſſe had bin ſuſpected: now ſhe brings loaues, and cracknels, and honey, her hand anſwers her backe: She giues as ſhe ſeemes, not as ſhe is: Something ſhe muſt giue, euen when ſhe acts the pooreſt client.

The Prophets of God were not wont to haue empty viſitations: they who hated bribes, yet refuſed not tokens of gratitude: Yea the God of heauen who neither needs our goods, nor is capable of our gratifications, yet would haue no man to come to him gift-leſſe: Woe to thoſe ſacrilegious hands, that in ſtead of bringing to the Prophets carie from them.

Ieroboam was a bad man, yet, as he had a towardly ſon, ſo he had an obedient wife; elſe ſhe had not wanted excuſes to turne off both the iourney, and the diſguiſe; againſt the diſguiſe ſhe had pleaded the vnbeſeemingneſſe for her perſon and ſtate; againſt the

iourney,

iourney, the perils of ſo long and ſolitarie a walk; perhaps a Lion might be in the way; the Lion that tore the Prophet in pieces; perhaps robbers; or if not they, perhaps her chaſtity might be in danger: an vnguarded ſolitarineſſe in the weaker ſexe might bee a prouocation to ſome forced vncleanneſſe: ſhe caſts off all theſe ſhifting proiections of feare, according to the will of her husband, ſhe changes her raiment, ſhe ſets vpon the iourney, and ouercomes it: What needed this diſguiſe to an old Prophet whoſe dim eyes were ſet with age? All cloathes, all faces were alike to a blind Seer: The viſions of *Ahijah* were inward; neither was his bodily ſight more dusky, then the eyes of his minde were cleare & piercing: It was not the common light of men whereby he ſaw, but diuine illumination; things abſent, things future were no leſſe obuious to thoſe ſpirituall beames, then preſent things are to vs: Ere the quick eyes of that great Lady can diſcerne him, he hath eſpied her; and ſo ſoone as hee heares the ſound of her feet, ſhee heares from him the ſound of her name, *Come in thou Wife of* Ieroboam: How God laughes in heauen at the friuolous fetches of crafty politicians, and when they thinke themſelues moſt ſure, ſhames them with a detection, with a defeat? What an idleneſſe it is for fooliſh Hypocrites to hope they can dance in a net vnſeene of heauen?

Neuer before was this Queene troubled to heare of her ſelfe; now ſhee is; her very name ſtrucke her with aſtoniſhment; and prepares her for the aſſured horrour of following iudgements, *I am ſent to thee with heauy tidings; Goe tell* Ieroboam; *Thus ſaith the Lord God of Iſrael.* Could this Lady leſſe wonder at the mercy of this ſtile of God, then tremble at the ſequel of his iuſtice? Lo Iſrael had forſaken God, yet God ſtil ownes Iſrael. Iſrael had gone a whoring, yet God hath not diuorced her: Oh the infinit goodnes of our long-ſuffering God, whom our fouleſt ſins cannot rob of his compaſſions.

By how much dearer Iſrael was to God, ſo much more odious is *Ieroboam* that hath marred Iſrael: Terrible is that vengeance which God thunders againſt him by his Prophet; whoſe paſſionate meſſage vpbraids him with his promotions, chargeth him with his ſinnes, and laſtly denounceth his iudgements: No mouth was fitter to caſt this royalty in the teeth of *Ieroboam*, then that, by which it was firſt foretold, fore-promiſed; Euery circumſtance of the aduancement aggrauates the ſin, *I exalted thee*; Thou couldeſt not riſe to honour alone. *I exalted thee from among the people*; not from the Peeres; thy ranke was but common, before this riſe: *I exalted thee from among the people to be a Prince*; ſubordinate height was not enough for thee, no ſeat would ſerue thee but a throne; *Yea, to be a Prince of my people Iſrael*: No Nation was for thee, but my choſen one; none but my royall inheritance; Neither did I raiſe thee into a vacant throne; a forlorne and forſaken Principality might be thankleſſe: but *I rent the Kingdome away from another for thy ſake*, yea from what other but the grand child of *Dauid*? out of his hands did I wreſt the Scepter, to giue it into thine: Oh what high fauours doth God ſometimes caſt away vpon vnworthy ſubiects? How doe his abuſed bounties double both their ſinne, and iudgement?

The ſinnes of this Prince were no leſſe eminent then his obligations, therefore his iudgements ſhall bee no leſſe eminent then his ſinnes: How bitterly doth God expreſſe that, which ſhall be more bitter in the execution: *Behold, I will bring euill vpon the houſe of* Ieroboam, *and will cut off from* Ieroboam, *him that piſſeth againſt the wall; and him that is ſhut vp, and left in Iſrael, and will take away the remnant of the houſe of* Ieroboam, *as a man taketh away dung, till it be all gone: Him that dieth of* Ieroboam *in the Citie ſhall the dogs eate, and him that dieth in the field, ſhall the fowles of the aire eat:* Oh heauy load that this diſguiſed Princeſſe muſt carie to her Husband; but becauſe theſe euils, though grieuous, yet might be remote, therefore for a preſent hanſell of vengeance, ſhe is diſmiſſed with the ſad tidings of the death of her ſonne; *When thy feet enter into the Citie, the child ſhall dye*; It is heauy newes for a mother that ſhee muſt leeſe her ſonne, but worſe yet that ſhée may not ſee him; In theſe caſes of our finall departures, our preſence giues ſome mitigation to our griefe: might ſhee but haue cloſed the eyes, and haue receiued the laſt breath of her dying ſonne, the loſſe had bin more tolerable; I know not how our perſonall farewell eaſes our heart,

euen whiles it increaſes our paſſion; but now ſhe ſhall no more ſee, nor bee ſeene of her *Abijah*: She ſhall no ſooner be in the City, then hee ſhall bee out of the world: Yet more, to perfect her ſorrow, ſhee heares that in him alone there is found ſome good; the reſt of her iſſue, are graceleſſe; ſhe muſt leeſe the good, and hold the graceleſſe; he ſhall die to afflict her, they ſhall liue to afflict her.

Yet what a mixture is here of ſeueritie and fauour in one act? fauour to the ſonne, ſeueritie to the father: Seueritie to the father, that hee muſt leeſe ſuch a ſonne, fauour to the ſonne that he ſhall be taken from ſuch a father: *Ieroboam* is wicked, and therefore he ſhall not enioy an *Abijah*; *Abijah* hath ſome good things, therefore hee ſhall be remoued from the danger of the deprauation of *Ieroboam*: Sometimes God ſtrikes in fauour, but more often forbeares out of ſeueritie: The beſt are fitteſt for heauen; the earth is fitteſt for the worſt; this is the region of ſinne, and miſery, that of immortalitie: It is no argument of diſfauour to be taken early from a well-led life; as not of approbation to age in ſinne.

As the ſoule of *Abijah* is fauoured in the remouall, ſo is his body with a buriall; he ſhall haue alone both teares and tombe; all the reſt of his brethren ſhall haue no graue but dogs and fowles; no ſorrow but for their life: Though the carkaſſe be inſenſible of any poſition, yet honeſt Sepulture is a bleſſing; It is fit the body ſhould bee duely reſpected on earth, whoſe ſoule is glorious in heauen.

Asa.

THe two houſes of Iuda, and Iſrael grow vp now together in an ambitious riuality; this ſplitted plant branches out ſo ſeuerally, as if it had forgotten that euer it was ioyned in the root: The throne of *Dauid* oft changeth the poſſeſſors; and more complaineth of their iniquity, then their remoue; *Abijam* inherits the ſins of his father *Rehoboam*, no leſſe then his Crowne; and ſo ſpends his three yeares, as if had been no whit of kinne to his grandfathers vertues. It is no newes that grace is not traduced, whiles vice is: Therefore is his reigne ſhort becauſe it was wicked: It was a ſad caſe when both the Kings of Iudah and Iſrael (though enemies) yet conſpired in ſinne; *Rehoboam* (like his father *Salomon*) began graciouſly, but fell to Idolatry; as he followed his father, ſo his ſonne, ſo his people followed him. Oh, what a face of a Church was here, when Iſrael worſhipped *Ieroboams* calues, when *Iudah* built them high places, and Images, and groues on euery high Hill, and vnder euery greene tree; On both hands GOD is forſaken, his Temple neglected, his worſhip adulterate; and this, not for ſome ſhort brunt, but during the ſucceſſion of two Kings; For, after the firſt three yeares *Rehoboam* changed his fathers Religion (as his ſhields) from gold to braſſe; the reſt of his ſeuenteene yeares were ledde in impietie: His ſonne *Abijam* trod in the ſame mierie ſteps; and *Iudah* with them both: If there were any (doubtleſſe there were ſome) faithfull hearts, yet remaining in both Kingdomes, during theſe heauy times, what a corroſiue it muſt needs haue been to them, to ſee ſo deplored, and miſerable a deprauation?

There was no viſible Church vpon earth, but here; and this what a one? Oh God, how low doeſt thou ſometimes ſuffer thine owne flocke to bee driuen? What wofull wanes, and eclipſes haſt thou ordained for this heauenly body? Yet at laſt, an *Aſa* ſhall ariſe from the loynes, from the graue of *Abijam*; hee ſhall reuiue *Dauid* and reforme *Iudah*: The gloomie times of corruption ſhall not laſt alwayes: The light of truth and peace ſhall at length breake out, and bleſſe the ſad hearts of the righteous.

It

It is a wonder how *Asa* ſhould bee good; of the ſeed of *Abijam*; of the ſoyle of *Maachah*; both wicked, both Idolatrous; God would haue vs ſee that grace is from heauen, neither needes the helps of theſe earthly conueyances: Should not the children of good parents ſometimes be euill, and the children of euill parents, good, vertue would ſeeme naturall, and the giuer would leeſe his thankes: Thus we haue ſeene a faire flower ſpring out of dung; and a well-fruited tree riſe out of a ſowre ſtocke; Education hath no leſſe power to corrupt, then nature; It is therefore the iuſt praiſe of *Aſa* that being trained vp vnder an Idolatrous *Maachah*, he maintained his pietie; As contrarily, it is a ſhame for thoſe that haue beene bred vp in the precepts and examples of vertue and godlineſſe, to fall off to lewneſſe, or ſuperſtition; There are foure principall monuments of *Aſaes* vertue, as ſo many rich ſtones in his Diadem: He tooke away Sodomie, and Idols, out of *Iudah*; Who cannot wonder more that he found them there, then that he remoued them? What a ſtrange incongruity is this; Sodom in Ieruſalem? Idols in Iudah? Surely debauched profeſſion proues deſperate; Admit the Idols, ye cannot doubt of the Sodomy; If they haue changed the glory of the vncorruptible God, into an Image, made like to corruptible man, and to birds, and foure-footed beaſts, and creeping things, it is no maruell, if God giue them vp to vncleanneſſe through the luſts of their owne hearts, to diſhonour their own bodies, betweene themſelues; If they changed the truth of God into a lie, and worſhipped and ſerued the creature more then the Creator, who is bleſſed for euer, no maruell, if God giue them to vile affections, to change the naturall vſe into that which is againſt nature; burning in luſt one towards another, men with men working that which is vnſeemely.

Contrarily, admit the Sodomy, yee cannot doubt of the Idols; vnnaturall beaſtlineſſe in manners, is puniſhed iuſtly with a ſottiſh dotage in religion; bodily pollution with ſpirituall; How ſhould the ſoule care to bee chaſte, that keepes a ſtewes in the body? *Aſa* begins with the baniſhment of both; ſcouring *Iudah* of this double vncleanneſſe: In vaine ſhould he haue hoped to reſtore God to his Kingdome, whiles theſe abominations inhabited it; It is iuſtly the maine care of worthy, and religious Princes, to cleare their Coaſts of the foulеſt ſinnes; Oh the vnpartiall zeale of *Aſa*; There were Idols that challenged a prerogatiue of fauour; the Idols that his father had made; all theſe he defaces; the name of a father cannot protect an Idoll: The duty to his Parent cannot winne him to a liking, to a forbearance of his miſdeuotion; Yea, ſo much the more doth the heart of *Aſa* riſe againſt theſe puppets, for that they were the ſinne, the ſhame of his father: Did there want (thinke we) ſome Courtier of his Fathers retinue, to ſay; Sir, fauour the memorie of him that begot you; you cannot demoliſh theſe ſtatues, without the diſhonour of their Erector; Hide your diſlike at the leaſt; It will bee your glory to lay your finger vpon this blot of your fathers reputation; If you liſt not to allow his act, yet winke at it; The godly zeale of *Aſa* turnes the deafe eare to theſe monitors; and lets them ſee, that hee doth not more honor a father, then hate an Idol; No deareneſſe of perſon ſhould take off the edge of our deteſtation of the ſinne. Nature is worthy of forgetfulneſſe, and contempt, in oppoſition to the God of Nature; Vpon the ſame ground, as hee remoued the Idols of his father *Abijam*, ſo for Idols he remoued his Grand-mother *Maachah*; ſhee would not be remoued from her obſcene Idols, ſhee is therefore remoued from the ſtation of her honor; That Princeſſe had aged, both in her regency, and ſuperſtition; Vnder her rod was *Aſa* brought vp; and ſchooled in the rudiments of her Idolatry; whom ſhe could not infect, ſhe hoped to ouer-awe; ſo, as if *Aſa* will not follow her gods, yet ſhe preſumes that ſhee may retaine her owne; Doubtleſſe, no meanes were neglected for her reclamation; none would preuaile; Religious *Aſa* gathers vp himſelfe, and begins to remember that he is a King, though a ſonne; that ſhe, though a mother, yet is a ſubiect: that her eminence could not but countenance Idolatry; that her greatneſſe ſuppreſſed religion; which hee ſhould in vaine hope to reforme, whiles her ſuperſtition ſwayed; forgetting therefore the challenges of nature, the

awe

awe of infancy, the custome of reuerence, hee strips her of that command, which hee saw preiudiciall to his Maker; All respects of flesh and blood must be trampled on, for God; Could that long-setled Idolatry want abettors? Questionlesse, some or other would say; This was the religion of your father *Abijam*, this of your Grand-father *Rehoboam*, this of the latter daies of your wife and great Grand-father *Salomon*, this of your Grand-mother *Maachah*, this of your great Grand-mother *Naamah*; why should it not be yours? Why should you suspect either the wisdome, or piety, or saluation of so many Predecessors? Good *Asa* had learned to contemne prescription against a direct law; He had the grace to know it was no measuring truth by so moderne antiquity; his eyes scorning to looke so low, raise vp themselues to the vncorrupt times of *Salomon*, to *Dauid*, to *Samuel*, to the *Iudges*, to *Iosua*, to *Moses*, to the *Patriarks*, to *Noah*, to the religious founders of the first world, to the first father of mankinde; to Paradise, to heauen: In comparison of these, *Maachahs* God cannot ouerlooke yesterday; the ancientest error is but a nouice, to Truth; And if neuer any example could be pleaded for puritie of religion; it is enough that the precept is expresse: He knew what God said in Sinai, and wrote in the Tables; *Thou shalt not make to thy selfe any grauen image, nor any similitude*; *Thou shalt not bow downe to them, nor worship them*; If all the world had beene an Idolater, euer since that word was giuen, hee knew how little that precedent could auaile for disobedience: Practice must bee corrected by law, and not the law yeeld to practice; *Maachah* therefore goes downe from her seat; her Idols from their groue; shee to retiredness, they to the fire, and from thence to the water; Wofull deities that could both burne, and drowne.

Neither did the zeale of *Asa* more magnifie it selfe in these priuatiue acts of weeding out the corruptions of Religion, then in the positiue acts of an holy plantation; In the falling of those Idolatrous shrines, the Temple of God flourishes; That doth he furnish with those sacred treasures, which were dedicated by himselfe, by his Progenitors, Like the true sonne of *Dauid*, hee would not serue God, cost-free; *Rehoboam* turned *Salomons* gold into brasse; *Asa* turnes *Rehoboams* brasse into gold: Some of these vessels (it seemes) *Abijam* (*Asaes* father) had dedicated to God; but after his vow, inquired; yea with-held them; *Asa*, like a good sonne, payes his fathers debts, and his owne. It is a good signe of a well-meant deuotion, when wee can abide it chargeable; as contrarily in the affaires of God a niggardly hand argues a cold, and hollow heart.

All these were noble and excellent acts, the extirpation of Sodomie, the demolition of Idols, the remouall of *Maachah*, the bountious contribution to the Temple; but that which giues true life vnto all these, is a sound root; *Asaes heart was perfect with the Lord all his dayes*; No lesse laudable workes then these haue proceeded from Hypocrisie; which whiles they haue caried away applause from men, haue lost their thankes with God; All *Asaes* gold was but drosse to his pure intentions.

But oh what great, and many infirmities may consist with vprightnesse? What allayes of imperfection will there be found in the most refined soule? Foure no small faults are found in true-hearted *Asa*; First the high-places stood still, vnremoued; What high places? There were some dedicated to the worship of false gods; these *Asa* tooke away; There were some misdeuoted to the worship of the true God; these hee lets stand; There was grosse Idolatry in the former; there was a weake will-worship in the latter; whiles he e oppose impietie, hee winkes at mistakings; yet euen the varietie of altars was forbidden by an expresse charge from God, who had confined his seruice to the Temple: With one breath doth God report both these; *The high-places were not remoued, yet neuertheless Asaes heart was perfit.* God will not see weakenesses, where he sees truth; How pleasing a thing is sinceritie, that in fauour thereof the mercy of our iust God digests many an errour: Oh God, let our hearts goe vpright, though our feet slide, the fall cannot (through thy grace) be deadly; how euer it may shame or paine vs.

Besides

Beſides, to confront his riuall of Iſrael, *Baaſha*, this religious King of Iudah fetches in *Benhadad* the King of Syria into Gods inheritance, vpon too deare a rate; the breach of his league, the expilation of the Temple. All the wealth wherewith *Aſa* had endowed the Houſe of the Lord, was little enough to hire an Edomite, to betray his fidelitie, and to inuade Iſrael: Leagues may bee made with Infidels; not at ſuch a price, vpon ſuch tearmes; There can bee no warrant for a wilfull ſubornation of perfidiouſneſſe: In theſe caſes of outward things, the mercy of God diſpenceth with our true neceſſities, not with the affected: O *Aſa* where was thy piety, whiles thou robbeſt God, to corrupt an Infidell for the ſlaughter of Iſraelites? O Princes, where is your pietie, whiles yee hire Turkes to the ſlaughter of Chriſtians? to the ſpoile of Gods Church? 2

Yet (which was worſe) *Aſa* doth not onely imploy the Syrian, but relies on him, relies not on God; A confidence leſſe ſinfull coſt his Grand-father *Dauid* deare: And when *Hanani* Gods Seer, the Herald of heauen, came to denounce warre againſt him for theſe ſinnes, *Aſa* in ſtead of penitence, breakes into choler: Fury ſparkles in thoſe eyes, which ſhould haue guſhed out with water; Thoſe lips that ſhould haue call'd for mercy, command reuenge; How ill doe theſe two agree, The heart of *Dauid*, the tongue of *Ieroboam*? That holy Grandfather of his would not haue done ſo; when Gods meſſenger reproued him for ſinne, hee condemned it, and himſelfe for it; I ſee his teares, I doe not heare his threats: It ill becomes a faithfull heart to rage, where it ſhould ſorrow; and in ſtead of ſubmiſſion, to perſecute: Sometimes no difference appeares betwixt a ſonne of *Dauid*, and the ſonne of *Nebat*: Any man may doe ill, but to defend it, to outface it, is for rebels; yet euen vpright *Aſa* impriſons the Prophet, and cruſheth his gainſayers. It were pitie that the beſt man ſhould bee iudged by euery of his actions, and not by all; The courſe of our life muſt either allow or condemne vs, not theſe ſudden eruptions. 3

As the Life, ſo the Death-bed of *Aſa* wanted not infirmities; Long and proſperous had his reigne beene; now after forty yeares health and happineſſe, hee that impriſoned the Prophet, is impriſoned in his bed; There is more paine in thoſe fetters which God put vpon *Aſa*, then thoſe which *Aſa* puts vpon *Hanani*: And now, behold, hee that in his warre ſeekes to *Benhadad*, not to God, in his ſickneſſe ſeekes not to God, but to Phyſitians: Wee cannot eaſily put vpon God a greater wrong, then the alienation of our truſt: Earthly meanes are for vſe, not for confidence, We may, wee muſt imploy them; we may not rely vpon them: Well may God challenge our truſt, as his peculiar, which if wee caſt vpon any creature, wee deifie it: Whence haue herbes, and drugges, and Phyſitians, their being, and efficacie, but from that diuine hand? No maruell then if *Aſaes* gout ſtrucke to his heart, and his feet caried him to his graue, ſince his heart was miſcaried for the cure of his feet, to an iniurious miſ-confidence in the meanes, with neglect of his Maker. 4

Elijah *with the* Sareptan.

WHo ſhould be match't with *Moſes* in the hill of *Tabor*, but *Elijah*? Surely next after *Moſes*, there was neuer any Prophet of the old Teſtament more glorious then hee: None more glorious, none more obſcure; The other Prophets are not mentioned without the name of their Parent, for the mutuall honour both of the father, and the ſonne; *Elijah*, (as if he had beene a ſonne of the earth) comes forth with the bare mention of the place of his birth; Meanneſſe of deſcent is no blocke in Gods way to the moſt honourable vocations; It matters not whoſe ſonne hee bee whom God will grace with his ſeruice: In the greateſt honours that humane nature is capable of, God forgets our parents: As when we ſhall be raiſed vp to a glorious life, there ſhall be no reſpect had to the loines whence we came; ſo it is proportionally in theſe ſpirituall aduancements.

Theſe times were fit for an *Elijah*; an *Elijah* was fit for them; The eminenteſt Prophet is reſerued for the corrupteſt age; Iſrael had neuer ſuch a King as *Ahab*, for impiety; neuer ſo miraculous a Prophet, as *Elijah*; This *Elijah* is addreſſed to this *Ahab*; The God of Spirits knowes how to proportion men to the occaſions; and to raiſe vp to himſelfe ſuch witneſſes, as may be moſt able to conuince the world: A milde *Moſes* was for the low eſtate of afflicted Iſrael; milde of ſpirit, but mighty in wonders; milde of ſpirit, becauſe he had to doe with a perſecuted, and yet a techy and peruerſe people; mighty in wonders, becauſe he had to doe with a *Pharaoh*: A graue and holy *Samuel* was for the quiet conſiſtence of Iſrael; A fierie-ſpirited *Elijah* was for the deſperateſt declinarion of Iſrael: and if in the late times of the depraued condition of his Church, God haue raiſed vp ſome ſpirits that haue beene more warme, and ſtirring, then thoſe of common mould, wee cannot cenſure the choyce, when we ſee the ſeruice.

The firſt word that we heare from *Elijah*, is an oath, and a threat to *Ahab*, to Iſrael: *As the Lord God of Iſrael liueth, before whom I ſtand, there ſhall not be dew, nor raine, theſe yeares but according to my word:* Hee comes in like a Tempeſt, who went out in a whirl-wind; Doubtleſſe he had ſpoken faire, and peaceable inuitations to Iſrael (though wee heare them not;) This was but the ſtorme which followed his repulſe, their obſtinacy; After many ſolicitations, and warnings, Iſrael is ſtricken by the ſame tongue that had prayed for it; *Elijah* dares auouch theſe iudgements to their head, to *Ahab*: I do not ſo much wonder at the boldneſſe of *Elijah*, as at his power; Yea, who ſo ſees his power, can no whit wonder at his boldnes: How could he bee but bold to the face of a man, who was thus powerful with God? As if God had lent him the keyes of heauen to ſhut it vp, and open it at pleaſure; hee can ſay, *There ſhall be neither dew, nor raine, theſe yeares but according to my word*; Oh God, how farre it hath pleaſed thee to communicate thy ſelfe to a weake man? What Angell could euer ſay thus? Thy hand, O Lord, is not ſhortned; Why art thou not thus maruellous in the miniſters of thy Goſpell? Is it for that their miracles were ours? Is it for that thou wouldſt haue vs liue by faith, not by ſenſe? Is it for that our taske is more ſpirituall, and therefore more abſtracted from bodily helpes? we cannot command the Sunne with *Ioſhua*, nor the Thunder with *Samuel*, nor the Raine with *Elijah*; It ſhall content vs if we can fixe the Sunne of righteouſneſſe in the ſoule, if wee can thunder out the iudgements of God againſt ſinne, if wee can water the earthen hearts of men with the former, and latter raine of heauenly doctrine.

Elijahs

Elijahs mantle cannot make him forget his flesh; whiles he knowes himselfe a Prophet, he remembers to be a man; hee doth not therefore arrogate his power, as his owne, but publisheth it as his masters; This restraint must be according to his word; and that word was from an higher mouth, then his: He spake from him by whom he sware; whose word was as sure as his life; and therfore he durst say, *As the Lord liueth, there shall be no raine:* Man onely can denounce what God will execute; which when it is once reuealed, can no more faile, then the Almighty himselfe.

He that had this interest and power in heauen, what needed he flee from an earthly pursuit? Could his prayers restraine the clouds, and not hold the hands of flesh and blood? Yet behold *Elijah* must flee from *Ahab*, and hide him by the brooke Cherith; The wisdome of God doth not thinke fit so to make a beaten path of miracles; as that hee will not walke beside it; Hee will haue our owne indeuours concurre to our preseruation; *Elijah* wanted neither courage of heart, nor strength of hand, and yet he must trust to his feet for safety; How much more lawfull is it for our impotency to flee from persecution? Euen that God sends him to hide his head, who could as easily haue protected, as nourished him: Hee that wilfully stands still to latch dangers, tempteth God in stead of trusting him.

The Prophet must be gone; not without order taken for his purueyance; Oh the strange Cators for *Elijah, I haue commanded the Rauens to feed thee there*; I know not whether had beene more miraculous, to preserue him without meat, or to prouide meat by such mouthes: The Rauen, a deuouring and rauenous fowle, that vses to snatch away meat from others, brings it to him: Hee that could haue fed *Elijah* by Angels, will feed him by Rauens; There was then in Israel an hospitall *Obadiah*, that kept a secret Table in two seuerall caues, for an hundred Prophets of God; There were seuen thousand faithfull Israelites (in spight of the Diuell) who had neuer bowed knee to *Baal*; Doubtlesse, any of these would haue had a trencher ready for *Elijah*, and haue thought himselfe happy to haue defrauded his owne maw, for so noble a Prophet; God rather choses to make vse of the most vnlikely fowles of the ayre, then their bounty; that hee might giue both to his Prophet, and vs a pregnant proofe of his absolute command ouer all his creatures, and winne our trust in all extremities. Who can make question of the prouisions of God, when he sees the very Rauens shall forget their owne hunger, and puruey for *Elijah*? Oh God, thou that prouidest meat for the fowles of the ayre, wilt make the fowles of the ayre prouide meat for man, rather then his dependance on thee shall be disappointed; Oh let not our faith be wanting to thee, thy care can neuer be wanting to vs.

Elijah might haue liued for the time with bread and water; neither had his fare been worse then his fellowes in the caues of *Obadiah*; but the munificence of God will haue his meales better furnished; The Rauens shall bring him both bread, and flesh twice in the day; It is not for a persecuted Prophet to long after delicates; God giues order for competency, not for wantonnesse; Not out of the daintie compositions in *Iezebels* kitchin, not out of the pleasant Wines in her celler; would God prouide for *Elijah*, but the Rauens shall bring him plaine, and homely victualls, and the riuer shall affoord him drinke; If we haue wherewith to sustaine nature (though not to pamper it) we owe thankes to the giuer; Those of Gods family may not be curious, not disdainfull: Ill doth it become a seruant of the highest, to be a slaue to his palate. Doubtlesse, one bit from the mouth of the Rauen was more pleasing to *Elijah*, then a whole Table-full of *Ahab*: Nothing is more comfortable to Gods children, then to see the sensible demonstrations of the diuine care, and prouidence.

The brook Cherith cannot last alwaies; that stream shall not for *Elijahs* sake be exempted from the vniuersall exsiccation; Yea the Prophet himselfe feeles the smart of this drought, which hee had denounced; It is no vnusuall thing with God to suffer his owne deare children to be inwrapped in the common calamities of offenders: He makes difference in the vse, and issue of their stripes, not in the infliction; The corne is cut downe with the weeds, but to a better purpose.

When

When the brooke failes God hath a *Zarephath* for *Elijah*; In ſtead of the Rauens, a Widow ſhall there feed him; yea her ſelfe by him: Who can chough wonder at the pitch of this ſelect iue prouidence of the Almighty; *Zarephath* was a towne of Sidon, and therefore without the pale of the Church; Pouerty was the beſt of this Widow, ſhe was a Pagan by birth, heathniſhly ſuperſtitious by inſtitution; Many Widowes were in Iſrael in the daies of *Elijah* when the heauen was ſhut vp three yeares, and ſix moneths, when great famine was throughout all the Land, but vnto none of them was *Elias* ſent, ſaue vnto this *Sarepta*, a City of Sidon, vnto a woman that was a Widow; He that firſt fed the Prophet by the mouth of vncleane fowles, will now feed him by the hand of an heatheniſh Hoſteſſe; His onely command ſanctifies thoſe creatures which by a generall charge were legally impure.

There were other birds beſides Rauens, other Widowes beſides this *Sareptan*; none but the Rauens, none but the *Sareptan* ſhall nouriſh *Elijah*. Gods choice is not led in the ſtring of humane reaſons, his holy will is the guide, and the ground of all his elections. It is not in him that wils, nor in him that runnes, but in God that ſhowes mercy.

The Prophet followes the call of his God; the ſame hand that brought him to the gate of *Sarepta*, led alſo this poore widow out of her doores; ſhee ſhall then goe to ſeeke her ſtickes, when ſhee ſhall bee found of *Elijah*; ſhee thought of her hearth, ſhe thought not of a Prophet; when the man of God cals to her, *Fetch me a little water (I pray thee) in a veſſell, that I may drinke.* It was no eaſie ſuit in ſo droughtie a ſeaſon; and yet, at the firſt ſight, the Prophet dares ſecond it with a greater; *Bring me a morſell of bread in thine hand*; That long drought had made euery drop, euery crum precious; yet the Prophet is emboldened by the charge of God to call for both water and bread; He had found the Rauens ſo officious, that he cannot make doubt of the *Sareptan*: She ſticks not at the water; ſhe would not ſticke at the bread, if neceſſitie had not preſſed her: *As the Lord thy God liueth, I haue not a cake, but an handfull of meale in a barrell, and a little oyle in a cruſe; and behold I am gathering two ſtickes, that I may goe in and dreſſe it for me and my ſon, that we may eate it and dye.*

If ſhe knew not the man, how did ſhee know his God? and if ſhee knew not the God of *Elijah* how did ſhee ſweare by him? Certainely though ſhee were without the bounds of Iſrael, yet ſhe was within the borders; ſo much ſhee had gained by her neighbourhood; to know an Iſraelite, a Prophet by his habit; to know the onely liuing God was the God of the Prophet, the God of Iſrael; and if this had not beene, it is no maruell if the widow knew *Elijah*, ſince the Rauens knew him. It was high time for the Prophet to viſit the *Sareptan*; poore ſoule, ſhee was now making her laſt meale; after one meane morſell ſhe was yeelding her ſelfe ouer to death. How opportunely hath God prouided ſuccours to our diſtreſſes? It is his glory to helpe at a pinch; to begin where we haue giuen ouer: that our reliefe might be ſo much the more welcome, by how much it is leſſe look't for.

But oh, what a tryall is this of the faith of a weake Proſelyte, if ſhee were ſo much; *Feare not, goe doe as thou haſt ſaid; but make me thereof a little cake firſt; and bring it to me, and after make for thee, and thy ſonne; For, thus ſaith the God of Iſrael; The barrell of meale ſhall not waſte, nor the cruſe of oyle faile till the day that God ſend raine vpon the earth*; She muſt goe ſpend vpon a ſtranger part of that little ſhe hath, in hope of more which ſhe hath not, which ſhee may haue; ſhe muſt part with her preſent food, which ſhe ſaw, in truſt of future which ſhe could not ſee; ſhe muſt rob her ſenſe in the exerciſe of her beleef; & ſhorten her life in being, vpon the hope of a protractiō of it, in promiſe; ſhe muſt beleeue God will miraculouſly increaſe what ſhee hath yeelded to conſume; ſhee muſt firſt feed the ſtranger with her laſt victuals, and then after her ſelfe, and her ſonne: Some ſharpe dame would haue ſhaken vp the Prophet, and haue ſent him away with an angry repulſe: Bold Iſraelite, there is no reaſon in this requeſt; wert thou a friend, or a brother, with what face couldeſt thou require to pull my laſt bit out of my mouth? Had I ſuperfluitie of prouiſion, thou mighteſt hope for this effect of my charitie,

charitie; now, that I haue but one morſell for my ſelfe, and my ſonne, this is an iniurious importunitie; what can induce thee to thinke thy life (an vnknowne traueller) ſhould be more deare to me, then my ſons, then my owne? How vnciuill is this motion that I ſhould firſt make prouiſion for thee, in this dying extremitie? It had bin too much to haue begged my laſt ſcraps; Thou telleſt me the meale ſhall not waſte, nor the oile faile; how ſhall I beleeue thee? Let me ſee that done, before thou eateſt; In vaine ſhould I challenge thee when the remainder of my poore ſtore is conſumed; If thou canſt ſo eaſily multiply victuals, how is it that thou wanteſt? Doe that before-hand, which thou promiſeſt ſhall be afterwards performed, there will be no need of my little. But this good *Sareptan* was wrought by God not to miſtruſt a Prophet; ſhe will doe what he bids, and hope for what he promiſes; ſhe will liue by faith rather then by ſenſe; and giue away the preſent, in the confidence of a future remuneration; firſt, ſhe bakes *Elijahs* cake, then her owne; not grudging to ſee her laſt morſels go downe anothers throat, whiles herſelfe was famiſhing. How hard precepts doth God lay where he intends bountie; Had not God meant her preſeruation, he had ſuffred her to eat her laſt cake alone, without any interpellation; now the mercy of the Almighty purpoſing as well this miraculous fauour to her, as to his Prophet, requires of her this taske, which fleſh and blood would haue thought vnreaſonable. So we are wont to put hard queſtions to thoſe ſchollers, whom wee would promote to higher formes. So in all atchieuements the difficulty of the enterpriſe makes way for the glory of the actor.

Happy was it for this widow, that ſhee did not ſhut her hand to the man of God; that ſhe was no niggard of her laſt handfull; Neuer corne or oliue did ſo encreaſe in growing, as here in conſuming; This barrell, this cruſe of hers had no bottome; the barrell of meale waſted not, the cruſe of oyle failed not; Behold, not getting, not ſauing, is the way to abundance, but giuing. The mercy of God crownes our beneficence with the bleſſing of ſtore; who can feare want by a mercifull liberality, when he ſees the *Sareptan* had famiſhed, if ſhe had not giuen, and by giuing abounded? With what thankfull deuotion muſt this woman euery day needs look vpon her barrell, and cruſe, wherein ſhee ſaw the mercy of God renewed to her continually? Doubtleſſe her ſoule was no leſſe fed by faith, then her body with this ſupernaturall prouiſion. How welcome a gueſt muſt *Elijah* needs be to this widow, that gaue her life and her ſonnes to her, for his board? yea, that in that wofull famine gaue her and her ſonne their board for his houſe-roome.

The dearth thus ouercome, the mother lookes hopefully vpon her onely ſon, promiſing her ſelfe much ioy in his life and proſperity; when an inexpected ſickneſſe ſurpriſeth him, and doth that which the famine but threatned; When can we hold our ſelues ſeeure from euils? no ſooner is one of theſe Sergeants compounded withall, then we are arreſted by another.

How ready we are to miſtake the grounds of our afflictions, and to caſt them vpon falſe cauſes; The paſſionate mother cannot find whither to impute the death of her ſon, but to the preſence of *Elijah*; to whom ſhee comes diſtracted with perplexitie, not without an vnkinde challenge of him from whom ſhee had receiued both that life ſhee had loſt, and that ſhe had; *What haue I to do with thee, O thou man of God; Art thou come to me to call my ſin to remembrance, and to ſlay my ſonne?*

As if her ſon could not haue died if *Elijah* had not been her gueſt; when as her ſon had dyed, but for him; why ſhould ſhee thinke that the Prophet had ſaued him from the famine, to kill him with ſickneſſe? As if God had not been free in his actions; and muſt needes ſtrike by the ſame hands, by which he preſerued; Shee had the grace to know that her affliction was for her ſinne; yet was ſo vnwiſe, to imagine the arerages of her iniquities had not bin called for, if *Elijah* had not been the remembrancer; He, who had appeaſed God towards her, is ſuſpected to haue incenſed him; This wrongfull miſconſtruction was enough to moue any patience; *Elijah* was of an hot ſpirit; yet his holineſſe kept him from fury; This challenge rather increaſed the zeale of his prayer,

then ſtirred his choller to the offendent: Hee takes the dead child out of his mothers boſome, and layes him vpon his owne bed, and cries vnto the Lord; *Oh Lord my God, haſt thou brought euill alſo vpon the Widow with whom I ſoiourne, by ſlaying her ſonne?* In ſtead of chiding the Sareptan, out of the feruency of his ſoule, he humbly expoſtulates with his God: His onely remedy is in his prayer; that which ſhut heauen for raine, muſt open it for life. Euery word inforceth; Firſt he pleads his intereſt in God, *Oh Lord my God*; then the quality of the patient; a *Widow*, and therefore, both moſt diſtreſſed with the loſſe, and moſt peculiar to the charge of the Almighty. Then, his intereſt, as in God, ſo in this patient; *with whom I ſoiourne*; as if the ſtroke were giuen to himſelfe, through her ſides; and laſtly, the quality of the puniſhment, *By ſlaying her ſon*, the onely comfort of her life; and in all theſe implying the ſcandall, that muſt needes ariſe from this euent, where euer it ſhould be noyſed, to the name of his God, to his owne; when it ſhould be ſaid; Loe how *Elijahs* entertainment is rewarded; Surely the Prophet is either impotent, or vnthankfull.

Neither doth his tongue moue thus only; Thrice doth hee ſtretch himſelfe vpon the dead body; as if he could wiſh to infuſe of his owne life into the childe; and ſo often cals to his God for the reſtitution of that ſoule: What can *Elijah* aske to be denyed? The Lord heard the voice of his Prophet, the ſoule of the child came into him againe, and he reuiued: What miracle is impoſſible to faithfull prayers? There cannot bee more difference betwixt *Elijahs* deuotion, and ours, then betwixt ſupernaturall and ordinary acts; If he therefore obtained miraculous fauours by his prayers, do we doubt of thoſe which are within the ſphere of nature, and vſe? What could we want, if wee did not ſlacke to ply heauen with our prayers?

Certainly *Elijah* had not beene premoniſhed of this ſudden ſickneſſe, and death of the child; He who knew the remote affaires of the world, might not know what God would doe within his owne roofe; The greateſt Prophet muſt content himſelfe with ſo much of Gods counſell, as he will pleaſe to reueale; and he will ſometimes reueale the greater ſecrets, and conceale the leſſe, to make good both his owne liberty, and mans humiliation. So much more vnexpected as the ſtroke was, ſo much more welcome is the cure; How ioyfully doth the man of God take the reuiued child into his armes, and preſent him to his mother? How doth his heart leape within him, at this proofe of Gods fauour to him, mercy to the widow, power to the childe.

What life and ioy did now ſhow it ſelfe in the face of that amazed mother, when ſhe ſaw againe the eyes of her ſonne fixed vpon hers; when ſhee felt his fleſh warme, his motions vitall? Now ſhe can ſay to *Elijah*; *By this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth*; Did ſhe not til now know this? Had ſhe not ſaid before, *What haue I to doe with thee O thou man of God?* Were not her cruſe, and her barrel ſufficient prooſes of his diuine commiſſion? Doubtleſſe what her meale and oyle had aſſured her of, the death of her ſonne made her to doubt; and now the reuiuing did re-aſcertaine. Euen the ſtrongeſt faith ſometimes ſtaggereth, and needeth new acts of heauenly ſupportation; the end of miracles is confirmation of truth; It ſeemes had this widowes ſonne continued dead, her beleefe had beene buried in his graue: notwithſtanding her meale and her oile, her ſoule had languiſhed: The mercy of God is faine to prouide new helpes for our infirmities, and graciouſly condeſcends to our owne termes, that hee may worke out our faith and ſaluation.

ELIJAH *with the Baalites.*

THree yeares and an halfe, did Israel lie gasping vnder a parching drought, and miserable famine: No creature was so odious to them, as *Elijah*, to whom they ascribed all their misery; Me thinkes I heare how they railed on, and cursed the Prophet; How much enuy must the seruants of God vndergoe for their master? Nothing but the tongue was *Elijahs*, the hand was Gods; the Prophet did but say what God would doe: I doe not see them fall out with their sins, that had deserued the iudgement, but with the messenger that denounced it; *Baal* had no fewer seruants then if there had beene both raine, and plenty: *Elijah* safely spends this storme vnder the lee of *Sarepta*; Some three yeares hath he lien close in that obscure corner, and liued vpon the barrell, and cruse which he had multiplied: At last, God cals him forth, *Goe shew thy selfe to Ahab, and I will send raine vpon the earth*; no raine must fall till *Elijah* were seen of *Ahab*; Hee caried away the clouds with him, he must bring them againe: The King, the people of Israel, shall bee witnesses that God will make good the word, the oath of his Prophet; Should the raine haue falne in *Elijahs* absence, who could haue knowne it was by his procurement? God holds the credit of his messengers precious, and neglects nothing that may grace them in the eyes of the world; Not the necessity of seuen thousand religious Israelites could cracke the word of one *Elijah*; There is nothing wherin God is more tender, then in approuing the veracity of himselfe in his ministers.

Lewd *Ahab* hath an holy Steward; As his name was, so was hee, a seruant of God, whiles his Master was a slaue to Baal. Hee that reserued seuen thousand in the Kingdome of Israel, hath reserued an *Obadiah* in the Court of Israel: and, by him, hath reserued them: Neither is it likely there had been so many free hearts in the countrey, if Religion had not beene secretly backed in the Court; It is a great happinesse when God giues fauour, and honour to the Vertuous. *Elijah* did not lie more close in *Sarepta*, then *Obadiah* did in the Court; Hee could not haue done so much seruice to the Church, if he had not beene as secret, as good; Policy and religion doe as well together, as they doe ill asunder: The Doue without the Serpent is easily caught; the serpent without the Doue stings deadly; Religion without policy is too simple to be safe: Policy, without religion, is too subtile to be good; Their match makes themselues secure, and many happy.

Oh degenerated estate of Israel; any thing was now lawfull there, sauing piety; It is well if Gods Prophets can find an hole to hide their heads in; They must needes bee hard driuen when fifty of them are faine to croud together into one caue; There they had both shade and repast: Good *Obadiah* hazards his owne life to preserue theirs; and spends himselfe in that extreame dearth, vpon their necessary diet; Bread and water was more now, then other whiles wine, and delicates; Whether shall we wonder more at the mercy of God in reseruing an hundred Prophets, or in thus sustaining them being reserued; When did God euer leaue his Israel vnfurnished of some Prophets? When did he leaue his Prophets vnprouided of some *Obadiah*? How worthy art thou, O Lord, to be trusted with thine owne charge? whiles there are men vpon earth, or birds in the aire, or Angels in heauen, thy messengers cannot want prouision.

Goodnesse caries away trust, where it cannot haue imitation. *Ahab* diuides with *Obadiah* the survey of the whole land; They two set their owne eyes on work, for the search of water, of pasture, to preserue the horses, and mules aliue: Oh the poore and vaine cares of *Ahab*; He casts to kill the Prophet, to saue the cattle; he neuer seekes to

ſaue his owne ſoule, to deſtroy Idolatry; he takes thought for graſſe, none for mercy: Carnall hearts are euer either groueling on the earth, or delving into it; no more regarding God, or their ſoules, then if they either were not, or were worthleſſe.

Eliiah heares of the progreſſe, and offers himſelfe to the view of them both; Here was wiſdome in this courage; Firſt, hee preſents himſelfe to *Obadiah*, ere he will bee ſeene of *Ahab*; that *Ahab* might vpon the report of ſo diſcreet an informer, digeſt the expectation of his meeting; Then he takes the opportunity of *Ahabs* preſence, when he might be ſure *Iezebel* was away.

Obadiah meets the Propher, knowes him, and (as if he had ſeene God in him) fals on his face to him, vvhom he knew his maſter perſecuted: Though a great Peere, hee had learned to honor a Prophet. No reſpect was too much for the preſident of that ſacred colledge; To the poore boarder of the *Sareptan*, here was no leſſe, then a proſtration, and My Lord *Elijah*, from the great High Steward of Iſrael; Thoſe that are truely gracious cannot be niggardly of their obſeruances to the meſſengers of God.

Elijah receiues the reuerence, returnes a charge; *Goe tell thy Lord, Behold Elijah is here: Obadiah* finds this lode too heauy; neither is he more ſtriken with the boldnes, then with the vnkindneſſe of this command; boldneſſe in reſpect of *Elijah*; vnkindneſſe in reſpect of himſelfe: For, thus he thinkes, If *Elijah* do come to *Ahab*, he dies; If he doe not come, I die; If it bee knowne that I met him, and brought him not, it is death; If I ſay that he will come voluntarily, and God ſhall alter his intentions, it is death: How vnhappy a man am I, that muſt be either *Elijahs* executioner, or my own: were *Ahabs* diſpleaſure but ſmoking, I might hope to quēch it, but now that the flame of it hath broken forth to the notice, to the ſearch of all the Kingdomes and Nations round about, it may conſume me; I cannot extinguiſh it; This meſſage were for an enemy of *Elijah*; for a client of *Baal*; As for me, I haue well approued my true deuotion to God, my loue to his Prophets: What haue I done, that I ſhould be ſingled out either to kill *Elijah*, or to be killed for him? Many an hard plunge muſt that man needs be driuen to, who would hold his conſcience together with the ſeruice, and fauor of a Tyrant: It is an happy thing to ſerue a iuſt maſter; there is no danger, no ſtraine in ſuch obedience.

But, when the Prophet bindes his reſolution with an oath, and cleares the heart of *Obadiah* from all feares, from all ſuſpicions, the good man dares bee the meſſenger of that, which he ſaw was decreed in heauen: Doubtleſſe *Ahab* ſtartled to heare of *Elijah* comming to meet him; as one that did not more hate, then feare the Prophet. Well might he thinke, thus long, thus far haue I ſought *Elijah*, *Elijah* would not come to ſeeke me, but vnder a ſure guard, and with ſome ſtrange commiſſion; His courſe mantle hath the aduantage of my robe and Scepter; If I can command a peece of the earth, I ſee hee can command heauen: The edge of his reuenge is taken off with a doubtfull expectation of the iſſue: and now when *Elijah* offers himſelfe to the eies of *Ahab*, He who durſt not ſtrike, yet durſt challenge the Prophet, *Art thou hee that troubleth Iſrael? Ieroboams* hand was ſtill in *Ahabs* thoughts; he holds it not ſo ſafe to ſmite, as to expoſtulate: He, that was the head of Iſrael, ſpeakes out that which was in the heart of all his people, that *Elijah* was the cauſe of all their ſorrow: Alas, what hath the righteous Prophet done? He taxed their ſin, he foretold the iudgement; he deſerued it not, he inflicted it not, yet he ſmarts, and they are guilty: As if ſome fond people ſhould accuſe the Herald or the Trumpet as the cauſe of their warre; or as if ſome ignorant peaſant, when he ſees his fowles bathing in his pond, ſhould cry out of them, as the cauſes of foule weather.

Oh the heroicall Spirit of *Elijah!* he ſtand alone amids all the traine of *Ahab*, and dares not onely repell this charge, but retort it; *I haue not troubled Iſrael, but thou and thy fathers houſe, in that yee haue forſaken the Commandements of the Lord, and thou haſt followed Baalim.* No earthly glory can daunt him who hath the cleere and heartning viſions of God; This holy Seer diſcernes the true cauſe of our ſufferings, to bee our ſinnes; Fooliſh men are plagued for their offences; and it is no ſmall part

of

of their plague that they see it not; The onely common disturber of men, Families, Cities, Kingdomes, worlds, is sinne; There is no such traitor to any state, as the wilfully wicked; The quietest and most plausible offender is secretly seditious, and stirreth quarrels in heauen.

The true messengers of God cary authority euen where they are maligned; *Elijah* doth at once reproue the King, and require of him the improuement of his power, in gathering all Israel to *Carmel*, in fetching thither all the Prophets of *Baal*. *Baal* was rich in Israel, whiles God was poore; Whiles God hath but one hundred Prophets, hid closely in *Obadiahs* caues, *Baal* hath eight hundred and fifty; foure hundred and fifty dispersed ouer the villages and townes of Israel, foure hundred at the Court; Gods Prophets are glad of bread and water, whiles the foure hundred Trencher-Prophets of *Iezebel* feed on her dainties: They lurke in caues, whiles these Lord it in the pleasantest groues. Outward prosperity is a false note of truth: All these with all Israel, doth *Elijah* require *Ahab* to summon vnto *Carmel*. It is in the power of Kings to command the Assembly of the Prophets; the Prophet sues to the Prince for the indiction of this Synode: They are iniurious to Soueraignty who arrogate this power to none but spirituall hands. How is it that *Ahab* is as ready to performe this charge, as *Elijah* to moue it? I dare answer for his heart, that it was not drawne with loue: Was it out of the sense of one iudgement, and feare of another? hee smarted with the dearth and drought, and well thinkes *Elijah* would not be so round with him, for nothing: Was it out of an expectation of some miraculous exploit which the Prophet would doe in the sight of all Israel? Or, was it out of the ouer-ruling power of the Almighty; *The heart of Kings is in the hand of God, and he turnes it which way soeuer he pleaseth.*

Israel is met together, *Elijah* rates them, not so much for their superstition, as for their vnsetledness, and irresolution: One Israelite serues God, another *Baal*; yea the same Israelite perhaps serues both God and *Baal*. *How long halt yee betweene two opinions? If the Lord be God, follow him; but if* Baal, *then follow him*; Nothing is more odious to God then a prophane neutrality in maine oppositions of religion: To go vpright in a wrong way, is a lesse eie-sore to God, then to halt betwixt right & wrong; The Spirit wisheth that the Laodicean were either hot or cold; either temper would be better borne, then neither, then both; In reconcileable differences nothing is more safe then indifferency both of practice and opinion; but in cases of so necessary hostility, as betwixt God, and *Baal*, hee that is on neither side is the deadlyest enemy to both; Lesse hatefull are they to God that serue him not at all, then they that serue him with a riuall.

Whether out of guiltinesse, or feare, or vncertainty, Israel is silent; yet whiles their mouth was shut, their eares were open: It was a faire motion of *Elijah*; *I am onely remaining a Prophet of the Lord*, Baals *Prophets are foure hundred & fifty; Let them choose one bullocke, let me choose another; Their deuotion shall be combined, mine single; The God that consumes the sacrifice by fire from heauen, let him be God*; Israel cannot but approue it; the Prophets of *Baal* cannot refuse it; they had the appearance of the aduantage, in their number, in the fauor of King and people. Oh strange disputation, wherein the argument which must be vsed is fire; the place whence it must be fetcht, heauen; the mood and figure, deuotion; the conclusion, death to the ouercomne.

Had not *Elijah*, by diuine instinct, beene assured of the euent, he durst not haue put religion vpon such hazard; That God commanded him this tryall, who meant confusion to the authors of Idolatry, victory to the truth; His power shall be approued both by fire and by water; first by fire, then by water; There was no lesse terror in the fire, then mercy in the raine; It was fit they should be first humbled by his terrors, that they might bee made capable of his mercy; and by both, might be wonne to repentance. Thus still the fears of the law make way for the influences of grace, neither do those sweet and heauenly dewes descend vpon the soule, till way bee made for them by the terrible flashes of the law.

Iuſtly doth *Elijah* vrge this triall: Gods ſacrifices were vſed to none but heauenly fires; whereas the baſe and earthly religion of the heathen contented it ſelfe with groſſe and naturall flames.

The Prophets of *Baal* durſt not (though with faint and guilty hearts) but imbrace the condition; they dreſſe their bullocke, and lay it ready vpon the wood; and ſend out their cries to *Baal* from morning vntill mid-day; *O* Baal *heare vs:* What a yelling vvas here, of foure hundred and fifty throats, tearing the skies for an anſwer? What leaping was here vpon the altar, as if they would haue climbed vp to fetch that fire, vvhich would not come downe alone? Mount *Carmel* might giue an Ecco to their voice, heauen gaue none; In vaine doe they roare out, and vveary themſelues in imploring a dumbe a deafe deitie; Graue and auſtere *Elijah* holds it not too light to flout their zealous deuotion; he laughes at their teares, and plaies vpon their earneſt; *Cry aloud, for he is a God, either he is talking, or he is purſuing, or hee is trauelling, or he is ſleeping, and muſt be awaked.*

Scornes and taunts are the beſt anſwers for ſerious Idolatry; Holineſſe will beare vs out in diſdainfull ſcoffes, and bitterneſſe againſt vvilfull ſuperſtition; No leſſe in the indignation at theſe inſulting frumps, then zeale of their owne ſafety, and reputation, doe theſe Idolatrous Prophets now rend their throats with inclamations, and that they may aſſure the beholders, they were not in ieſt, they cut, and flaſh themſelues, vvith kniues, and lancers, and ſolicit the fire with their blood; How much painfulneſſe there is in miſ-religion? I doe not finde that the true God euer required or accepted the ſelfe-tortures of his ſeruants, He loues true inward mortification of our corruptions, he loues the ſubduing of our ſpirituall inſurrections, by due exerciſes of ſeuere reſtraint; he takes no pleaſure in our blood, in our carcaſſes: They miſtake God that thinke to pleaſe him by deſtroying that nature, vvhich hee hath made; and meaſure truth by rigour of outward extremities; *Elijah* drew no blood of himſelfe, the Prieſts of *Baal* did: How faine would the Deuill (vvhom theſe Idolaters adored) haue anſwered the ſuit of his ſuppliants? What vvould that ambitious ſpirit haue giuen, that as he was caſt downe from heauen like lightning, ſo now he might haue falne downe in that forme vpon his altar?

God forbids it: All the powers of darkneſſe can no more ſhew one flaſh of fire in the ayre, then auoid the vnquenchable fire in hell: How eaſie vvere it for the power of the Almighty to cut ſhort all the tyrannicall vſurpations of that vvicked one; if his vviſdome and iuſtice did not finde the permiſſion thereof vſefull to his holy purpoſes.

Theſe Idolaters now towards euening, grew ſo much more vehement, as they vvere more hopeleſſe; and at laſt when neither their ſhrikes, nor their vvounds, nor their mad motions could preuaile, they ſit downe hoarſe and vveary; tormenting themſelues afreſh vvith their deſpaires, and with the feares of better ſucceſſe of their aduerſarie; vvhen *Elijah* cals the people to him, (the vvitneſſes of his ſincere proceedings) and taking the opportunity both of the time, (the iuſt houre of the euening ſacrifice) and of the place, a ruined Altar of God, now by him repaired, conuinces Iſrael vvith his miracle, and more cuts theſe Baalites with enuie, then they had cut themſelues with their lancers.

Oh holy Prophet, why didſt thou not ſaue this labor? what needed theſe vnſeaſonable reparations? Was there not an altar, was there not a ſacrifice ready prepared to thine hand? that which the Prophets of *Baal* had addreſſed, ſtood ſtill waiting for that fire from thee, which the founders threatned in vaine: the ſtones were not more impure, either for their touch, or their intentions: yet ſuch was thy deteſtation of Idolatry, that thou abhorredſt to meddle with ought, which their wickednes had defiled: Euen that altar, whoſe ruines thou didſt thus repaire, was miſ-erected; though to the name of the True God; yet didſt thou finde it better to make vp the breaches of that altar, which was miſ-conſecrated to the ſeruice of thy God, then to make vſe of that pile, which was idolatrouſly deuoted to a falſe god: It cannot bee but ſafe to keepe aloofe from participation

cipation with Idolaters, euen in those things which not onely in nature, but in vse are vncleane.

Elijah layes twelue stones in his repaired altar, according to the number of the Tribes of the sonnes of *Iacob*: Alas, ten of these were peruerted to *Baal*: The Prophet regards not their present Apostacie; hee regards the ancient couenant, that was made with their father *Israel*; he regards their first station, to which he would reduce them: he knew that the vnworthinesse of *Israel* could not make God forgetfull: he would by this monument put *Israel* in minde of their owne degeneration, and forgetfulnesse. He employes those many hands for the making a large trench round about the altar; and causes it to be filled with those precious remainders of water, which the people would haue grudged to their owne mouthes; neither would easily haue parted with, but (as those that poure down a paile full into a dry pump) in the hope of fetching more. The altar, the trench is full: A barrell full is poured out for each of the Tribes, that euery Tribe might be afterwards replenished. *Ahab* and *Israel* are no lesse full of expectation; and now, when Gods appointed houre of the euening sacrifice was come, *Elijah* comes confidently to his altar, and looking vp into heauen, sayes, *Lord God of* Abraham, Isaac, *and* Israel, *Let it be knowne this day, that thou art God in Israel, and that I am thy Seruant, and that I haue done all these things at thy word; Heare me, O Lord heare me, that this people may know that thou art the Lord God, & that thou hast turned their hearts backe againe.*

The *Baalites* prayers were not more tedious, then *Elijahs* was short; and yet more pithy then short; charging God with the care of his couenant, of his truth, of his glory. It was *Elijah* that spake loud; Oh strong cryes of faith, that pierce the heauens, and irresistably make their way to the throne of grace: *Israel* shall well see that *Elijahs* God whom they haue forsaken, is neither talking, nor pursuing, nor trauelling, nor sleeping. Instantly, the fire of the Lord fals frō heauen & consumes the burnt sacrifice, the wood, the stones, the dust, & licks vp the water that was in the trench: With what terror must *Ahab* and *Israel* needs see this fire rolling downe out of the sky, and alighting with such fury so neere their heads; heads no lesse fit for this flame, then the sacrifice of *Elijah*: Well might they haue thought, How easily might this fire haue dilated it selfe, and haue consumed our bodies, as well as the wood and stone, and haue lickt vp our blood, as well as that water? I know not whether they had the grace to acknowledge the mercy of God, they could doe no lesse then confesse his power, *The Lord is God, The Lord is God.*

The iron was now hot with this heauenly fire; *Elijah* stayes not till it coole againe, but strikes immediately: *Take the Prophets of* Baal, *let not one of them escape.* This wager was for life; Had they preuailed in procuring this fire, and *Elijah* failed of effect; his head had been forfeited to them: now, in the contrary successe, theirs are lost to him. Let no man complaine that those holy hands were bloody: This sacrifice was no lesse pleasing to God, then that other. Both the man and the act were extraordinarie, and led by a peculiar instinct: Neither doth the Prophet this without the assent of the supreme Magistrate; who was now so affected with this miraculous worke, that hee could not in the heat of that conuiction, but allow the iustice of such sentence. Farre be it from vs to accuse Gods commands or executions of cruelty: It was the ancient and peremptory charge of God, that the authors of Idolatry and seduction should dye the death; no eye, no hand might spare them: The Prophet doth but moue the performance of that Law, which *Israel* could not without sinne haue omitted. It is a mercifull and thanke-worthy seuerity to rid the world of the Ring-leaders of wickednesse.

Elijah *running before* Ahab, *Flying from* Iezebel.

I Heare no newes of the foure hundred Prophets of the Groues: They lye close vnder the wing of *Iezebel* vnder their pleasing shades: neither will be suffered to vndergoe the danger of this tryall; the carkeises of their fellowes helpe to fill vp the halfe-dry channell of *Kishon*: Iustice is no sooner done then *Ahab* heares newes of mercy from *Elijah*: *Get thee vp, eate and drinke; for there is a sound of abundance of raine*: Their meeting was not more harsh, then their parting was friendly: It seemes *Ahab* had spent all that day fasting in an eager attendance of those conflicting Prophets: It must needs bee late, ere the execution could be done, *Elijahs* part began not till the euening: So farre must the King of Israel bee from taking thought for the massacre of those foure hundred and fifty *Baalites*, that now, *hee may goe eate his bread with ioy, and drinke his wine with a chearefull heart*: for God accepteth this worke, and testifies it in the noise of much raine: Euery drop of that Idolatrous blood was answered with a showre of raine, with a streame of water, and plenty poured downe in euery showre: A sensible blessing followes the vnpartiall stroakes of seuere iustice: Nothing is more cruell then an vniust pitie.

No eares but *Elijahs* could as yet perceiue a sound of raine; the clouds were not yet gathered, the vapours were not yet risen, yet *Elijah* heares that which shall be: Those that are of Gods Councell can discerne either fauours or iudgements afarre off; the slacke apprehensions of carnall hearts make them hard to beleeue that, as future, which the quicke and refined senses of the faithfull perceiue as present.

Ahab goes vp to his repast; *Elijah* goes vp to his prayers: That day had bin painfull to him, the vehemence of his spirit drawes him to a neglect of his body: The holy man climbes vp to the top of *Carmel*; that now hee may talke with his God alone: neither is he sooner ascended, then he casts himselfe downe vpon the earth: He bowes his knees to God, and bowes his face downe to his knees; by this humble posture acknowledging his awfull respects to that Maiestie which he implored: We cannot prostrate our bodies, or soules, too low to that infinitely glorious Deity, who is the Creator of both.

His thoughts were more high then his body was low: what he said wee know not, we know that what he said opened the heauens, that for three yeares and an halfe had bin shut vp: God had said before, *I will send raine vpon the earth*; yet *Elijah* must pray for what God did promise; The promises of the Almighty do not discharge our prayers, but suppose them; he will doe what he vndertakes, but wee must sue for that which we would haue him doe: Our petitions are included in the decrees, in the ingagements of God.

The Prophet had newly seene and caused the fire to descend immediately out of heauen, he doth not looke the water should doe so; he knew that the raine must come from the clouds, and that the clouds must arise from vapours, and those vapours from the Sea, thence doth he expect them: But as not willing that the thoughts of his fixed deuotion should be distracted, he doth not goe himselfe, onely sends his seruant to bring him the newes of his successe: At the first sight nothing appeares: Seuen times must he walke to that prospect; and not till his last view can discerne ought: All that while is the Prophet in his prayers, neither is any whit danted with that delay: Hope holds vp the head of our holy desires, and perseuerance crownes it: If we receiue not

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an answer to our suits at the sixth motion, wee may not bee out of countenance, but must try the seuenth: At last, a little cloud ariſes out of the Sea, of an hand breadth: So many, ſo feruent prayers cannot but pull water out of heauen as well as fire: Thoſe ſighs reflect vpon the earth, and from the earth reflect vpon heauen, from heauen rebound vpon the Sea, and raiſe vapours vp thence to heauen againe: If we finde that our prayers are heard for the ſubſtance, wee may not cauill at the quantitie: Euen an hand-broad cloud contents *Eliah*, and fils his heart full of ioy and thankfulneſſe: Hee knew well this meteor was not at the biggeſt, it was newly borne of the wombe of the waters, and in ſome minutes of age muſt grow to a large ſtature: ſtay but a while, and Heauen is couered with it: From how ſmall beginnings haue great matters ariſen? It is no otherwiſe in all the gracious proceedings of God with the ſoule, ſcarce ſenſible are thoſe firſt workes of his ſpirit in the heart, which grow vp at laſt to the wonder of men, and applauſe of Angels.

Well did *Elijah* know that God, who is perfection it ſelfe, would not defile his hand with an inchoate and ſcanted fauour, as one therefore that fore-ſaw the face of heauen ouer-ſpread with this cloudy ſpot, hee ſends to *Ahab* to haſten his Charet, that the raine ſtop him not: It is long ſince *Ahab* feared this let; neuer was the newes of a danger more welcome: Doubtleſſe the King of *Iſrael* whiles hee was at his diet, lookt long for *Elijahs* promiſed ſhowers; where is the raine whoſe ſound the Prophet heard? how is it that his eares were ſo much quicker, then our eyes? Wee ſaw his fire to our terrour, how gladly would we ſee his Waters? When now the ſeruant of *Elijah* brings him newes from heauen, that the clouds were ſetting forward, and (if hee haſtened not) would be before him: The winde ariſes, the clouds gather, the ſky thickens; *Ahab* betakes him to his Charet; *Elijah* girds vp his loynes, and runnes before him: Surely the Prophet could not want the offer of more eaſe in his paſſage; but he will be for the time *Ahabs* lacquey, that the King and all *Iſrael* may ſee his humility no leſſe than his power, and may confeſſe that the glory of thoſe miracles hath not made him inſolent. Hee knew that his very ſight was monitorie: neither could *Ahabs* minde be beſide the miraculous workes of God, whiles his eye was vpon *Elijah*: neither could the Kings heart be otherwiſe then well-affected towards the Prophet, whiles he ſaw that himſelfe, and all *Iſrael*, had receiued a new Life by his procurement. But what newes was here for *Iezebel*? Certainly *Ahab* minced nothing of the report of all thoſe aſtoniſhing accidents: If but to ſalue vp his owne honour, in the death of thoſe *Baalites*, hee made the beſt of *Elijahs* merits; hee told of his challenge, conflict, victorie, of the fire that fell downe from Heauen, of the conuiction of *Iſrael*, of the vnauoidable execution of the Prophets, of the prediction and fall of thoſe happy ſhowers, and laſtly of *Elijahs* officious attendance. Who would not haue expected that *Iezebel* ſhould haue ſaid; It is no ſtriuing, no dallying with the Almightie: No reaſonable creature can doubt, after ſo prodigious a deciſion; God hath wonne vs from Heauen, hee muſt poſſeſſe vs: Iuſtly are our ſeducers periſhed: None but the God that can command fire and water ſhall bee ours; There is no Prophet but his: But ſhee contrarily, in ſtead of relenting, rageth; and ſends a meſſage of death, to *Elijah*, *So let the gods doe to mee, and more alſo, if I make not thy life, as the life of one of them by to morrow about this time:* Neither ſcourges, nor fauours can worke any thing with the obſtinately wicked; All euill hearts are not equally diſ-affected to good: *Ahab* and *Iezebel* were both bad enough, yet *Ahab* yeelds to that worke of God, which *Iezebel* ſtubbornly oppoſeth: *Ahab* melts with that water, with that fire, wherewith *Iezebel* is hardened: *Ahab* was baſhfully, *Iezebel* audaciouſly impious. The weaker ſexe is euer commonly ſtronger in paſſion; and more vehemently caried with the ſway of their deſires, whether to good or euill: She ſweares, and ſtamps at that whereat ſhee ſhould haue trembled. She ſweares by thoſe gods of hers, which were not able to ſaue their Prophets, that ſhe will kill the Prophet of God, who had ſcorned her gods, and ſlaine her Prophets.

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It is well that *Iezebel* could not keepe counsell: Her threat preserued him, whom shee had meant to kill: The wisedome and power of God could haue found euasions for his Prophet, in her greatest secresie: but now, he needs no other meanes of rescue, but her owne lips: She is no lesse vaine, then the gods shee sweares by: In spight of her fury, and her oath, and her gods, *Elijah* shall liue: At once shall shee finde her selfe frustrate, and forsworne: She is now ready to bite her tongue, to eat her heart for anger, at the disappointment of her cruell Vow. It were no liuing for godly men, if the hands of Tyrants were allowed to be as bloody as their hearts. Men and Deuils are vnder the restraint of the Almighty; neither are their designes more lauish, then their executions short.

Holy *Elijah* flees for his life; wee heare not of the command of God, but we would willingly presuppose it: So diuine a Prophet should doe nothing without God: His heeles were no new refuge; As no where safe within the ten Tribes; hee flees to *Beersheba*, in the Territories of *Iudah*, as not there safe, from the machinations of *Iezebel*, hee flees alone, (one dayes iourney) into the wildernesse; there hee sits him downe vnder a Iuniper tree, and (as weary of life, no lesse then of his way) wishes to rise no more. *It is enough now, O Lord, take away my life, for I am not better then my Fathers*: O strange and vncouth mutation! What is this wee heare? *Elijah* fainting and giuing vp? that heroicall spirit deiected, and prostrate? Hee that durst say to *Ahabs* face, *It is thou, and thy fathers house that troubleth Israel*; hee that could raise the dead, open and shut the Heauens, fetch downe both fire, and water, with his prayers; hee that durst chide and contest with all *Israel*, that durst kill the foure hundred and fifty *Baalites*, with the sword; doth hee shrinke at the frownes and threats of a woman? doth hee wish to be rid of his life, because hee feared to lose it? Who can expect an vndaunted constancie from flesh and blood, when *Elijah* failes? The strongest and holiest Saint vpon earth is subiect to some qualmes of feare, and infirmitie: To bee alwayes and vnchangeably good, is proper onely to the glorious Spirits in heauen: Thus the wise and holy God will haue his power perfited in our weaknesse: It is in vaine for vs, whiles wee carie this flesh about vs, to hope for so exact health, as not to be cast downe sometimes with fits of spirituall distemper. It is no new thing for holy men to wish for death: Who can either maruell at, or blame the desire of aduantage? For the weary traueller to long for rest, the prisoner for libertie, the banished for home, it is so naturall, that the contrary disposition were monstrous: The benefit of the change is a iust motiue to our appetition: but to call for death, out of a satietie of life, out of an impatience of suffering, is a weaknesse vnbeseeming a Saint: It is not enough, O *Elijah*; God hath more worke yet for thee; thy God hath more honoured thee, then thy fathers, and thou shalt liue to honour him.

Toile and sorrow haue lulled the Prophet asleepe, vnder his Iuniper tree; that wholesome shade was well chosen, for his repose: whiles death was called for, the cozen of death comes vnbidden: The Angell of God waits on him in that hard lodging: no wildernesse is too solitarie for the attendance of those blessed spirits: As hee is guarded, so is hee awaked by that Messenger of God; and stirred vp from his rest, to his repast; whiles hee slept, his breakfast is made ready for him, by those spirituall hands; *There was a cake baked on the coales, and a cruse of water at his head*: Oh the neuer-ceasing care and prouidence of the Almightie, not to bee barred by any place, by any condition; when meanes are wanting to vs, when wee are wanting to our selues, when to God, euen then doth hee follow vs with his mercy, and cast fauours vpon vs, beyond, against expectation: What varietie of purueyance doth he make for his seruant? One while the Rauens, then the Sareptan, now the Angell shall be his Cator; none of them without a miracle. Those other prouided for him waking, this sleeping: O God, the eye of thy prouidence is not dimmer, the hand of thy power is not shorter; onely teach thou vs to serue thee, to trust thee.

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Needs must the Prophet eate, and drinke, and sleepe with much comfort; whiles hee saw that hee had such a guardian, attendant, purueiour; and now the second time is he raised, by that happy touch, to his meale, and his way: *Arise, and eate, because the iourney is too great for thee.* What needed hee to trauell further, sith that diuine power could as well protect him in the Wildernesse, as in *Horeb?* What needed hee to eate, since hee that meant to sustaine him forty dayes with one meale, might as well haue sustained him without it? God is a most free Agent, neither will be tied to the termes of humane regularities: It is enough that hee knowes, and approues the reasons of his owne choice, and commands: once in forty dayes and nights shall *Elijah* eate, to teach vs what God can doe with little meanes: and but once, to teach vs what hee can doe without meanes: Once shall the Prophet eate, *Man liues by bread*; and but once, *Man liues not by bread onely, but by euery word that proceeds out of the mouth of God*: *Moses*, *Elijah*, our Sauiour fasted each of them forty daies, and forty nights: the three great fasters met gloriously in *Tabor*: I finde not where God euer honoured any man for feasting: It is abstinence, not fulnesse, that makes a man capable of heauenly visions, of diuine glory.

The iourney was not of it selfe so long; the Prophet tooke those wayes, those houres which his heart gaue him: In the very same Mount where *Moses* first saw God, shall *Elijah* see him: one and the same caue (as is very probable) was the receptacle to both: It could not bee but a great confirmation of *Elijah*, to renue the sight of those sensible monuments of Gods fauour, and protection, to his faithfull predecessor. *Moses* came to see God in the Bush of *Horeb*: God came to finde *Elijah* in the Caue of *Horeb*: What doest thou here, *Elijah?* The place was directed by a prouidence, not by a command: Hee is hid sure enough from *Iezebel*: hee cannot bee hid from the all-seeing eye of God. *Whither shall I goe from thy Spirit?* or *Whither shall I fly from thy presence? If I ascend vp into Heauen, thou art there; if I make my bed in Hell, behold thou art there: If I take the wings of the morning and dwell in the vttermost parts of the Sea, euen there shall thine hand finde me, and thy right hand shall hold mee:* Twice hath God propounded the same question to *Elijah*: Once in the heart, once in the mouth of the Caue: Twice doth the Prophet answer, in the same words: Had the first answer satisfied, the question had not beene re-demanded. Now, that sullen answer which *Elijah* gaue in the darknesse of the Caue is challenged into the Light, not without an awfull preface. The Lord first passeth by him with the terrible demonstrations of his power. A great & strong wind rent the Mountaines, and brake the Rocks in pieces: That tearing blast was from God, God was not in it: So was hee in it as in his other extraordinarie workes; not so in it, as by it to impart himselfe to *Elijah*: it was the vshier, not the cariage of God: After the winde came an Earthquake, more fearfull then it: That did but moue the aire, this the earth; that beat vpon some prominences of earth, this shooke it from the Center: After the earth-quake came a fire more fearfull them either. The other affected the eare, the feeling: but this lets in horrour into the Soule, by the eye, the quickest, and most apprehensiue of the senses. *Elijah* shall see Gods mighty power in the earth, aire, fire, before hee heare him in the soft voice: all these are but boistrous harbingers of a meeke, and still word: In that God was; Behold, in that gentle and mild breath there was omnipotency; there was but powerfulnesse in those fierce representations: There is not alwaies the greatest efficacie where is the greatest noise: God loues to make way for himselfe by terrour, but he conuayes himselfe to vs in sweetnesse: It is happy for vs if after the gusts and flashes of the Law, wee haue heard the soft voice of Euangelicall mercy.

In this very mount, with the same horror God had deliuered his Law to *Moses* and *Israel*: It is no maruell if *Elijah* wrap his face in his Mantle: His obedience drawes him forth to the mouth of the Caue, his feare still hides his head: Had there not beene much courage in the Prophets faith, hee had not stood out these affrightfull fore-runners of the diuine presence, though with his face couered: The

very

very Angels doe no leſſe, before that all-glorious Maieſtie then vaile themſelues with their wings: Farre be it from vs once to thinke of that infinite, and omnipotent Deitie, without an humble awfulneſſe.

Feare changes not the tenour of *Elijahs* anſwer: Hee hath not left one word behinde him in the Caue: *I haue beene very icalous for the Lord God of Hoſts, becauſe the children of Iſrael haue forſaken thy Couenant, throwne downe thine Altars, and ſlaine thy Prophets with the ſword, and I, euen I onely, am left, and they ſeeke my life to take it away.* I heare not a direct anſwer from the Prophet to the demand of God: then hee had ſaid, I runne away from the threats of *Iezebel*, and here I hide my head from her malicious purſuit: His guiltineſſe would not let him ſpeake out all: Hee had rather ſay, *I haue beene iealous for the Lord God of Hoſts*, then, I was fearfull of *Iezebel*: Wee are all willing to make the beſt of our owne caſe: but what hee wants of his owne accuſation, hee ſpends vpon the complaint of *Iſrael*. Neither doth he more bemone himſelfe, then exclaime againſt them, as Apoſtates from Gods Couenant, Violaters of his Altars, murtherers of his Prophets: It muſt needs bee a deſperate condition of *Iſrael*, that driues *Elijah* to indite them before the throne of God: That tongue of his was vſed to plead for them, to ſue for their pardon, it could not be but a forceable wickedneſſe, that makes it their accuſer. Thoſe Idolatrous *Iſraelites* were well forward to reformation: The fire and raine from heauen at the prayers of *Elijah* had wonne them to a ſcorne of *Baal*; onely the violence of *Iezebel* turned the ſtreame, and now they are re-ſetled in impietie, and perſecute him for an enemy, whom they almoſt adored for a benefactor; otherwiſe, *Elijah* had not complained of what they had beene: Who would thinke it? *Iezebel* can doe more then *Elijah*: No miracle is ſo preualent with the vulgar, as the ſway of authority, whether to good, or euill.

Thou art deceiued, O *Elijah*; thou art not left alone; neither is all *Iſrael* tainted: God hath children and Prophets in *Iſrael*, though thou ſee them not; Thoſe cleere eyes of the Seer diſcerne not the ſecret ſtore of God: they lookt not into *Obadiahs* Caues, they lookt not into the cloſets of the religious *Iſraelites*; hee that ſees the heart, can ſay, *I haue left mee ſeuen thouſand in Iſrael*, all the knees which haue not bowed to *Baal*, and euery mouth which hath not kiſſed him: According to the faſhion of the wealthy, God pleaſeth himſelfe in hidden treaſures; it is enough that his owne eyes behold his riches: Neuer did he, neuer will he leaue himſelfe vnfurniſhed with holy clients, in the midſt of the fouleſt deprauations of his Church: The ſight of his faithfull ones hath ſometimes been loſt, neuer the being: Doe your worſt, O ye Gates of Hell, God will haue his owne: He that could haue more, wil haue ſome: that foundation is ſure, *God knoweth who are his.*

It was a true cordiall for *Elijahs* ſolitarineſſe, that hee had ſeuen thouſand inuiſible abettors; neither is it a ſmall comfort to our weakneſſe, to haue companions in good: for the wickedneſſe of *Iſrael* God hath another receit; the oyle of royall, and propheticall vnction; *Elijah* muſt anoint *Hazael* King of Syria, *Iehu* King of *Iſrael*; *Eliſha* for his ſucceſſor: All theſe ſhall reuenge the quarrels of God, and him; one ſhall begin, the other ſhall proſecute, the third ſhall perfect the vengeance vpon *Iſrael.*

A Prophet ſhall auenge the wrongs done to a Prophet: *Eliſha* is found, not in his ſtudy, but, in the field; not with a booke in his hand, but a plough: His father *Shaphat* was a rich farmer in *Abel-Meholah*, himſelfe was a good husband; trained vp, not in the ſchooles of the Prophets, but, in the thrifty trade of tillage: and behold, this was the man, whom God will picke out of all *Iſrael* for a Prophet; God ſeeth not as man ſeeth: Neither doth he chooſe men becauſe they are fit, but therefore fits them, becauſe hee hath choſen them, his call is aboue all earthly inſtitution.

I heare not of ought that *Elijah* ſaid: Onely hee caſts his cloake vpon *Eliſha* in the paſſage: That Mantle, that act was vocall: Together with this ſigne, Gods inſtinct teacheth the amazed ſonne of *Shaphat* that hee was deſigned to an higher worke,

worke, to breake vp the fallow grounds of *Iſrael*, by his Prophetical function: Hee findes a ſtrange vertue in that Robe; and (as if his heart were changed with that habit) forgets his teme, and runnes after *Elijah*; and ſues for the leaue of a farewell to his Parents, ere hee had any but a dumbe command to follow: The ſecret call of God offers an inward force to the heart, and inſenſibly drawes vs beyond the power of our reſiſtance: Grace is no enemie to good nature; well may the reſpects to our earthly parents ſtand with our duties to our Father in heauen. I doe not ſee *Eliſha* wring his hands and deplore his condition, that hee ſhall leaue the world, and follow a Prophet, but for the ioy of that change, hee makes a feaſt: thoſe oxen, thoſe vtenſils of husbandry whereon his former labours had been beſtowed ſhall now bee gladly deuoted to the celebration of that happy day, wherein hee is honoured with ſo bleſſed an imployment; If with deſire; if with cheerefulneſſe wee doe not enter into the workes of our heauenly Maſter, they are not like to proſper in our hands: Hee is not worthy of this ſpirituall ſtation, who holds not the ſeruice of God his higheſt, his richeſt preferment.

(***)

Contemplations
VPON THE OLD TESTAMENT.

THE NINETEENTH BOOKE.

Wherein are
- Ahab *and* Benhadad.
- Ahab *and* Naboth.
- Ahab *and* Michaiah, *or the death of* Ahab,
- Ahaziah *ſicke,* Elijah *reuenged.*
- *The Rapture of* Elijah.
- Eliſha *healing the Waters, curſing the Children,*
  Relieuing the three Kings.
- Eliſha *with the Shunamite.*
- Naaman *and* Eliſha.
- Eliſha *raiſing the iron, blinding the Syrians.*
- *The Famine of Samaria relieued.*

By Ios. Hall, D. of Diuinitie, and Deane *of* Worcester.

TO THE RIGHT HONORABLE, EDWARD LORD DENNY, BARON OF Waltham, my bountifull, and dearely honoured Patron.

Right Honorable,

NOne can challenge so much right in these Meditations, as your Lordship, vnder whose happy shade they receiued their first conception: Vnder this Iuniper of yours, haue I (not driuen by force, but drawne by pleasure) slept thus long, sweetly, safely; and haue receiued these Angelicall touches: How iustly may your Lordship claime the fruits of your owne fauours? Your carefull studies in the Booke of God, are fit to bee exemplary; which haue so enriched you, that your Teacher shall gaine. In this reach of diuine thoughts, you shall see Benhadads insolence taken downe by Ahabs victory, an humble (though Idolatrous) Israelite carying it from an insulting Pagan: You shall see in Ahab the impotent passions of greatnesse; in Naboth, bleeding honestie; in Iezebel bloody hypocrisie, cruell craft; plotting from hell, pretending from heauen: You shall see the wofull successe of an vniust mercy; Ahab forfaiting what hee gaue, killed by him, whom hee should haue killed: You shall see resolute Michaiah

opposing the mercenarie Synode of Prophets, a beaten victor, an imprisoned freeman: You shall see Ahaziah *falling through his grate; Elijah climbing vp his Mount, mounting vp to his glory; fetching fire from Heauen, fetcht by a fiery charet to heauen.* Elisha *the heire of his mantle, of his spirit, no lesse maruellous in his beneficences, in his reuenges. What doe I foretell all? Me thinkes I feele my selfe now too like an* Italian *host, thus to meet your Lordship on the way, and to promise beforehand your fare, and intertainment: Let it please your Lordship rather to see and allow your cheere: Indeed the feast is Gods, and not mine, wherein store striues with delicacie: If my cookerie hurt it not, it is enough: Through your hands I commend it to the world, as I doe your Lordship, and my honorable good Ladie, to the gracious protection of the Almightie, iustly vowing my selfe*

Your Lordships in all faithfull

obseruance for euer to command,

Ios. Hall.

Contemplations.

AHAB *and* BENHADAD.

THere is nothing more dangerous for any ſtate, then to call in forraigne powers, for the ſuppreſſion of an home-bred enemie; the remedy hath oft in this caſe, proued worſe then the diſeaſe. *Aſa* King of *Iudah* implores the ayde of *Benhadad*, the *Syrian*, againſt *Baaſha* King of *Iſrael*. That ſtranger hath good colour to ſet his foot in ſome out-skirt-townes of *Iſrael*; and now theſe ſerue him but for the handſell of more; Such ſweetneſſe doth that *Edomite* find in the ſoile of *Iſrael*, that his ambition will not take vp with leſſe then all; He that entred as a Friend, will proceed as a Conqueror; and now aimes at no leſſe then *Samaria* it ſelfe, the heart, the head of the ten Tribes: There was no cauſe to hope for better ſucceſſe of ſo perfidious a League with an Infidell: Who can looke for other then warre when he ſees *Ahab* and *Iezebel* in the Throne, *Iſrael* in the groues and temples of *Baalim*? The ambition of *Benhadad* was not ſo much guilty of this warre, as the Idolatry of that wicked nation; How can they expect peace from earth, who doe wilfully fight againſt heauen? Rather will the God of Hoſts arme the brute, the ſenſeleſſe creatures againſt *Iſrael*; then he will ſuffer their defiance vnreuenged. *Ahab* and *Benhadad* are well matched, an Idolatrous Iſraelite, with a paganiſh Idumæan; well may God plague each with other, who meanes vengeance to them both. *Ahab* finds himſelfe hard preſſed with the ſiege; and therefore is glad to enter into treaties of peace; *Benhadad* knowes his owne ſtrength; and offers inſolent conditions, *Thy ſiluer and thy gold is mine, thy wiues alſo and thy children, euen the goodlieſt are mine*. It is a fearefull thing to be in the mercy of an enemy; In caſe of hoſtility might will carue for it ſelfe: *Ahab* now after the diuiſion of *Iudah*, was but halfe a King; *Benhadad* had two and thirtthy Kings to attend him; What equality was in this oppoſition? Wiſely doth *Ahab* therefore, as a reed in a tempeſt, ſtoop to this violent charge of ſo potent an enemy: *My Lord, O King, according to thy ſaying, I am thine, and all that I haue*: It is not for the ouer-powred to capitulate; Weakneſſe may not argue, but yeeld. Tyranny is but drawne on by ſubmiſſion; and where it finds feare, and deiection, inſulteth. *Benhadad* not content with the ſoueraigntie of *Ahabs* goods cals for the poſſeſſion; *Ahab* had offred the Dominion, with reſeruation of his ſubordinate intereſt: he will be a tributary, ſo he may be an owner: *Benhadad* imperiouſly beſides the command, cals for the propriety; and ſuffers not the King of *Iſrael* to enioy thoſe things at all, which he would inioy but vnder the fauour of that predominancie. Ouer-ſtrained ſubiection turnes deſperate; if conditions bee impoſed

impoſed worſe then death, there needes no long diſputation of the remedy; The Elders of *Iſrael* (whoſe ſhare was proportionably in this danger) hearten *Ahab* to a deniall: which yet comes out ſo fearefully, as that it appeares rather extorted by the peremptory indignation of the people, then proceeding out of any generoſity of his Spirit: Neither doth he ſay, I will not, but, I may not. The proud Syrian (who would haue taken it in foule ſcorne to bee denied, though he had ſent for all the heads of *Iſrael*) ſnuffes vp the wind like a wilde Aſſe in the Wilderneſſe, and brags, and threats, and ſweares, *The gods doe ſo to me, and more alſo, if the duſt of Samaria ſhall ſuffice for handfulls for all the people that follow me:* Not the men, not the goods onely of *Samaria* ſhall bee caried away captiue, but the very earth whereon it ſtands; and this, with how much eaſe? No Souldier ſhall need to bee charged with more then an handfull, to make a valley where the mother City of *Iſrael* once ſtood: Oh vaine boaſter! In whom I know not whether pride or folly be more eminent: Victorie is to bee atchieued, not to bee ſworne; future euents are no matter of an oath; Thy gods (if they had beene) might haue beene called as witneſſes of thy intentions, not of that ſucceſſe, whereof thou wouldſt be the Author without them: Thy gods can doe nothing to thee, nothing for thee, nothing for themſelues; all thine Aramites ſhall not cary away one corne of ſand out of *Iſrael*, except it bee vpon the ſoles of their feet, in their ſhamefull flight; It is well, if they can cary backe thoſe skins that they brought thither: *Let not him that girdeth on his harneſſe boaſt himſelfe as hee that putteth it off:* There is no cauſe to feare that man that truſts in himſelfe: Man may caſt the dice of war, but the diſpoſition of them is of the Lord.

Ahab was lewd, but *Benhadad* was inſolent; If therefore *Ahab* ſhall be ſcourged with the rod of *Benhadads* feare; *Benhadad* ſhall bee ſmitten with the ſword of *Ahabs* reuenge; Of all things God will not endure a preſumptuous, and ſelfe-confident vaunter; after *Elijahs* flight and complaint, yet a Prophet is addreſſed to *Ahab*; *Thus ſaith the Lord, Haſt thou ſeene all this great multitude? behold I will deliuer it into thine hand, this day, and thou ſhalt know that I am the Lord:* Who can wonder enough at this vnweariable mercy of God? After the fire and raine fetcht miraculouſly from Heauen, *Ahab* had promiſed much, performed nothing, yet againe will God bleſſe and ſolicit him with victory; One of thoſe Prophets whom hee perſecuted to death, ſhall comfort his deiection with the newes of deliuerance and triumph: Had this great worke beene wrought without premonition; either chance, or *Baal*, or the golden calues had caried away the thankes: Before hand therefore ſhall *Ahab* know both the Author and the meanes of his victory; God for the Author, the two hundred thirty two yong men of the Princes for the meanes; What are theſe for the Vant-gard, and ſeuen thouſand Iſraelite for the maine battell, againſt the troupes of three & thirty Kings, and as many centuries of Syrians, as *Iſrael* had ſingle ſouldiers? An equality of number had taken away the wonder of the euent; but now, the God of hoaſts will be confeſſed in this iſſue, not the valor of men; How indifferent it is with thee, O Lord, to ſaue by many, or by few; to deſtroy many or few? A world is no more to thee then a man; how eaſie is it for thee to enable vs to be more then Conquerors ouer Principalities and Powers: to ſubdue ſpirituall wickedneſſes to fleſh and blood? Through thee we can doe great things, yea we can doe all things through thee that ſtrengthneſt vs; Let not vs want faith, we are ſure there can bee no want in thy power or mercy.

There was nothing in *Benhadads* pauilions but drink, and ſurfet, and iollity; as if wine ſhould make way for blood; Security is the certain vſher of deſtruction: we neuer haue ſo much cauſe to feare as when we feare nothing. This handful of *Iſrael* dares look out (vpon the Prophets aſſurance) to the vaſt hoſt of *Benhadad*: It is enough for that proud Pagan to ſit ſtill, and command amongſt his cups: To defile their fingers with the blood of ſo few, ſeemed no maſtery; that act would bee inglorious on the part of the Victors: More eaſily might they bring in three heads of dead enemies then one aliue: Imperiouſly enough therefore doth this boaſter out of his chaire of

ſtate,

ſtate and eaſe, command, *Whether they be come out for peace, take them aliue; or whether they be come out for warre, take them aliue*; There needs no more, but, *Take them*; this field is won with a word; Oh the vaine and ignorant preſumptions of wretched men that will be reckoning without, againſt their Maker.

Euery Iſraelite kils his man; the Syrians flee, and cannot runne away from death: *Benhadad* and his Kings, are more beholden to their horſes then to their gods, or themſelues for life and ſafety, elſe they had been either taken, or ſlaine, by thoſe whom they commanded to be taken.

How eaſie is it for him that made the heart, to fill it with terror, and conſternation, euen where no feare is? Thoſe whom God hath deſtin'd to ſlaughter, he will ſmite, neither needs he any other enemy or executioner, then what he findes in their owne boſome: We are not the maſters of our owne courage, or feares; both are put into vs by that ouer-ruling power that created vs: Stay now, O ſtay, thou great King of *Syria*, and take with thee thoſe forgotten handfuls of the duſt of *Iſrael*; Thy gods will doe ſo to thee, and more alſo, if thy followers returne without their vowed burden; Learne now of the deſpiſed King of *Iſrael*, from henceforth not to ſound the triumph before the battell, not to boaſt thy ſelfe in the girding on of thine harneſſe, as in the putting off.

I heare not of either the publike thankſgiuing, or amendment of *Ahab*. Neither danger nor victory can change him from himſelfe: *Benhadad* and he, though enemies, agree in vnrepentance; the one is no more moued with mercy, then the other with iudgement: Neither is God any changeling in his proceedings towards both; his iudgement ſhall ſtill follow the *Syrian*, his mercy *Iſrael*: Mercy both in fore-warning, and redeliuering *Ahab*; Iudgement in ouerthrowing *Benhadad*. The Prophet of God comes againe, and both foretels the intended re-encounter of the Syrian, and aduiſes the care, and preparation of *Iſrael*: *Goe ſtrengthen thy ſelfe, and marke, and ſee what thou doeſt; for, at the returne of the yeare, the King of Syria will come vp againſt thee*: God purpoſeth the deliuerance of *Iſrael*, yet may not they neglect their fortifications; The mercifull intentions of God towards them may not make them careleſſe; The induſtry and courage of the Iſraelites fall within the decree of their victory; Security is the bane of good ſucceſſe; It is no contemning of a foyled enemie; the ſhame of a former diſgrace and miſcariage, whets his valor, and ſharpens it to reuenge: No power is ſo dreadfull, as that which is recollected from an ouerthrow.

The hoſtility againſt the *Iſrael* of God may ſleepe, but will hardly die. If the *Aramites* ſit ſtill, it is but till they be fully ready for an aſſault; Time will ſhew that their ceſſation was onely for their aduantage; neither is it otherwiſe with our ſpirituall aduerſaries: ſometimes their onſets are intermitted; they tempt not alwaies, they alwaies hate vs: their forbearance is not out of fauour, but attendance of opportunitie; happy are wee, if out of a ſuſpicion of their ſilence, we can as buſily prepare for their reſiſtance, as they doe for our impugnation.

As it is a ſhame to bee beaten, ſo yet the ſhame is leſſe, by how much the victor is greater; to mitigate the griefe, and indignation of *Benhadads* foile, his paraſites aſcribe it to gods, not to men; an humane power could no more haue vanquiſh'd him then a diuine power could by him be reſiſted; Their gods are gods of the hils; Ignorant Syrians, that name gods, and confine them; varying their deities according to ſituations; They ſaw that *Samaria* (whence they were repelled) ſtood vpon the hill of *Shemer*; They ſaw the Temple of *Ieruſalem* ſtood vpon mount *Sion*; they knew it vſuall with the Iſraelites to ſacrifice in their high places, and perhaps they had heard of *Eliahs* altar, vpon mount *Carmel*; and now they ſottiſhly meaſure the effects of the power, by the place of the worſhip; as if he that was omnipotent on the hill, were impotent in the Valley; What doltiſh conceits doth blinde Paganiſme frame to it ſelfe of a God-head? As they haue many gods, ſo finite; euery region, euery hill, euery dale, euery ſtreame hath their ſeuerall gods, and each ſo knowes his owne bounds, that he dares not offer to incroach vpon the other; or, if he doe, abuyes it with loſſe; Who would thinke

that

that so grosse blockishnesse should finde harbour in a reasonable soule? A man doth not alter with his station; He that wrestled strongly vpon the hill, loseth not his force in the plaine; all places finde him alike actiue, alike valorous; yet these barbarous Aramites shame not to imagine that of God, which they would blush to affirme of their owne champions. Superstition infatuates the heart out of measure; neither is there any fancy so absurd or monstrous, which credulous infidelity is not ready to entertaine with applause.

In how high scorne doth God take it to bee thus basely vnder-valued by rude heathen? This very mis-opinion concerning the God of Israel shall cost the Syrians a shamefull, and perfect destruction; They may call a Counsell of War, and lay their heads together, and change their Kings into Captaines, and their hills into valleyes, but they shall finde more graues in the plaines, then in the mountaines; This very mes-prison of God shall make *Ahab* (though he were more lewd) victorious; An hundred thousand Syrians shall fall in one day, by those few hands of Israel; And a dead wall in *Aphek* (to whose shelter they fled) shall reuenge God vpon the rest that remained; The stones in the wall shall rather turne executioners, then a blasphemous Aramite shall escape vnreuenged. So much doth the iealous God hate to be robd of his glory, euen by ignorant Pagans, whose tongue might seeme no slander. That proud head of *Benhadad*, that spoke such big words of the dust of Israel, and swore by his gods, that hee would kill and conquer, is now glad to hide it selfe in a blinde hole of *Aphek*; and now in stead of questioning the power of the God of Israel, is glad to heare of the mercy of the Kings of Israel; *Behold, now, wee haue heard that the Kings of the house of Israel are mercifull Kings; Let vs, I pray thee, put sack-cloth on our loines, and ropes on our heads, and goe out to the King of Israel, peraduenture he will saue thy life.*

There can bee no more powerfull attractiue of humble submission, then the intimation and conceit of mercy; Wee doe at once feare, and hate the inexorable; This is it, O Lord, that allures vs to thy throne of grace, the knowledge of the grace of that throne; with thee is mercy and plentious redemption; thine hand is open before our mouthes, before our hearts; If we did not see thee smile vpon suiters, we durst not presse to thy foote-stoole; Behold now we know that the King of heauen, the God of Israel, is a mercifull God; Let vs put sackcloth vpon our loynes, and strew ashes vpon our heads, and goe meet the Lord God of Israel, that he may saue our soules.

How well doth this habit become insolent, and blasphemous *Benhadad* and his followers? a rope, and sackcloth? A rope for a Crowne, sackcloth for a robe; Neither is there lesse change in the tongue, *Thy seruant Benhadad* saith, *I pray thee let me liue*; Euen now the King of Israel said to *Benhadad*, *My Lord O King, I am thine; Tell my Lord the King, all that thou didst send for to thy seruant, I will doe:* Now *Benhadad* sends to the King of Israel, *Thy seruant Benhadad* saith, *I pray thee let me liue:* Hee that was erewhile a Lord and King, is now a seruant; and he that was a seruant to the king of Syria, is now his Lord: he that would blow away all Israel in dust, is now glad to beg for his own life at the doore of a despised enemy; no courage is so haughty, which the God of hosts cannot easily bring vnder; what are mē or deuils in those almighty hāds?

The greater the deiection was, the stronger was the motiue of commiseration; That haltar pleaded for life; and that plea for but a life, stirred the bowels for fauour: How readily did *Ahab* see in *Benhadads* sudden misery the image of the instability of all humane things? and relents at the view of so deepe and passionate a submission. Had not *Benhadad* said, *Thy seruant, Ahab* had neuer said, *My brother*; seldome euer was there losse in humility; How much lesse can we feare disparagement, in the annihilating of our selues, before that infinite Maiestie? The drowning man snatches at euery twig; It is no maruell if the messengers of *Benhadad* catch hastilie at that last of grace, and hold it fast, *Thy brother Benhadad*; Fauours are wont to draw on each other; Kindnesses breed on themselues; neither need wee any other perswasion to beneficence, then from our owne acts. *Ahab* cals for the King of *Syria*;

sets

ſets him in his owne Charet; treats with him of an eaſie (yet firme) league, giues him both his life, and his Kingdome. Neither is the Crowne of *Syria* ſooner loſt, then recouered; Onely hee that came a free Prince, returnes tributarie: Onely his traine is clipt too ſhort for his wings; an hundred twentie ſeuen thouſand *Syrians* are abated of his Guard, homeward. Blaſphemy hath eſcaped too well. *Ahab* hath at once peace with *Benhadad*, warre with God; God proclaimes it by his Herald, one of the ſonnes of the Prophets; not yet in his owne forme, but diſguiſed, both in faſhion, and complaint; It was a ſtrange ſuit of a Prophet, *Smite me I pray thee*; Many a Prophet was ſmitten, and would not; neuer any but this wiſhed to bee ſmitten; The reſt of his fellowes were glad to ſay, *Saue mee*; this onely ſayes, *Smite me*; His honeſt neighbour, out of loue and reuerence, forbeares to ſtrike; There are too many (thinkes hee) that ſmite the Prophets, though I refraine; What wrong haſt thou done that I ſhould repay with blowes? Hadſt thou ſued for a fauour, I could not haue denyed thee, now thou ſueſt for thine hurt, the deniall is a fauour; Thus he thought; but Charitie cannot excuſe diſobedience; Had the man of God called for blowes, (vpon his owne head) the refuſall had beene iuſt and thanke-worthy; bnt now that he ſayes, *In the Word of the Lord, Smite me*, this kindneſſe is deadly: *Becauſe thou haſt not obeyed the voyce of the Lord, behold, aſſoone as thou art departed from me a Lyon ſhall ſlay thee*; It is not for vs to examine the charges of the Almighty; Be they neuer ſo harſh, or improbable, (if they bee once knowne for his) there is no way but obedience, or death. Not to ſmite a Prophet, when God commands, is no leſſe ſinne, then to ſmite a Prophet, when God forbids; It is the diuine precept or prohibition, that either makes or aggrauates an euill; And if the Iſraelite bee thus reuenged, that ſmote not a Prophet, what ſhall become of *Ahab* that ſmote not *Benhadad*? Euery man is not thus indulgent; an eaſie requeſt will gaine blowes to a Prophet from the next hand; yea, and a wound in ſmiting. I know not whether it were an harder taske for the Prophet to require a wound, then for a well-meaning Iſraelite to giue it; Both muſt bee done; The Prophet hath what hee would, what hee muſt will, a ſight of his owne blood; and now diſguiſed herewith, and with aſhes vpon his face, hee way-layes the King of Iſrael, and ſadly complaines of himſelfe in a reall parable, for diſmiſſing a *Syrian* priſoner deliuered to his hands, vpon no leſſe charge then his life; and ſoone receiues ſentence of death, from his owne mouth; Well was that wound beſtowed that ſtrucke *Ahabs* ſoule through the fleſh of the Prophet; The diſguiſe is remoued; The King ſees not a ſouldier, but a Seer; and now finds that he hath vnawares paſſed ſentence vpon himſelfe. There needs no other doome then from the lips of the offender: *Thus ſaith the Lord, Becauſe thou haſt let goe out of thy hand, a man whom I appointed to vtter deſtruction, therefore thy life ſhall go for his life, and thy people for his people*: Had not *Ahab* knowne the will of God concerning *Benhadad*, that had beene mercy to an enemy, which was now cruelty to himſelfe, to Iſrael: His eares had heard of the blaſphemies of that wicked tongue: His eyes had ſeene God goe before him, in the example of that reuenge; No Prince can ſtrike ſo deepe into his ſtate, as in not ſtriking; In priuate fauour there may bee publike vnmercifulneſſe.

Ahab, and Naboth.

Naboth had a faire Vineyard; It had beene better for him to haue had none; His vineyard yeelded him the bitter Grapes of death. Many a one hath beene sold to death by his lands and goods; wealth hath beene a snare, as to the soule, so to the life; Why doe wee call those goods, which are many times the bane of the owner? *Naboths* vineyard lay neere to the Court of *Iezebel*; It had beene better for him, it had beene planted in the wildernesse; Doubtlesse, this vicinity made it more commodious to the possessor; but more enuious and vnsafe: It was now the perpetuall obiect of an euill eye, and stirred those desires, which could neither be well denyed, nor satisfied: Eminency is still ioyned with perill, obscuritie with peace: There can bee no worse annoyance to an inheritance, then the greatnesse of an euill neighbourhood: *Naboths* vines stood too neere the smoake of *Iezebels* chimneys: too much within the prospect of *Ahabs* window; Now lately had the King of Israel beene twice victorious ouer the *Syrians*; no sooner is he returned home then hee is ouercome with euill desires; The foyle hee gaue was not worse then that hee tooke: There is more true glory in the conquest of our lusts, then in all bloody Trophees; In vaine shall *Ahab* boast of subduing a forraigne enemy, whiles he is subdued by a domesticke enemy within his own brest; Opportunity and Conuenience is guilty of many a theft: Had not this ground lien so faire, *Ahab* had not beene tempted: His eye lets in this euill guest into the soule, which now dares come forth at the mouth; *Giue mee thy vineyard, that I may haue it for a garden of herbes, because it is neere to my house, and I will giue thee a better vineyard for it, or if it seeme good to thee, I will giue thee the worth of it in money*; Yet had *Ahab* so much ciuility, and iustice, that he would not wring *Naboths* patrimony out of his hand by force, but requires it vpon a faire composition, whether of price, or of exchange: His gouernment was vicious, not tyrannicall; Proprietie of goods was inuiolably maintained by him; No lesse was *Nabath* allowed to claime a right in his vineyard, then *Ahab* in his palace; This wee owe to lawfull Soueraignty to call ought our owne; and well worthy is this priuiledge to be repaid with all humble and loyall respects. The motion of *Ahab* (had it beene to any other then an Israelite) had beene as iust, equall, reasonable, as the repulse had beene rude, churlish, inhumane. It is fit that Princes should receiue due satisfaction in the iust demands, not onely of their necessities, but conuenience, and pleasure; well may they challenge this retribution to the benefit of our common peace and protection; If there bee any sweetnesse in our vineyards, any strength in our fields, we may thanke their scepters; Iustly may they expect from vs the commoditie, the delight of their habitation; and if we gladly yeeld not to their full elbow-roome, both of site and prouision, we can be no other then ingratefull; Yet dares not *Naboth* giue any other answer to so plausible a motion, then, *The Lard forbid it me, that I should giue thee the inheritance of my Fathers:* The honest *Israelite* saw violence in this ingenuity; There are no stronger commands, then the requests of the great; It is well that *Ahab* will not wrest away this patrimony, it is not well that he desired it; The land was not so much stood vpon, as the law; One earth might be as good as another, and money equiualent to either; The Lord had forbidden to alien their inheritance: *Naboth* did not feare losse, but sinne; What *Naboth* might not lawfully doe, *Ahab* might not lawfully require; It pleased God to bee very punctuall, and cautelous, both in the distinction, and preseruation of the intireneſse of these Iewish inheritances; Nothing but extreme necessitie might warrant a sale of land, and that, but for a time; if not sooner, yet at the Iubile, it must reuert to the first owner:

owner: It was not without a comfortable signification, that whosoeuer had once his part in the land of Promise, could neuer lose it; Certainly *Ahab* could not but know this diuine restriction, yet doubts not to say, *Giue me thy vineyard*; The vnconscionable will know no other law but their profit, their pleasure; A lawlesse greatnesse hates all limitations, and abides not to heare men should need any other warrant but will.

Naboth dares not be thus tractable; How gladly would he be quit of his inheritance, if God would acquit him from the sinne? Not out of wilfulnesse, but obedience, doth this faithfull Israelite hold off from this demand of his Soueraign; not daring to please an earthly King with offending the heauenly; When Princes command lawfull things, God commands by them; when vnlawfull, they command against God; passiue obedience we must giue, actiue we may not; wee follow them as subordinate, not as opposite to the highest.

Who cannot but see and pity the straits of honest *Naboth*, *Ahab* requires what God forbids; he must fall out either with his God, or his King: Conscience caries him against policy; and he resolues not to sinne, that he might be gracious. For a world he may not giue his vineyard: Those who are themselues godlesse, thinke the holy care of others but idly scrupulous; The King of Israel could not chuse but see that onely Gods prohibition lay in the way of his designes, not the stomacke of a froward subiect; yet he goes away into his house heauy and displeased; and casts himselfe downe vpon bed, and turnes away his face, and refuses his meat; Hee hath taken a surfet of *Naboths* grapes which marres his appetite, and threats his life: How ill can great hearts endure to bee crossed, though vpon the most reasonable and iust grounds: *Ahabs* place call'd him to the Guardianship of Gods Law; and now his heart is ready to breake, that this parcell of that Law may not bee broken: No maruell if hee made not dainty to transgresse a locall statute of God, who did so shamefully violate the eternall Law of both Tables.

I know not whether the spleen, or the gall of *Ahab* be more affected; Whether more of anger, or griefe, I cannot say; but sick he is, & keepes his bed, and balks his meat, as if he should die of no other death, thē the salads that he would haue had: O the impotēt passion, and insatiable desires of Couetousnesse! *Ahab* is Lord & King of all the territories of Israel; *Naboth* is the owner of one poore Vineyard; *Ahab* cannot inioy Israel, if *Naboth* inioy his Vineyard; Besides Samaria, *Ahab* was the great Lord Paramount of Damascus and all Syria, the victor of him that was attended with two and thirty Kings; *Naboth* was a plaine townsman of Iezreel, the good husband of a little Vineyard; Whether is the weathier? I doe not heare *Naboth* wish for any thing of *Ahabs*, I heare *Ahab* wishing (not without indignation of a repulse) for somwhat from *Naboth*: Riches & pouerty, is more in the heart then in the hand; He is wealthy that is contented; he is poore that wanteth more: Oh rich *Naboth* that careſt not for all the large possessions of *Ahab*, so thou maist bee the Lord of thine owne Vineyard; Oh miserable *Ahab*, that careſt not for thine owne possessions whiles thou mayest not be the Lord of *Naboths* Vineyard.

He that caused the disease, sends him a Physitian; Satan knew of old how to make vse of such helpers; *Iezebel* comes to *Ahabs* bed-side, and casts cold water in his face, and puts into him spirits of her owne extracting; *Dost thou now gouerne the Kingdome of Israel? Arise, eat bread, and let thine heart be merry; I will giue thee the Vineyard of Naboth*. *Ahab* wanted neither wit, nor wickednesse; Yet is he in both, a very nouice to this Zidonian dame. There needs no other Deuill, then *Iezebel*, whether to project euill, or to worke it: She chides the pusillanimity of her deiected husband, and perswades him his rule cannot bee free, vnlesse it be licentious; that there should bee no bounds for soueraignetie, but will; Already hath shee contriued to haue by fraud and force, what was denied to intreaty; Nothing needs but the name, but the seale of *Ahab*; let her alone with the rest; How present are the wits of the weaker sex for the deuising of wickednesse? She frames a letter in *Ahabs* name, to the Senatours of Iezreel, wherein she requires them to proclaime a fast, to suborne two false witnesses against

Naboth, to charge him with blasphemy against God & the King, to stone him to death; A ready payment for a rich Vineyard: Whose indignation riseth not to heare *Iezebel* name a fast? The great contemners of the most important Lawes of God, yet can be content to make vse of some diuine, both statutes, and customes, for their owne aduantage: She knew the Israelites had so much remainder of grace, as to hold blasphemy worthy of death; She knew their manner was to expiate those crying sinnes with publike humiliation; She knew that two witnesses at least must cast the offender; all these she vrges to her own purpose. There is no mischiefe so deuillish, as that which is cloked with piety: Simulation of holinesse doubleth a villany; This murder had not been halfe so foule, if it had not bin thus masked with a religious obseruation; Besides deuotion, what a faire pretence of legality is here? Blasphemy against God and his anointed may not passe vnreuenged; The offender is conuented before the sad and seuere bench of Magistracy; the iustice of Israel allowes not to condemne an absent, an vnheard malefactor; Witnesses come forth, and agree in the intentation of the crime; the Iudges rend their garments, and strike their brests as grieued, not more for the sin, then the punishment; their very countenance must say, *Naboth* should not die, if his offence did not force our iustice, and now, he is no good subiect, no true Israelite, that hath not a stone for *Naboth*.

Iezebel knew well to whom she wrote; Had not those letters falne vpon the times of a wofull degeneration of Israel, they had receiued no lesse strong denials from the Elders, then *Ahab* had from *Naboth*; *God forbid that the Senate of Iezreel should forge a periurie, belie truth, condemne innocency, broke corruption*: Command iust things, wee are ready to die in the zeale of our obedience, wee dare not imbrue our hands in the blood of an innocent.

But she knew whom she had engaged; whom she had marred by making conscious. It were strange if they who can countenance euill with greatnesse, should want factors for the vniustest designes. Miserable is that people whose Rulers (in stead of punishing) plot, and incourage wickednesse; when a distillation of euill fals from the head, vpon the lungs of any State, there must needs follow a deadly consumption.

Yet, perhaps there wanted not some colour of pretence for this proceeding; They could not but heare, that some words had passed betwixt the King and *Naboth*; Haply it was suggested, that *Naboth* had secretly ouer-lashed into saucy and contemptuous termes to his Soueraigne, such as neither might be well borne, nor yet (by reason of their priuacy) legally conuinced; the bench of Iezreel should but supply a forme to the iust matter, and desert of condemnation; What was it for them to giue their hand to this obscure midwifery of Iustice? It is enough that their King is an accuser and witnesse of that wrong, which onely their sentence can formally reuenge. All this cannot wash their hands from the guilt of blood; If iustice be blinde, in respect of partiality, she may not be blinde in respect of the grounds of execution; Had *Naboth* beene a blasphemer, or a traitor, yet these men were no better then murtherers; What difference is there betwixt the stroke of Magistracie, and of man-slaughter, but due conuiction?

Wickednesse neuer spake out of a Throne, and complained of the defect of instruments; *Naboth* was (it seemes) strictly conscionable, his fellow Citizens loose, & lawlesse; they are glad to haue gotten such an opportunity of his dispatch: No clause of *Ahabs* letter is not obserued; A fast is warned, the city is assembled, *Naboth* is conuented, accused, confronted, sentenced, stoned. His vineyard is escheated to the Crowne; *Ahab* takes speedy and quiet possession; How still doth God sit in heauen, and looke vpon the complots of treachery and villanies, as if they did not concerne him: The successe so answers their desires, as if both heauen and earth were their friends. It is the plague, which seemes the felicity of sinners, to speed well in their lewd enterprises; No reckoning is brought in the midst of the meale, the end payes for all; Whiles *Ahab* is reioycing in his new garden-plot, and promising himselfe contentment, in this commodious enlargement, in comes *Elijah*, sent from God with an errand of vengeance.

vengeance. Me thinkes, I see how the Kings countenance changed; with what agast eyes, and pale cheekes, he lookt vpon that vnwelcome Prophet; Little pleasure tooke he in his prospect, whiles it was clogged with such a guest: yet his tongue begins first; *Hast thou found me, O mine enemy?* Great is the power of conscience: vpon the last meeting (for ought we know) *Ahab* and *Elijah* parted friends: The Prophet had lacquaied his coach, and tooke a peaceable leaue at this Townes end; now *Ahabs* heart told him (neither needed any other messenger) that God, and his Prophet were falne out with him; His continuing Idolatry, now seconded with blood, bids him look for nothing but frownes from heauen: A guilty heart can neuer be at peace; Had not *Ahab* knowne how ill he had deserued of God, hee had neuer saluted his Prophet by the name of an enemy; Hee had neuer beene troubled to bee found by *Elijah*, if his owne brest had not found him out for an enemy to God; Much good may thy vineyard doe thee, O thou King of Israel; many faire flowers, and sauory herbes may thy new Garden yeeld thee; please thy selfe with thy *Iezebel*, in the triumph ouer the carkasse of a scrupulous subiect; let mee rather die with *Naboth*, then reioyce with thee: His turne is ouer, thine is to come; The stones that ouerwhelmed innocent *Naboth*, were nothing to those that smite thee; *Hast thou killed, & also taken possession? thus saith the Lord, In the place where dogs licked the blood of* Naboth, *shall dogs lick thy blood, euen thine.* What meanest thou, O *Elijah*, to charge this murther vpon *Ahab?* Hee kept his Chamber, *Iezebel* wrote, the Elders condemned, the people stoned; yet thou sayest, *Hast thou killed?* Well did *Ahab* know, that *Iezebel* could not giue this vineyard with dry hands; yet was he content to winke at what she would doe; He but sits still whiles *Iezebel* workes; Onely his Signet is suffered to walke for the sealing of this vnknowne purchase; Those that are trusted with authoritie, may offend no lesse in conniuency, or neglect, then other in act, in participation: Not onely command, consent, countenance, but very permission feoffes publike persons in those sinnes, which they might, and will not preuent. God loues to punish by retaliation; *Naboth* and *Ahab* shall both bleed; *Naboth* by the stones of the Iezreelites; *Ahab* by the shafts of the Aramites; The dogs shall taste of the blood of both; What *Ahab* hath done in crueltie, he shall suffer in iustice; The cause and the end make the difference happy on *Naboths* side, on *Ahabs* wofull; *Naboth* bleeds as a Martyr; *Ahab* as a murtherer: What euer is *Ahabs* condition, *Naboth* changes a vineyard on earth, for a Kingdome in heauen. Neuer any wicked man gained by the persecution of an innocent; Neuer any innocent man was a loser by suffering from the wicked.

Neither was this iudgement personall, but hereditarie; I will take away thy posterity; and will make thine house like the house of *Ieroboam*: Him that dieth of *Ahab* in the City, *the Dogs shall eat*; and him that dieth in the field, *shall the Fowles of the aire eat*; *Ahab* shall not need to take thought for the traducing of this ill gotten inheritance; God hath taken order for his heires; whom his sin hath made no lesse the heires of his curse, then of his body; Their fathers cruelty to *Naboth* hath made them, together with their mother *Iezebel*, dogs-meat. The reuenge of God doth at last make amends for the delay; Whether now is *Naboths* vineyard paid for?

The man that had sold himselfe to worke wickednesse, yet rues the bargaine. I doe not heare *Ahab* (as bad as hee was) reuile or threaten the Prophet, but hee rends his clothes, and wears, and lies in sack-cloth, and fasts and walks softly: Who that had seen *Ahab* would not haue deemed him a true penitent? All this was the visor of sorrow, not the face; or if the face, not the heart; or if the sorrow of the heart, yet not the repentance: A sorrow for the iudgment, not a repentance for the sinne: The very deuils howle to be tormented; Griefe is not euer a signe of grace; *Ahab* rends his clothes, he did not rend his heart; he puts on sack-cloth, not amendment; he lies in sack-cloth, but he lies in his Idolatry; he walks softly, he walkes not sincerely; worldly sorrow causeth death; Happy is that griefe for which the soule is the holier.

Yet what is this I see? This very shadow of penitence caries away mercy; It is no small mercy to defer an euill; Euen *Ahabs* humiliation shall prorogue the iudgement;

ſuch as the penitence was, ſuch ſhall be the reward; a temporary reward of a temporary penitence: As *Ahab* might be thus ſorrowfull, and neuer the better; ſo, he may be thus fauoured, and neuer the happier; Oh God, how graciouſly art thou ready to reward a ſound, and holy repentance, who art thus indulgent to a carnall and ſeruile deiection.

Ahab *and* Micaiah: OR, *The Death of* Ahab.

WHo would haue look't to haue hard any more of the wars of the Syrians, with Iſrael, after ſo great a ſlaughter, after ſo firme a league; a league not of peace onely, but of Brotherhood; The haltars, the ſack-cloth of *Benhadads* followers were worn out, as of vſe, ſo of memory, and now they are changed for Iron and ſteele. It is but three yeares that this peace laſts; and now that warre begins which ſhall make an end of *Ahab*: The King of Iſrael rues his vniuſt mercie; according to the word of the Prophet, that gift of a life, was but an exchange; Becauſe *Ahab* gaue *Benhadad* his life; *Benhadad* ſhall take *Ahabs*; He muſt forfeit in himſelfe what he hath giuen to another. There can bee no better fruit of too much kindneſſe to Infidels: It was one Article of the league betwixt *Ahab* and his brother *Benhadad*, that there ſhould bee a ſpeedy reſtitution of all the Iſraelitiſh Cities; The reſt are yeelded, onely *Ramoth Gilead* is held backe, vnthankfully, iniuriouſly: He that beg'd but his life, receiues his Kingdome, and now reſts not content with his owne bounds: Iuſtly doth *Ahab* challenge his owne, iuſtly doth he moue a war to recouer his owne from a perfidious tributary; the lawfulneſſe of actions may not bee iudged by the euents, but by the grounds; the wiſe and holy arbiter of the world knowes why many times the better cauſe hath the worſe ſucceſſe: Many a iuſt buſineſſe is croſſed, for a puniſhment to the agent.

Yet Iſrael and Iuda were now peeced in friendſhip; *Iehoſaphat* the good King of Iuda had made affinity with *Ahab* the Idolatrous King of Iſrael: and, beſides a perſonall viſitation, ioynes his forces with his new Kinſman, againſt an old confederate; Iuda had called in Syria againſt Iſrael; and now Iſrael cals in Iuda againſt Syria: Thus rather ſhould it be: It is fit that the more pure Church ſhould ioyne with the more corrupt, againſt a common Paganiſh enemy.

Iehoſaphat hath match't with *Ahab*; not with a diuorce of his deuotion. Hee will fight, not without God; *Inquire I pray thee at the Word of the Lord, to day*: Had hee done thus ſooner, I feare *Athaliah* had neuer call'd him father; This motion was newes in Iſrael: It was vvont to be ſaid, Inquire of *Baal*; The good King of Iudah will bring Religion into faſhion in the Court of Iſrael; *Ahab* had inquired of his counſellor, What needed he be ſo deuout, as to inquire of his Prophets? Onely *Iehoſaphats* preſence made him thus godly; It is an happy thing to conuerſe with the vertuous; their counſell and example cannot but leaue ſome tincture behind them of a good profeſſion, if not of piety: Thoſe that are truly religious dare not but take God with them in all their affaires; with him they can be as valiant, as timorous without him.

Ahab had Clergy enough, ſuch as it was; Foure hundred Prophets of the groues were reſerued from appearing to *Eliahs* challenge; theſe are now conſulted by *Ahab*; they liue to betray the life of him who ſaued theirs. Theſe care not ſo much to inquire what God would ſay, as what *Ahab* would haue them ſay; they ſaw vvhich way the Kings heart was bent, that way they bent their tongues: *Goe vp, for the Lord ſhall deliuer*

liuer it into the hands of the King : Falſe Prophets care onely to pleaſe; a plauſible falſhood paſſes with them aboue an harſh truth. Had they ſeene *Ahab* fearfull, they had ſaid, *Peace, Peace*; now they ſee him reſolute, war and victory; It is a fearfull preſage of ruine when the Prophets conſpire in aſſentation.

Their number conſent, confidence hath eaſily won credit with *Ahab*; Wee doe all vvillingly beleeue vvhat we wiſh: *Iehoſaphat* is not ſo ſoone ſatisfied; Theſe Prophets were (it is like) obtruded to him (a ſtranger) for the true Prophets of the true God: The iudicious King ſees cauſe to ſuſpect them, and now perceiuing at what altars they ſerued, hates to reſt in their teſtimony; *Is there not here a Prophet of the Lord, beſides, that we might inquire of him?* One ſingle Prophet ſpeaking from the Oracles of God, is more worth then foure hundred Baalites; Truth may not euer be meaſured by the poll. It is not number, but weight that muſt cary it in a Councell of Prophets: A ſolid Verity in one mouth is worthy to preponderate light falſhood in a thouſand.

Euen King *Ahab* (as bad as hee was) kept tale of his Prophets; and could giue account of one that was miſſing; *There is yet one man (Michaiah* the ſonne of *Imlah) by whom we may inquire of the Lord, but I hate him, for hee doth not prophecy good concerning me, but euill.* It is very probable that *Michaiah* was that diſguiſed Prophet, who brought to *Ahab* the fearefull meſſage of diſpleaſure, and death for diſmiſſing *Benhadad*, for which he was euer ſince faſt in priſon, deepe in diſgrace: Oh corrupt heart of ſelfe condemned *Ahab*: If *Micaiah* ſpake true to thee, how was it euill? If others ſaid falſe, how was it good? and if *Micaiah* ſpake from the Lord, why doſt thou hate him? This hath wont to bee the ancient lot of Truth, cenſure and hatred; Cenſure of the meſſage, hatred of the bearer. To carnall eares the meſſage is euill, if vnpleaſing; and if plauſible, good: If it be ſweet, it cannot be poiſon: if bitter, it cannot be wholſome: The diſtemper of the receiuer is guilty of this miſ-conceit: In it ſelfe euery truth as it is good, ſo amiable; euery falſhood loathſome, as euill: A ſicke palate cries out of the taſte of thoſe liquors, which are well allowed of the heathfull. It is a ſigne of a good ſtate of the ſoule, when euery verdure can receiue his proper iudgement.

Wiſe and good *Iehoſaphat* diſſwades *Ahab* from ſo hard an opinion, and ſees cauſe ſo much more to vrge the conſultation of *Michaiah*, by how much hee findes him more vnpleaſing: The King of Iſrael, to ſatisfie the importunitie of ſo great, and deare an allie, ſends an Officer for *Michaiah*; He knew well (belike) where to finde him; within thoſe foure walls, where vniuſt cruelty had diſpoſed of that innocent Seer; Out of the obſcuritie of the priſon, is the poore Prophet fetcht in the light of ſo glorious a Confeſſion of two Kings; who thought this Conuocation of Prophets not vnworthy of their greateſt repreſentation of State ad Maieſtie; There he finds *Zedekiah*, the leader of that falſe crue, not ſpeaking only, but acting his prediction: Signes were no leſſe vſed by the Prophets, then words; this arch-flatterer hath made him hornes of iron; the horne is forceable, the iron irreſiſtible; by an irreſiſtible force ſhall *Ahab* puſh the Syrians; as if there were more certaintie in this mans hands then in his tongue; If this ſon of *Chenaanah* had not had a forehead of braſſe for impudency, and a heart of Lead for flexibleneſſe to humors, and times, he had neuer deuiſed theſe horns of iron; wherewith his King was goared vnto blood: Howſoeuer, it is enough for him that he is belegued, that he is ſeconded; All the great Inqueſt of theſe Prophets gaue vp their verdict by this foreman; not one of foure hundred diſſented: Vnanimitie of opinion in the greateſt Eccleſiaſticall aſſemblies is not euer an argument of truth; There may be as common, and as firme agreement in error.

The meſſenger that came from *Michaiah*, like a carnall friend, ſets him in a way of fauour; tels him what the reſt ſaid, how they pleaſed; how vnſafe it would bee for him to varie, how beneficiall to aſſent: Thoſe that adore earthly greatneſſe, thinke euery man ſhould dote vpon their Idols; and hold no termes too high their ambitious purchaſes. Faithfull *Micaiah* ſcornes the motion, he knows the price of the word, and contemnes it, *As the Lord liueth, what the Lord ſaith vnto me, that will I ſpeake*; Neither feares, nor fauours can tempt the holily reſolute; They can trample

vpon dangers, or honors, with a carcleſſe foor; and whether they be ſmiled or frowned on by the great, dare not either alter, or conceale their errand.

The queſtion is moued to *Micaiah*; He at firſt ſo yeelds, that he contradicts; yeelds in words, contradicts in pronunciation; The ſyllables are for them, the ſound againſt them: Ironies deny ſtrongeſt in affirming; and now being preſſed home, he tels them that God had ſhewed him thoſe ſheepe of Iſrael ſhould ere long, by this meanes, want their Shepheard; The very reſemblance, to a good Prince, had beene affectiue; The ſheepe is an helpleſſe creature, not able either to guard or guide it ſelfe; all the ſafety, all the direction of it, is from the keeper; without vvhom, euery curre chaſes and werries it, euery tracke ſeduceth it; Such ſhall Iſrael ſoone bee, if *Ahab* bee ruled by his Prophets; The King of Iſrael doth not beleeue, but quarrell; not at himſelfe, who had deſerued euill, but at the Prophet, who foreſignified it, and is more carefull that the King of Iuda ſhould marke how true he had fore-told concerning the Prophet, then how the Prophet had fore-told concerning him.

Bold *Micaiah* (as no whit diſcouraged with the vniuſt checks of greatneſſe) doubles his prediction, and by a ſecond viſion particularizeth the meanes of this dangerous errour; Whiles the two Kings ſate maieſtically in their Thrones, hee tels them of a more glorious Throne, then theirs, whereon he ſaw the King of Gods ſitting; Whiles they were compaſſed with ſome hundreds of Prophets, & thouſands of Subiects, and Souldiers, he tels them of all the hoſt of heauen, attending that other Throne; Whiles they were deliberating of a war, he tels them of a God of heauen iuſtly decreeing the iudgement of a deadly deception to *Ahab*; This decree of the higheſt is not more plainly reuealed, then expreſſed parabolically. The wiſe and holy God is repreſented, after the manner of men, conſulting of that ruine, which hee intended to the wicked King of Iſrael; That increated, and infinite wiſdome, needs not the aduice of any finite, and created powers, to direct him, needs not the aſſent, and aid of any ſpirit for his execution; much leſſe of an euill one; yet here an euill ſpirit is brought in (by way of viſion mixt with parable) profering the ſeruice of his lie, accepted, imployed, ſucceſſefull; Theſe figures are not void of truth; The action and euent is reduced to a decree; the decree is ſhadowed out by the reſemblance of humane proceedings; All euill motions, and counſells are originally from that malignant Spirit; That euill ſpirit could haue no power ouer men, but by the permiſſion, by the decree of the Almighty: That Almighty, as he is no Author of ſin, ſo he ordinates all euill to good; It is good that is iuſt; it is iuſt that one ſinne ſhould be puniſhed by another: Satan is herein no other then the executioner of that God, who is as far from infuſing euill, as from not reuenging it. Now *Ahab* ſees the ground of that applauded conſent of his rabble of Prophets; one euil ſpirit hath no leſſe deceiued them, then they their maſter; he is one, therefore he agrees with himſelfe; he is euill, therefore both he & they agree in deceit.

Oh the noble and vndanted ſpirit of *Micaiah*, neither the Thrones of the Kings, nor the number of the Prophets could abate one word of his true (though diſpleaſing) meſſage; The King of Iſrael ſhall heare, that he is miſ-led by lyers, they by a deuill; Surely *Iehoſhaphat* cannot but wonder at ſo vnequall a contention; to ſee one ſilly Prophet affronting foure hundred; with whom leſt confidence ſhould carie it, behold *Zedekiah* more bold, more zealous; If *Michaiah* haue giuen him (with his fellowes) the lie, he giues *Michaiah* the fiſt: Before theſe two great Guardians of peace, and iuſtice, ſwaggering *Zedekiah* ſmites *Michaiah* on the face; and with the blow expoſtulates; *Which way went the Spirit of the Lord from mee, to ſpeake vnto thee?* For a Prophet to ſmite a Prophet, in the face of two Kings, vvas intollerably inſolent; the act was much vnbeſeeming the perſon, more the preſence; Prophets may reproue, they may not ſtrike; It was enough for *Ahab* to puniſh with the hand; no weapon was for *Zedekiah*, but his tongue; neither could this rude preſumption haue beene well taken, if malice had not made magiſtracie inſenſible of this vſurpation: *Ahab* was well content to ſee that hated mouth beaten by any hand. It is no new condition of Gods faithfull meſſengers to ſmart for ſaying true. Falſhood doth not more bewray it ſelfe

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in any thing, then in blowes; Truth ſuffers, whiles errour perſecutes: None are more ready to boaſt of the Spirit of God, then thoſe that haue the leaſt; As in veſſels the full are ſilent.

Innocent *Michaiah*, neither defends, nor complaines; It would haue well beſeemed the religious King of Iudah, to haue ſpoken in the cauſe of the dumbe, to haue checked inſolent *Zedekiah*: Hee is content to giue way to this tide of peremptorie, and generall oppoſition: The helpleſſe Prophet ſtands alone, yet layes about him with his tongue, *Behold, thou ſhalt ſee in that day, when thou ſhalt goe into an inner chamber, to hide thy ſelfe.* Now the proud Baalite ſhewed himſelfe too-much; ere long he ſhall bee glad to lurke vnſeene; his hornes of iron cannot beare off this danger. The ſonne of *Ahab* cannot chuſe; but in the zeale of reuenging his fathers deadly ſeducement, call for that falſe head of *Zedekiah*: In vaine ſhall that Impoſtor ſeeke to hide himſelfe from iuſtice: But, in the meane while, hee goes away with honour: *Michaiah* with cenſure. *Take* Michaiah, *and carie him backe to* Amon, *the Gouernour of the Citie, and to* Ioaſh *the Kings ſonne; and ſay, Thus ſaith the King, Put this fellow in priſon, and feed him with bread of affliction, and with water of affliction, vntill I come in peace.*

An hard doome of Truth; The Iayle for his lodging; coorſe bread and water for his food, ſhall but reſerue *Michaiah* for a further reuenge. The returne of *Ahab* ſhall be the bane of the Prophet: Was not this hee that aduiſed *Benhadad*, not to boaſt in putting on his Armour, as in the vngirding it; and doth hee now promiſe himſelfe peace and victory, before hee buckle it on? No warning will diſſwade the wilfull; So aſſured doth *Ahab* make himſelfe of ſucceſſe, that hee threats ere he goe, what hee will doe when hee returnes in peace: How iuſtly doth God deride the miſreckonings of proud and fooliſh men; If *Ahab* had had no other ſinnes, his very confidence ſhall defeat him; yet the Prophet cannot be ouercome in his reſolution; he knowes his grounds cannot deceiue him, and dare therefore caſt the credit of his function vpon this iſſue: *If thou returne at all in peace, the Lord hath not ſpoken by mee:* And hee ſaid, *Hearken, O people, euery one of you*; Let him neuer be called a Prophet, that dare not truſt his God: This was no aduenture therefore of reputation, or life; ſince hee knew whom hee beleeued, the euent was no leſſe ſure, then if it had beene paſt; Hee is no God that is not conſtant to himſelfe; Hath hee ſpoken, and ſhall hee not performe? What hold haue wee for our ſoules, but his eternall Word? The being of God is not more ſure, then his promiſes; then his ſentences of iudgement. Well may wee appeale the teſtimony of the world in both: If there bee not plagues for the wicked; if there be not rewards for the righteous; God hath not ſpoken by vs.

Not *Ahab* onely, but good *Iehoſhaphat* is caried with the multitude; Their forces are ioyned againſt *Ramoth*: The King of Iſrael doth not ſo truſt his Prophets, that hee dares truſt himſelfe in his owne cloathes: Thus ſhall hee elude *Michaiahs* threat; Iwis the iudgement of God, the Syrian ſhafts cannot finde him out in this vnſuſpected diſguiſe: How fondly doe vaine men imagine to ſhift off the iuſt reuenges of the Almighty?

The King of Syria giues charge to his Captaines to fight againſt none, but the King of Iſrael: Thus doth the vnthankfull Infidell repay the mercy of his late victor; Ill was the Snake ſaued, that requites the fauour of his life, with a ſting: Thus ſtill the greateſt are the faireſt marke to enuious eyes. By how much more eminent any man is in the Iſrael of God, ſo many more, and more dangerous enemies muſt hee expect; Both earth and hell conſpire in their oppoſition to the worthieſt. Thoſe who are aduanced aboue others, haue ſo much more need of the guard, both of their owne vigilancy, and others prayers. *Iehoſhaphat* had like to haue paid deare for his loue: Hee is purſued, for him, in whoſe amitie hee offended: His cryes deliuer him; his cryes, not to his purſuers, but to his God; whoſe mercy takes not aduantage of our infirmitie, but reſcues vs from thoſe euils, which wee wilfully prouoke: It is *Ahab*

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againſt whom, not the Syrians onely, but God himſelfe intends this quarrell: The enemy is taken off from *Iehoſhaphat*: Oh the iuſt and mighty hand of that diuine prouidence, which directeth all our actions to his owne ends; which takes order where euery ſhaft ſhall light; and guides the arrow of the ſtrong Archer, into the ioynts of *Ahabs* harneſſe: It was ſhot at a venture, fals by a deſtiny; and there fals, where it may carie death to an hidden debtor: In all actions, both voluntarie and caſuall, thy will, O God, ſhall bee done by vs, with what euer intentions. Little did the Syrian know whom hee had ſtriken, no more then the arrow wherewith he ſtroke: An inuiſible hand diſpoſed of both, to the puniſhment of *Ahab*, to the vindication of *Michaiah*: How worthily, O God, art thou to bee adored in thy iuſtice, and wiſedome, to bee feared in thy iudgements. Too late doth *Ahab* now thinke of the faire warnings of *Michaiah*, which hee vnwiſely contemned; of the painfull flatteries of *Zedekiah*, which hee ſtubbornly beleeued; That guilty blood of his runs downe out of his wound, into the midſt of his charet, and paies *Naboth* his arerages: O *Ahab*, what art thou the better for thine Iuory houſe, whiles thou haſt a blacke ſoule? What comfort haſt thou now, in thoſe flattering Prophets, which tickled thine eares, and ſecured thee of victories? What ioy is it to thee now, that thou waſt great? Who had not rather be a *Michaiah* in the Iayle, then *Ahab* in the Charet? Wicked men haue the aduantage of the way, godly men of the end: The Charet is waſhed in the poole of Samaria, the dogges come to claime their due: they licke vp the blood of the great King of Iſrael: The tongues of thoſe brute creatures ſhall make good the tongue of Gods Prophet: *Michaiah* is iuſtified, *Naboth* is reuenged, the Baalites confounded, *Ahab* iudged; *Righteous art thou O God in all thy waies, and holy in all thy workes.*

Ahaziah *ſicke, and* Elijah *reuenged.*

Ahaziah ſucceeds his father *Ahab*, both in his throne, and in his ſinne: Who could looke for better iſſue of thoſe loines, of thoſe examples? God followes him with a double iudgement; of the reuolt of *Moab*; and of his owne ſickneſſe: All the reigne of *Ahab*, had *Moab* beene a quiet Tributarie; and furniſhed Iſrael with rich flockes, and fleeces; now their ſubiection dies with that warlike King, and will not be inherited: This rebellion tooke aduantage, as from the weaker ſpirits, ſo from the ſickly body of *Ahaziah*, whoſe diſeaſe was not naturall, but caſuall: walking in his palace of Samaria, ſome grate in the floore of his Chamber, breakes vnder him, and giues way to that fall, whereby hee is bruiſed, and languiſheth: The ſame hand that guided *Ahabs* ſhaft, cracks *Ahaziahs* latteſſe: How infinite varietie of plagues hath the iuſt GOD for obſtinate ſinners? whether in the field or in the chamber, he knowes to finde them out: How fearleſly did *Ahaziah* walke on his wonted pauement? The Lord hath laid a trap for him, whereinto, whiles he thinkes leaſt, he fals irrecouerably: No place is ſafe for the man that is at variance with God.

The body of *Ahaziah* was not more ſicke, then his ſoule was graceleſſe: None but chance was his enemy, none but the God of *Ekron* muſt bee his friend: He lookes not vp to the Omnipotent hand of diuine iuſtice for the diſeaſe, or of mercy for the remedy: An Idoll is his refuge, whether for cure, or intelligence: Wee heare not till now of *Baal-zebub*: this new God of flies is (perhaps) of his making, who now is a ſuter to his owne erection: All theſe heathen Deities were but a Deuill, with change of appellations; the influence of that euill ſpirit deluded thoſe miſerable clients; elſe, there

there was no fly ſo impotent as that out-ſide of the god of *Ekron*: Who would thinke that any Iſraelite could ſo farre dote vpon a ſtocke or a Fiend? Time gathered much credit to this Idol; in ſo much as the Iewes afterwards ſtiled Beel-zebub, the Prince of all the regions of darkneſſe: *Ahaziah* is the firſt that brings his Oracle in requeſt, and payes him the tribute of his deuotion: Hee ſends meſſengers, and ſayes, *Goe inquire of Baal-zebub the god of Ekron, whether I ſhall recouer of this diſeaſe*: The meſſage was either idle, or wicked: idle, if he ſent it to a ſtock; if to a deuill, both idle and wicked. What can the moſt intelligent ſpirits know of future things, but what they ſee either in their cauſes, or in the light of participation: What a madneſſe was it in *Ahaziah* to ſeeke to the poſterne, whiles the fore-gate ſtood open? Could thoſe euill ſpirits truely foretell euents no way pre-exiſtent, yet they might not, without ſinne, bee conſulted; the euill of their nature debarres all the benefit of their information: If not as intelligencers, much leſſe may they be ſought to, as gods: who cannot bluſh to heare and ſee, that euen the very Euangelicall Iſrael ſhould yeeld Pilgrims to the ſhrines of darkneſſe? How many, after this cleere light of the Goſpell, in their loſſes, in their ſickneſſes, ſend to theſe infernall Oracles, and damne themſelues wilfully, in a vaine curioſitie: The meſſage of the iealous God intercepts them, with a iuſt diſdaine, as here by *Elijah*, *Is it not becauſe there is not a God in Iſrael, that yee goe to enquire of Baal-zebub the god of Ekron?* What can be a greater diſparagement to the True God then to be neglected, then to ſtand aſide, and ſee vs make loue to an helliſh riuall? were there no God in Iſrael, in heauen, what could wee doe other? what worſe? This affront of what euer *Ahaziah* cannot eſcape without a reuenge: *Therefore thus ſaith the Lord; Thou ſhalt not come downe from that bed, on which thou art gone vp, but ſhalt ſurely die.* It is an high indignitie to the True God, not to be ſought to, in our neceſſities; but ſo to bee caſhiered from our deuotions, as to haue a falſe god thruſt in his roome, is ſuch a ſcorne, as it is well if it can eſcape with one death: Let now the famous god of *Ekron* take off that brand of feared mortalitie, which the liuing God hath ſet vpon *Ahaziah*: Let *Baal-zebub* make good ſome better newes to his diſtreſſed ſuppliant: Rather the King of Iſrael is himſelfe (without his repentance) haſting to *Beel-zebub*. This errand is ſoone done; The meſſengers are returned, ere they goe: Not a little were they amazed to heare their ſecret meſſage from anothers mouth; neither could chuſe but thinke: Hee that can tell what *Ahaziah* ſaid, what hee thought, can foretell how hee ſhall ſpeed: Wee haue met with a greater God then wee went to ſeeke; what need wee inquire for another anſwer: With this conceit, with this report, they returne to their ſicke Lord, and aſtoniſh him with ſo ſhort, ſo ſad a relation: No maruell if the King inquired curiouſly of the habit, and faſhion of the man, that could know this, that durſt ſay this: They deſcribe him a man whether of an hairy skin, or of rough, courſe, careleſſe attire; thus dreſt, thus girded: *Ahaziah* readily apprehends it to be *Elijah*, the old friend of his father *Ahab*, of his mother *Iezebel*: More then once had he ſeene him (an vnwelcome gueſt) in the Court of Iſrael: The times had beene ſuch, that the Prophet could not at once ſpeake true, and pleaſe: Nothing but reproofes and menaces ſounded from the mouth of *Elijah*; *Michaiah* and hee were ſtill as welcome to the eyes of that guilty Prince, as the Syrian arrow was into his fleſh: Too well therefore had *Ahaziah* noted that querulous Seer, and now is not a little troubled to ſee himſelfe (in ſucceſſion) haunted with that bold, and ill-boding ſpirit.

Behold the true ſonne of *Iezebel*; the anguiſh of his diſeaſe, the expectation of death cannot take off the edge of his perſecution of *Elijah*: It is againſt his will that his death-bed is not bloody: Had *Ahaziah* meant any other then a cruell violence to *Elijah*, he had ſent a peaceable meſſenger, to call him to the Court, hee had not ſent a Captaine, with a band of Souldiers, to fetch him: the inſtruments which hee vſeth, cary reuenge in their face: If he had not thought *Elijah* more then a man, what needed a band of fifty to apprehend one? and if he did thinke him ſuch, why would hee ſend to apprehend him by fifty? Surely *Ahaziah* knew of old how miraculous a Prophet

Elijah

Elijah was: what power that man had ouer all their baſe Deities: what command of the Elements, of the heauens: and yet hee ſends to attache him. It is a ſtrange thing to ſee how wilfully godleſſe men ſtriue againſt the ſtreame of their owne hearts: hating that which they know good, fighting againſt that which they know diuine. What a groſſe diſagreement is in the meſſage of this Iſraelitiſh Captaine? *Thou man of God, the King hath ſaid, Come downe*; If hee were a man of God, how hath hee offended? and if he haue iuſtly offended the anointed of God, how is hee a man of God? And if he be a man of God, and haue not offended, why ſhould he come down to puniſhment? Here is a kinde confeſſion, with a falſe heart, with bloody hands: The world is full of theſe windy courteſies, reall cruelties: Deadly malice lurkes vnder faire complements, and whiles it flatters, killeth. The Prophet hides not himſelfe from the purſuit of *Ahaziah*; rather hee ſits where hee may bee moſt conſpicuous, on the top of an Hill: this band knowes well where to finde him; and climbes vp, in the ſight of *Elijah*, for his arreſt: The ſteepneſſe of the aſcent (when they drew neere to the higheſt reach) yeelded a conuenience both of reſpiration and parle: thence doth the Captaine imperiouſly call downe the Prophet. Who would not tremble at the dreadfull anſwer of *Elijah*, *If I be a man of God, then let fire come downe from heauen and conſume thee, and thy fifty*: What ſhall wee ſay? That a Prophet is reuengefull, that Souldiers ſuffer whiles a Prophet ſtrikes; that a Princes command is anſwered with imprecation, words with fire, that an vnarmed Seer ſhould kill one and fiftie at a blow? There are few tracks of *Elijah* that are ordinarie, and fit for common feet: His actions are more for wonder, then for precedent: Not in his own defence would the Prophet haue beene the death of ſo many, if God had not by a peculiar inſtinct made him an inſtrument of this iuſt vengeance. The diuine iuſtice finds it meet to doe this for the terrour of Iſrael, that hee might teach them, what it was to contemne, to perſecute a Prophet; that they might learne to feare him whom they had forſaken, and confeſſe that heauen was ſenſible of their inſolencies, and impieties: If not as viſibly, yet as certainly doth God puniſh the violations of his ordinances, the affronts offered to his meſſengers, ſtill and euer: Not euer with the ſame ſpeed: ſometimes, the puniſhment ouertakes the act: ſometimes dogs it afarre off, and ſeizeth vpon the offender, when his crime is forgotten. Here, no ſooner is the word out of *Elijahs* mouth, then the fire is out of Heauen. Oh the wonderfull power of a Prophet! There ſits *Elijah* in his coorſe Mantle, on the top of the Hill, and commands the heauens, and they obey him, *Let fire fall downe from heauen*; Hee needs no more but ſay what hee would haue done: The fire fals down, as before, vpon the ſacrifice in *Carmel*, ſo now vpon the Souldiers of *Ahaziah*: What is man in the hands of his Maker? One flaſh of lightning hath conſumed theſe one and fifty. And if all the hoſts of Iſrael, yea of the world, had beene in their roomes, there had needed no other force. What madneſſe is it for him whoſe breath is in his noſthrils, to contend with the Almightie? The time was, when two zealous Diſciples would faine haue imitated this fierie reuenge of *Elijah*, and were repelled with a checke: The very place puts them in minde of the iudgement: Not farre from Samaria was this done by *Elijah*, and wiſht to bee done by the Diſciples: So churliſh a reiection of a Sauiour ſeemed no leſſe hainous, then the endeuour of apprehending a Prophet: *Lord, wilt thou that wee command fire to come downe from heauen, and conſume them, as* Elias *did*. The world yeelded but one *Elias*: That which was zeale in him, might be fury in another, the leaſt variation of circumſtance may make an example dangerous; preſently therefore doe they heare, *Ye know not of what ſpirit yee are*: It is the calling that varies the ſpirit; *Elijah* was Gods Miniſter for the execution of ſo ſeuere a iudgement, they were but the Seruants of their owne impotent anger; there was fire in their breſts, which God neuer kindled: farre was it from the Sauiour of men, to ſecond their earthly fire, with his heauenly: Hee came indeed to ſend fire vpon earth; but to warme, not to burne; and if to burne, not the perſons of men, but their corruptions. How much more ſafe is it for vs to follow the meeke Prophet of the New Teſtament, then

then that feruent Prophet of the Old: Let the matter of our prayers be the ſweet dewes of mercy, not the fires of vengeance.

Would not any man haue thought *Ahaziah* ſufficiently warned by ſo terrible a iudgement: Could he chuſe but ſay, It is no medling with a man that can ſpeake lightening and death: What hee hath ſaid concerning mee, is too well approued by what hee hath done to my Meſſengers; Gods hand is with him, mine ſhall not bee againſt him: Yet, now, behold, the rage of *Ahaziah* is ſo much the more kindled by this fire from heauen; and a more reſolute Captain, with a ſecond band, is ſend to fetch *Elijah* to death; This man is in haſte; and commands not onely his deſcent, but his ſpeed; *Come downe quickly*: The charge implyes a threat; *Elijah* muſt looke for force, if hee yeeld not: There needs no other weapon for defence, for offence, then the ſame tongue, the ſame breath: God hath fire enough for all the troopes of *Ahaziah*: Immediately, doth a ſudden flame breake out of heauen, and conſume this forward Leader, and his bold followers: It is a iuſt preſage and deſert of ruine, not to be warned: Worthily are they made examples, that wil not take them.

What Marble, or Flint is harder then a wicked heart? As if *Ahaziah* would deſpightfully ſpit in the face of heauen, and wreſtle a fall with the Almighty, hee will needs yet againe ſet a third Captaine, vpon ſo deſperate an imploiment: How hot a ſeruice muſt this Commander needs thinke himſelfe put vpon? Who can but pity his ſtraits? There is death before him, death behinde him: If he goe not, the Kings wrath is the meſſenger of death: if he goe, the Prophets tongue is the executioner of death; Many an hard taske will follow the ſeruice of a Prince wedded to his paſſion, diuorced from God: Vnwillingly, doubtleſſe, and fearfully doth this Capraine climbe vp the Hill, to ſcale that impregnable Fort; but now, when hee comes neere to the aſſault, the battery that hee layes to it, is his prayers; his ſureſt fight is vpon his knees: *Hee went vp, and came, and fell vpon his knees, before* Elijah, *and beſought him, and ſaid vnto him, O man of God, I pray thee, let my life, and the life of theſe fifty thy ſeruants, bee precious in thy ſight:* he confeſſes the iudgement that befell his Predeceſſors; the monuments of their deſtruction were in his eye, and the terrour of it, in his heart; of an enemy therefore he is become a ſuppliant, and ſues not ſo much for the Prophets yeeldance, as for his owne life: This was the way to offer violence to the Prophet of God, to the God of that Prophet, euen humble ſupplications; Wee muſt deprecate that euill, which wee would auoid: if we would force bleſſings, we muſt intreat them: There is nothing to be gotten from God by ſtrong hand, any thing by ſuit. The life of the Captaine is preſerued: *Elijah* is by the Angell commanded to goe downe with him, ſpeedily, feareleſly. The Prophet caſts not with himſelfe: What ſafety can there be in this iourney? I ſhall put my ſelfe into the hands of rude Souldiers, and by them, into the hands of an inraged King; if he did not eagerly thirſt after my blood, hee had neuer ſought it, with ſo much loſſe: But, ſo ſoone as hee had a charge from the Angell, hee walkes downe reſolutely, and (as it were) dares the dangers of ſo great an hoſtilitie: Hee knew that the ſame God, who had fought for him, vpon the hill, would not leaue him in the Valley; hee knew that the Angell which bade him goe, was guard enough againſt a world of enemies. Faith knowes not how to feare; and can as eaſily contemne the ſuggeſtion of perils, as infidelitie can raiſe them,

The Prophet lookes boldly vpon the Court; which doubtleſſe was not a little diſaffected to him, and comes confidently into the bed-chamber of *Ahaziah*; and ſticks not to ſpeake ouer the ſame words to his head, which hee had ſent him not long ſince by his firſt meſſengers: Not one ſyllable will the Prophet abate of his errand: It is not for an Herald of Heauen to be out of countenance; or to mince ought of the moſt killing meſſages of his God.

Whether the inexpected confidence both of the man, and of the ſpeech amazed the ſicke King of Iſrael, or whether the feare of ſome preſent iudgement (wherewith hee might ſuſpect *Elijah* to come armed vpon any act of violence that ſhould bee offered)

offered) ouer-awed him; or whether now at the laſt, vpon the ſight and hearing of this man of God, the Kings heart began to relent, and checke it ſelfe for that ſinne, for which hee was iuſtly reproued: I know not; but ſure I am, the Prophet goes away vntouched; neither the furious purpoſes of *Ahaziah*, nor the exaſperations of a *Iezebel* can hurt that Prophet, whom God hath intended to a fiery Chariot: The hearts of Kings are not their owne: Subiects are not ſo much in their hands, as they are in their Makers: How eaſily can God tame the fierceneſſe of any creature, and in the midſt of their moſt heady careere, ſtop them on the ſudden, and fetch them vpon the knees of their humble ſubmiſſion: It is good truſting God with the euents of his owne commands; who can at pleaſure either auert euils, or improue them to good.

According to the word of the Prophet, *Ahaziah* dies: not two whole yeares doth hee ſit in the Throne of Iſrael: which hee now muſt yeeld (in the want of children) to his brother. Wickedneſſe ſhortens his reigne; he had too much of *Ahab*, and *Iezebel*, to expect the bleſſing, either of length, or proſperitie of gouernment: As alwaies in the other, ſo oft-times in this world doth God teſtifie his anger to wicked men: Some liue long, that they may aggrauate their iudgement; others die ſoon, that they may haſten it.

The Rapture of Elijah.

LOng and happily hath *Elijah* fought the wars of his God; and now after his noble, and glorious victories, God will ſend him a Chariot of Triumph: Not ſuddenly would God ſnatch away his Prophet without warning, without expectation; but acquaints him before-hand with the determination of his glory. How full of heauenly ioy was the ſoule of *Elijah*, whiles he foreknew, and lookt for this inſtant happineſſe: With what contempt did he caſt his eyes vpon that earth which he was now preſently to leaue? with what rauiſhment of an inward pleaſure did hee looke vpon that heauen which he was to enioy? For a meet fare-well to the earth, *Elijah* will goe viſit the ſchooles of the Prophets, before his departure: Theſe were in his way: Of any part of the earth they were neareſt vnto Heauen: In an holy progreſſe therefore hee walkes his laſt round, from *Gilgal*, (neere *Iordan*) to *Bethel*, from *Bethel* to *Iericho*, from *Iericho* to *Iordan* againe: In all theſe ſacred Colledges of Diuines, he meant to leaue the legacie of his loue, counſell, confirmation, bleſſing. How happy a thing it is, whiles we are vpon earth to improue our time & gifts to the beſt behoofe of Gods Church? And after the aſſurance of our owne bleſſedneſſe, to helpe others to the ſame heauen? But, O God, who can but wonder at the courſe of thy wiſe and powerfull adminiſtrations? Euen in the midſt of the degeneration, and Idolatries of Iſrael haſt thou reſerued to thy ſelfe whole ſocieties of holy Prophets; and out of thoſe ſinfull and reuolted Tribes, haſt raiſed the two great miracles of Prophets, *Elijah*, and *Eliſha*, in an immediate ſucceſſion: *Iudah* it ſelfe vnder a religious *Iehoſhaphat*, yeelded not ſo eminent, and cleerely illuminated ſpirits: The mercy of our prouident God will neither be confined, nor excluded: neither confined to the places of publike profeſſion, nor excluded from the depraued Congregations of his owne people; where hee hath loued, he cannot eaſily be eſtranged: Rather, where ſinne abounds, his grace aboundeth much more; and raiſeth ſo much ſtronger helps, as he ſees the dangers greater.

Happy was *Eliſha* in the attendance of ſo gracious a Maſter; and the more happy that he knows it: Faine would *Elijah* ſhake him off at *Gilgal*; if not there, at *Bethel*; if not

not yet there, at *Iericho*. A priuate message (on which *Elijah* must goe alone) is pretended, from the Lord: Whether shall we say the Prophet did this for the tryall of the constant affection of his carefull and diligent seruant; or, that it was concealed from *Elijah* that his departure was reuealed to *Elisha*: Perhaps hee that knew of his owne reception into heauen, did not know what witnesses would bee allowed to that miraculous act: and now his humble modesty affected a silent and vn-noted passage; Euen *Elisha* knew something that was hid from his Master, now vpon the threshold of heauen: No meere creature was euer made of the whole counsell of the Highest: Some things haue been disclosed to babes and nouices, that haue been closed vp to the most wise and iudicious: In naturall speculations the greater wit, and deeper iudgement still caries it; but in the reuelations of God, the fauour of his choice swayes all, not the power of our apprehension: The master may both command and intreat his seruants stay, in vaine: *Elisha* must bee pardoned this holy and zealous disobedience, *As the Lord liueth, and as thy soule liueth, I will not leaue thee*: His master may be withdrawne from him, he will not be withdrawne from his Master. He knew that the blessing was at the parting, and if he had diligently attended all his life, and now slacked in the last act, he had lost the reward of his seruice. The euening praises the day; and the chiefe grace of the theater is in the last Scene: *Be faithfull to the death, and I will giue thee a Crowne of life*.

That *Elijah* should be translated, and what day he should be translated, God would haue no secret: The sonnes of the Prophets at *Bethel*, at *Iericho*, both know it, and aske *Elisha* if he knew it not: *Knowest thou that the Lord will take away thy Master from thy head this day?* and hee answered, *Yea, I know it, hold yee your peace*. How familiarly do these Prophets inter-know one another? How kindly do they communicate their visions? Seldome euer was any knowledge giuen to keep, but to impart: The grace of this rich Iewell is lost in concealement. The remouall of an *Elijah* is so important a businesse, that it is not fit to be done without noise: Many shall haue their share in his losse: he must be missed on the sudden; it was meet therefore that the world should know his rapture should be diuine and glorious. I doe not finde where the day of any naturall death is notified to so many; by how much more wonder there was in this Assumption, by so much more shall it bee fore-reuealed. It is enough for ordinarie occurrents to bee knowne in their euent: supernaturall things haue need of premonition, that mens hearts may bee both prepared for their receit, and confirmed in their certainty. Thrice was *Elisha* intreated, thrice hath hee denied, to stay behinde his now-departing Master; on whom both his eyes and his thoughts are so fixed, that hee cannot giue allowance so much as to the interpellation of a question of his fellow-Prophets: Together therefore are this wonderfull paire come to the last stage of their separation, the bankes of *Iordan*. Those that were not admitted to bee attendants of the iourney, yet will not bee debarred from being spectators of so maruellous an issue. Fifty men of the sonnes of the Prophets, went and stood to view afarre off; I maruell there were no more: How could any sonne of the Prophets stay within the Colledge walls that day: when hee knew what was meant to *Elijah*? Perhaps, though they knew that to bee the Prophets last day; yet they might thinke his disparition should bee sudden, and insensible; besides, they found how much hee affected secrecie in this intended departure: yet the fifty Prophets of *Iericho* will make proofe of their eyes, and with much intention assay who shall haue the last sight of *Elijah*: Miracles are not purposed to silence and obscuritie: God will not worke wonders without witnesses; since hee doth them on purpose to winne glory to his name, his end were frustrate without their notice. Euen so, O Sauiour, when thou hadst raised thy selfe from the dead, thou wouldest bee seene of more then fiue hundred brethren at once; and when thou wouldest raise vp thy glorified bodie from earth into Heauen, thou didst not ascend from some close valley, but from the Mount of Oliues; not in the night, not alone, but in the cleare day, in the view of many eyes; which were so fixed

vpon that point of thine heauen, that they could ſcarce bee remoued by the checke of Angels.

Iordan muſt be croſſed by *Elijah* in his way to heauen: There muſt be a meet parallel betwixt the two great Prophets, that ſhal meet Chriſt vpon *Tabor*; *Moſes* and *Elias*; Both receiued viſions on *Horeb*, to both God appeared there in fire, and other formes of terrour; both were ſent to Kings; one to *Pharaoh*, the other to *Ahab*: Both prepared miraculous Tables, the one of Quailes and Manna in the Deſert, the other of Meale and Oyle in *Sarepta*: Both opened heauen, the one for that nouriſhing dew, the other for thoſe refreſhing ſhowres: Both reuenged Idolatries with the ſword, the one vpon the worſhippers of the golden Calfe, the other vpon the foure hundred *Baalites*: Both quenched the drought of Iſrael, the one out of the Rocke, the other out of the Cloud: Both diuided the waters, the one of the Red Sea, the other of *Iordan*: Both of them are forewarned of their departure: Both muſt be fetcht away beyond *Iordan*; The body of *Elijah* is tranſlated, the body of *Moſes* is hid: What *Moſes* doth by his Rod, *Elijah* doth by his Mantle; with that hee ſmites the Waters, and they (as fearing the diuine power which wrought with the Prophet) runne away from him; and ſtand on heapes, leauing their dry channell for the paſſage of thoſe awfull feet: It is not long ſince he mulcted them with a generall exſiccation: now he onely bids them ſtand aſide, and giue way to his laſt walke; that he might with dry feet mount vp into the celeſtiall chariot.

The waters doe not now firſt obey him: they know that Mantle of old; which hath oft giuen lawes to their falling, riſing, ſtanding: they are paſt ouer; and now when *Elijah* finds himſelfe treading on his laſt earth, hee profers a munificent boone to his faithfull ſeruant, *Aske what I ſhall doe for thee before I am taken from thee*; I doe not heare him ſay, *Aske of me when I am gone; In my glorified condition, I ſhall bee more able to beſtead thee*; but, *aske before I goe*. Wee haue a communion with the Saints departed, not a commerce: when they are inabled to doe more for vs, they are leſſe apt to be ſollicited by vs: It is ſafe ſuing where we are ſure that we are heard. Had not *Elijah* receiued a peculiar inſtinct for this profer, he had not been thus liberall: It were preſumption to be bountifull on anothers coſt, without leaue of the owner: The mercy of our good God allowes his fauourites not onely to receiue, but to giue: not onely to receiue for themſelues, but to conuey bleſſings to others: What can that man want that is befriended of the faithfull?

Eliſha needs not goe farre to ſeeke for a ſuit; It was in his heart, in his mouth: *Let a double portion of thy ſpirit be vpon me*. Euery Prophet muſt be a ſonne to *Elijah*; but *Eliſha* would be his heire, and craues the happy right of his primogeniture, the double ſhare to his brethren: It was not wealth, nor ſafety, nor eaſe, nor honour that *Eliſha* cares for, the world lies open before him, hee may take his choice: the reſt he contemneth, nothing will ſerue him but a large meaſure of his maſters ſpirit: No carnall thought was guilty of this ſacred ambition: Affectation of eminence was too baſe a conceit to fall into that man of God: He ſaw that the times needed ſtrong conuictions, he ſaw that hee could not otherwiſe weild the ſucceſſion to ſuch a Maſter, therefore he ſues for a double portion of ſpirit; the ſpirit of propheſie to foreknow, the ſpirit of power to worke: We cannot bee too couetous, too ambitious of ſpirituall gifts, ſuch eſpecially as may inable vs to win moſt aduantage to God in our vocations. Our wiſhes are the true touch-ſtone of our eſtate; ſuch as we wiſh to be, we are: worldly hearts affect earthly things; ſpirituall, diuine: wee cannot better know what we are indeed, then by what we would be.

Elijah acknowledges the difficultie, and promiſes the grant of ſo great a requeſt: ſuſpended yet vpon the condition of *Eliſhaes* eye-ſight. *If thou ſee me when I am taken from thee, it ſhall be ſo vnto thee; but if not, it ſhall not be*: What are the eyes to the furniture of the ſoule? What power is there in thoſe viſiue beames to draw downe a double portion of *Elijahs* Spirit? God doth not alwaies look at efficacy & merit in the conditions of our actions, but at the freedome of his own appointments: The eye was

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onely to bee imployed as the ſeruant of the heart; that the deſires might bee ſo much more intended with the ſight: Vehemence is the way to ſpeed both in earth, and in Heauen: If but the eye-lids of *Eliſha* fall, if his thoughts ſlacken, his hopes are daſhed: There muſt bee fixednesſe and vigilance, in thoſe that deſire double graces.

Elijah was going on, and talking, when the Charet of heauen came to fetch him: Surely, had not that conference been needfull and diuine, it had giuen way to meditation: and *Elijah* had been taken vp rather from his knees, then from his feet. There can be no better poſture, or ſtate, for the meſſenger of our diſſolution to finde vs in, then in a diligent proſecution of our calling. The buſie attendance of our holy vocation is no leſſe pleaſing to God, then an immediate deuotion: Happy is the ſeruant whom the maſter (when he comes) ſhall finde ſo doing.

Oh the ſingular glory of *Elijah*! What mortall creature euer had this honour to bee viſibly fetched by the Angels of God to his heauen? Euery ſoule of the elect is attended and caried to bleſſednesſe by thoſe inuiſible meſſengers, but, what fleſh and blood was euer graced with ſuch a conuoy? There are three bodily Inhabitants of Heauen; *Henoch*, *Elijah*, our Sauiour Chriſt. The firſt before the Law; the ſecond vnder the Law; the third vnder the Goſpell; All three in a ſeuerall forme of tranſlation: Our bleſſed Sauiour raiſed himſelfe to and aboue the heauens, by his own immediate power: he aſcended as the Sonne, they as ſeruants: hee as God, they as creatures: *Elijah* aſcended by the viſible miniſterie of Angels; *Henoch* inſenſibly: Wherefore, O God, haſt thou done thus, but to giue vs a taſte of what ſhall be? to let vs ſee that heauen was neuer ſhut to the faithfull: to giue vs aſſurance of the future glorification of this mortall and corruptible part?

Euen thus, O Sauiour, when thou ſhalt deſcend from heauen with a ſhout, with the voice of an Archangell, and with the trumpe of God, we that are aliue & remaine ſhall bee caught vp together with the raiſed bodies of thy Saints, into the clouds, to meet thee in the aire, to dwell with thee in glory.

Many formes haue thoſe celeſtiall Spirits taken to themſelues in their apparitions to men: but of all other, moſt often hath the Almighty made his meſſengers *a flame of fire*: neuer more properly then here: How had the Spirit of God kindled the hot fires of zeale in the breſt of *Elijah*? How had this Prophet thrice commanded fire from heauen to earth? How fitly now at laſt do theſe Seraphicall fires cary him from earth to heauen?

What doe wee ſee in this rapture of *Elijah*, but violence and terrour, whirlewinde and fire? two of thoſe fearfull repreſentations which the Prophet had in the Rocke of *Horeb*: Neuer any man entred into glory with eaſe: Euen the moſt fauourable change hath ſome equiualency to a naturall diſſolution. Although doubtleſſe to *Elijah* this fire had a lightſomneſſe and reſplendance, not terrour: this whirlewinde had ſpeed, not violence: Thus haſt thou, O Sauiour, bidden vs when the Elements ſhall be diſſolued, and the heauens ſhall be flaming about our eares, to lift vp our heads with ioy, becauſe our redemption draweth nigh. Come death, come fire, come whirlewinde, they are worthy to bee welcome that ſhall carie vs to immortalitie.

This arreption was ſudden, yet *Eliſha* ſees both the Charet, and the horſes, and the aſcent; and cries to his now changed Maſter, betweene heauen and earth, *My father, my father, the charet of Iſrael, and the horſemen thereof*. *Shaphat* of *Abel-meholah*, hath yeelded this title to *Elijah*; the naturall father of *Eliſha*, to the ſpirituall; neither of them may bee neglected, but, after the yoake of oxen killed at the farewell, wee heare of no more greetings, no more bewailings of his bodily parent; and now that *Elijah* is taken from him, hee cries out, like a diſtreſſed Orphane, *My father, my father*; and when he hath loſt the ſight of him, he rends his cloathes in pieces, according to the faſhion of the moſt paſſionate mourners: That *Eliſha* ſees his maſter halfe-way in heauen, cannot take away the ſorrow of his loſſe: The departure of a

faithfull Prophet of God is worthy of our lamentation: Neither is it priuate affection that muſt ſway our griefe, but reſpects to the publike: *Eliſha* ſayes not onely, *My father*, but *the charet and horſemen of Iſrael*. That we haue forgone a father, ſhould not ſo much trouble vs, as that Iſrael hath loſt his guard. Certainly, the view of this heauenly charet and horſes that came for *Elijah*, puts *Eliſha* in minde of that charet and horſemen, which *Elijah* was to Iſrael. Theſe were Gods charet, *Elijah* was theirs: Gods charet and theirs are vpon the ſame wheeles mounted into heauen: No forces are ſo ſtrong as the ſpirituall; the prayers of an *Elijah* are more powerfull, then all the Armies of fleſh: The firſt thing that this Seer diſcernes, after the ſeparation of his Maſter, is, the nakedneſſe of Iſrael in his loſſe. If wee muſter Souldiers, and leeſe zealous Prophets, it is but a wofull exchange.

Elijahs Mantle fals from him in the riſing; there was no vſe of that, whither hee was going, there was, whence he was taken: *Eliſha* iuſtly takes vp this deare monument of his glorified maſter: A good ſupply for his rent garments: This was it which (in preſage of his future right) *Elijah* inueſted him withall, vpon the firſt ſight, when he was ploughing with the twelue yoke of oxen; now it fals from heauen to his poſſeſſion: I doe not ſee him adore ſo precious a relique, I ſee him take it vp, and caſt it about him: Penſiue and maſterleſſe doth hee now come backe to the bankes of *Iordan*, whoſe ſtreame hee muſt paſſe in his returne to the Schooles of the Prophets. Ere while he ſaw what way that riuer gaue to the Mantle of *Elijah*; hee knew that power was not in the cloth, but in the ſpirit of him that wore it: to try therefore whether hee were no leſſe the heire of that ſpirit, then of that garment, hee *tooke the mantle of Elijah* and ſmote the waters, and ſaid, *Where is the Lord God of Elijah? Eliſha* doth not expoſtulate, and challenge, but pray; As if hee ſaid, *Lord God it was thy promiſe to mee by my departed maſter, that if I ſhould ſee him in his laſt paſſage, a double portion of his Spirit ſhould be vpon mee: I followed him with my eyes in that fire, and whirlewind; now therefore, O God, make good thy gracious Word to thy ſeruant; ſhew ſome token vpon mee for good; make this the firſt proofe of the miraculous power wherewith thou ſhalt indue me: Let Iordan giue the ſame way to me, that it gaue to my maſter.* Immediately the ſtreame (as acknowledging the ſame Mantle, though in another hand) diuides it ſelfe, & yeelds paſſage to the ſucceſſor of *Elijah*.

The fifty ſonnes of the Prophets hauing bin a farre off witneſſes of theſe admirable euents, doe well ſee that *Elijah* (though tranſlated in body) hath yet left his Spirit behinde him; they meet *Eliſha*, and bow themſelues to the ground before him: It was not the outſide of *Elijah* which they had wont to ſtoope vnto, with ſo much veneration, it was his Spirit; which ſince they now finde in another ſubiect, they entertaine with equall reuerence: No enuy, no emulation raiſeth vp their ſtomacks againſt *Elijahs* ſeruant, but where they ſee eminent graces, they are willingly proſtrate. Thoſe that are truely gracious, doe no leſſe reioyce in the riches of others gifts, then humbly vnder-value their own. Theſe men were trained vp in the ſchooles of the Prophets, *Eliſha* at the plough and cart, yet now they ſtand not vpon termes of their worth, and his meanneſſe, but meekely fall downe before him whom God will honour: It is not to be regarded who the man is, but whom God would make him. The more vnlikely the meanes is, the more is the glory of the workman: It is the praiſe of an holy ingenuitie to magnifie the graces of God where euer it finds them.

Theſe yong Prophets are no leſſe full of zeale, then reuerence; zeale to *Elijah*, reuerence to *Eliſha*: They ſee *Elijah* caried vp into the aire; they knew this was not the firſt time of his ſupernaturall remouall; Imagining it therefore poſſible that the Spirit of God had caſt him vpon ſome remote mountaine, or valley, they profer the labour of their ſeruants to ſeeke him: In ſome things, euen profeſſed Seers are blind: Could they thinke God would ſend ſuch a Charet and horſes for a leſſe voyage then heauen.

Eliſha (knowing his maſter beyond all the ſphere of mortalitie) forbids them: Good will makes them vnmannerly; their importunitie vrges him till he is aſhamed; not his appro-

approbation, but their vehemence caries at last a condescent: Else hee might perhaps haue seemed enviously vnwilling to fetch backe so admired a Master: and loth to forgoe that mantle. Some things may be yeelded for the redeeming of our owne vexation, and auoidance of others mis-construction, which out of true iudgement we see no cause to affect.

The messengers tyred with three dayes search, turne backe as wise as they went: some men are best satisfied, when they haue wearied themselues in their own waies: nothing will teach them wit, but disappointments. Their painfull errour leades them to a right conceit of *Elijahs* happier transportation: Those that would finde *Elijah*, let them aspire to the heauenly Paradise: Let them follow the high steps of his sincere faithfulnesse, strong patience, vndaunted courage, feruent zeale; shortly, let them walke in the waies of his holy and constant obedience: at last, God shall send the fiery charet of death to fetch them vp to that heauen of heauens, where they shall triumph in euerlasting ioyes.

ELISHA { *Healing the Waters.* / *Cursing the Children.* / *Releeuing the Kings.*

IT is good making vse of a Prophet whiles wee haue him. *Elisha* stayed some-while at *Iericho*; The Citizens resort to him with a common suit: Their structure was not more pleasant, then their waters vnwholsome, and their soile by those corrupt waters: They sue to *Elisha* for the remedie: Why had they not all this while, made their mone to *Elijah*? Was it that they were more awed with his greater austeritie? Or was it that they met not with so fit an opportunitie of his commoration amongst them? It was told them what power *Elisha* had exercised vpon the waters of *Iordan*, and now they ply him for theirs: Examples of beneficence easily moue vs to a request, and expectation of fauours.

What ailed the waters of *Iericho*? Surely, originally they were not ill affected: No men could be foolish as to build a city, where neither earth, nor water could be vsefull: Meere prospect could not cary men to the neglect of health, and profit. *Hiel* the *Bethelite* would neuer haue reedified it with the danger of a curse, so lately as in the dayes of *Ahab*, if it had beene of old notorious for so foule an annoyance: Not therefore the ancient malediction of *Ioshua*, not the neighbourhood of that noisome lake of Sodome, was guilty of this disease of the soyle, and waters, but the late sinnes of the inhabitants. *Hee turneth the riuers into a wildernesse, and water-springs into a dry ground; a fruitfull land into barrennesse, for the wickednesse of them that dwell therein*: How oft haue wee seene the same field both full and famishing? How oft the same waters both safe, and by some irruption, or new tincture, hurtfull? Howsoeuer naturall causes may concurre, heauen and earth, and ayre, and waters follow the temper of our soules, of our liues, and are therefore indisposed because we are so: *Iericho* began now to make it selfe capable of a better state, since it was now become a receptacle of Prophets: *Elisha* is willing to gratifie his hosts; it is reason that any place should fare the better for the presence of Diuines: The medicine is more strange then the disease. *Bring mee a new Cruse and put salt therein*: Why a Cruse? why new? why Salt in that new Cruse? How should Salt make water potable? Or, if there were any such vertue in it, what could a Cruse-full doe to a whole current? Or, if that measure were sufficient, what was the age of the Cruse to the force of the Salt? Yet *Elisha* cals for

Salt in a new Cruſe. God (who wrought this by his Prophet) is a free agent; as hee will not binde his power to meanes; ſo will he by his power binde vnlikely meanes to performe his will.

Naturall proprieties haue no place in miraculous works: No leſſe eaſie is it for God to worke by contrary, then ſubordinate powers.

The Prophet doth not caſt the Salt into the channel, but into the ſpring of the waters: If the fountaine bee redreſſed, the ſtreames cannot be faulty; as contrarily, the puritie and ſoundneſſe of the ſtreame auailes nothing to the redreſſe of the fountaine: Reformation muſt begin at the well-head of the abuſe: The order of being is a good guide to the methode of amending. Vertue doth not runne backward: Had *Eliſha* caſt the Salt into the brookes and ditches, the remedy muſt haue ſtriuen againſt the ſtreame, to reach vp to the ſpring: now it is but one labour to cure the fountaine: Our heart is a Well of bitter and venomous water, our actions are the ſtreames: In vaine ſhall we cleanſe our hands, whiles our hearts are euill.

The Cruſe and the Salt muſt bee their owne; The act muſt bee his; the power, Gods: *He caſt the Salt into the ſpring*, and ſaid, *Thus ſaith the Lord, I haue healed theſe waters; there ſhall not be from thence any more death, or barrenneſſe.* Farre was it from *Eliſha* to challenge ought to himſelfe: Before, when hee ſhould diuide the waters of *Iordan*, he did not ſay, Where is the power of *Eliſha*, but, Where is the Lord God of *Elijah?* and now, when hee ſhould cure the waters of *Iericho*, hee ſaies not, Thus ſaies *Eliſha*, but thus ſaith the Lord, *I haue healed theſe waters.* How carefull is the man of God that no part of Gods glory ſhould ſticke to his owne fingers. *Iericho* ſhall know to whom they owe the bleſſing, that they may duely returne the thankes. *Eliſha* profeſſes he can doe no more of himſelfe then that Salt, then that Cruſe; onely God ſhall worke by him, by it: and what euer that almighty hand vndertakes, cannot faile, yea is already done: neither doth he ſay, *I will heale*, but *I haue healed*: Euen ſo, O God, if thou caſt into the fountaine of our hearts, but one Cruſe-full of the Salt of thy Spirit, we are whole, no thought can paſſe betweene the receit and the remedy.

As the generall viſitor of the Schooles of the Prophets, *Eliſha* paſſeth from *Iericho* to that other Colledge at *Bethel*. *Bethel* was a place of ſtrange compoſition: there was at once the golden Calfe of *Ieroboam*; and the Schoole of God: True religion and Idolatry found a free harbour within thoſe wals: I do not maruell that Gods Prophets would plant there: there was the moſt need of their preſence, where they found the ſpring head of corruption: Phyſitians are of moſt vſe where diſeaſes abound: *As he was going vp by the way, there came forth little children out of the City, and mocked him, and ſaid to him, Goe vp thou bald-head; Goe vp thou bald-head.* Euen the very boyes of *Bethel* haue learned to ſcoffe at a Prophet; The ſpight of their Idolatrous parents is eaſily propagated; Children are ſuch as their inſtitution; Infancy is led altogether by imitation, it hath neither words, nor actions, but infuſed by others; If it haue good or ill language, it is but borrowed; and the ſhame or thanke is due to thoſe that lent it.

What was it that theſe ill-taught children vpbraided to the Prophet, but a ſleight naturall defect, not worthy the name of a blemiſh, the want of a little haire; at the beſt, a comely excrement, no part of the body; Had there been deformity in that ſmoothneſſe of the head, which ſome great wits haue honoured with praiſes, a faultleſſe and remedileſſe eye-ſore had beene no fit matter for a taunt: How ſmall occaſions will be taken to diſgrace a Prophet? If they could haue ſaid ought worſe, *Eliſha* had not heard of this; God had crowned that head with honor, which the *Bethelitiſh* children loaded with ſcorne. Who would haue thought the rude termes of waggiſh boyes worthy of any thing but neglect? *Eliſha* lookes at them with ſeuere browes, and (like the heire of him that cald downe fire vpon the two Captaines and their fifties) curſes them in the name of the Lord; Two ſhee-Beares out of the wood haſten to bee his executioners, and teare two and forty of them in peeces. O fearefull example of diuine Iuſtice! This was not the reuenge of an angry Prophet, it was the puniſh-

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ment of a righteous Iudge: God and his Seer lookt through these children, at the Parents, at all Israel; he would punish the parents mis-nurturing their children (to the contemptuous vsage of a Prophet) with the death of those children, which they had mis-taught: Hee would teach *Israel* what it was to mis-use a Prophet: And if hee would not endure these contumelies vnreuenged in the mouthes of children, what vengeance was enough for aged persecutors?

Doubtlesse some of the children escaped to tell the newes of their fellowes; what lamentation doe wee thinke there was in the streets of *Bethel?* how did the distressed mothers wring their hands for this woefull orbation? And now when they came forth to fetch the remnants of their owne flesh, what a sad spectacle it was to finde the fields strawed with those mangled carkasses? It is an vnprofitable sorrow that followes a iudgement; Had these parents beene as carefull to traine vp their children in good discipline, and to correct their disorders, as they are now passionate in bemoaning their losse, this slaughter had neuer beene; In vaine doe we looke for good of those children, whose education we haue neglected; In vaine do we grieue for those miscariages which our care might haue preuented.

Elisha knew the successe, yet doth he not balke the City of *Bethel*; Doe wee not wonder that the furious impatience of those parents, whom the curse of *Elisha* robbed of their children, did not breake forth to some malicious practice against the Prophet? Would wee not thinke the Prophet might misdoubt some hard measure from those exasperated Citizens? There lay his way; hee followes God, without feare of men; as well knowing that either they durst not, or they could not act violence. They knew there were Beares in the wood, and fires in heauen, and if their malice would haue ventured aboue their courage, they could haue no more power ouer *Elisha* in the streets, then those hungry beasts had in the way. Whither dare not a Prophet go when God cals him? Hauing visited the schooles of the Prophets, *Elisha* retires to mount *Carmel*, & after some holy solitarinesse, returnes to the City of *Samaria*; He can neuer be a profitable Seer, that is either alwaies, or neuer alone; *Carmel* shall fit him for *Samaria*; contemplation for action; That mother City of *Israel* must needs afford him most worke: Yet is the Throne of *Ahaziah* succeeded by a brother lesse ill then himselfe, then the parents of both: *Ahabs* impiety hath not a perfect heire of *Iehoram*: That son of his hates his *Baal*, though he keepes his calues. Euen into the most wicked families it pleaseth God to cast his powerfull restraints, that all are not equally vicious: It is no newes to see lewd men make scruple of some sinnes: The world were not to liue in, if all sinnes were affected by all. It is no thanke to *Ahab* and *Iezebel* that their sonne is no Baalite: As no good is traduced from parents, so not all euill; there is an Almighty hand that stops the foule current of nature, at his pleasure: No Idolater can say, that his child shall not be a conuert.

The affinitie betwixt the houses of *Israel* and *Iuda*, holds good in succession; *Iehoram* inherits the friendship, the aid of *Iehoshaphat*: whose counsell (as is most likely) had cured him of that Baalisme. It was a good warre whereto he solicites the good King of *Iudah*. The King of *Moab* (who had beene an ancient Tributarie from the daies of *Dauid*) falls now from his homage, and refuses to pay his hundred thousand Lambes, and hundred thousand Rammes with fleeces, to the King of *Israel*; The backes of *Israel* can ill misse the wooll of *Moab*, they will put on iron to recouer their cloth. *Iehoshaphat* had beene once well chid, well frighted, for ioyning with *Ahab* against *Aram*; yet doth he not sticke now againe to come into the field with *Iehoram* against *Moab*; The case is more fauourable, lesse dangerous; *Baal* is cast downe; The Images of the false gods are gone, though the false Images of the true God stand still; Beside, this rebellious *Moab* had ioyned with the *Syrians* formerly against *Iudah*, so as *Iehoshaphat* is interessed in the reuenge.

After resolution of the end, wisely doe these Kings deliberate of the way. It is agreed to passe through *Edom*; that Kingdome was annexed to the Crowne of *Iudah*; well might *Iehoshaphat* make bold with his owne: It was (it seemes) a march farre about

about in the measure of the way, but neereſt to their purpoſe: the aſſault would bee thus more eaſie, if the paſſage were more tedious; The three Kings of *Iſrael*, *Iudah*, *Edom*, together with their Armies, are vpon foot. They are no ſooner comne into the parching wildes of *Edom*, then they are ready to die for thirſt; If the channels were far off, yet the waters were further; the ſcorching beames of the Sun haue dried them vp; and haue left thoſe riuers more fit for walke, then entertainment; What are the greateſt Monarchs of the world, if they want but water to their mouthes? What can their Crownes, and Plumes, and rich Armes auaile them, when they are abridged but of that which is the drinke of beaſts? With dry tongues and lippes, doe they now conferre of their common miſery; *Iehoram* deplores the calamity, into which they were falne; but *Iehoſhaphat* askes for a Prophet; Euery man can bewaile a miſchiefe; euery man cannot finde the way out of it: ſtill yet I heare good *Iehoſhaphat* ſpeake too late; He ſhould haue inquired for a Prophet, ere he had gone forth; ſo had hee auoided theſe ſtraits; Not to conſult at all with God, is *Iehorams* ſinne; to conſult late, is *Iehoſhaphats*; the former is atheous careleſneſſe; the later, forgetfull ouer-ſight; The beſt man may ſlacken good duties, the worſt contemnes them.

Not without ſome ſpecialty from God doth *Eliſha* follow the campe: Elſe, that had beene no Element for a Prophet; Little did the good King of *Iudah* thinke that God was ſo neere him; Purpoſely, was this holy Seer ſent for the ſuccour of *Iehoſhaphat*, and his faithfull followers, when they were ſo farre from dreaming of their deliuerie, that they knew not of a danger: It would be wide with the beſt men, if the eye of diuine prouidence were not open vpon them, when the eye of their care is ſhut towards it; How well did *Eliſha* in the warres? The ſtrongeſt ſquadron of *Iſrael* was within that breſt; All their Armour of proofe had not ſo much ſafety, and protection, as his Mantle; Though the King of *Iſrael* would take no notice of the Prophet, yet one of his Courtiers did, *Here is* Eliſha *the ſonne of Shaphat, which powred water on the hands of Elijah*; This follower of *Iehoram* knowes *Elijah* by his owne name, by his fathers, by his maſters; The Court of *Iſrael* was profane, and Idolatrous enough, yet, euen there Gods Prophet had both knowledge, and honour; His very ſeruice to *Elijah* was enough to win him reuerence; It is better to be an attendant of ſome man, then to be attended by many. That hee had powred water on *Elijahs* hands was inſinuation enough, that hee could powre out water for thoſe three Kings: The three Kings vvalke downe (by the motion of *Iehoſhaphat*) to the man of God; It was newes to ſee three Kings going downe to the ſeruant of him, vvho ran before the charet of *Ahab*: Religion and neceſſity haue both of them much power of humiliation, I know not vvhether more; Either zeale or need vvill make a Prophet honored.

How ſharply dares the man of God to chide his Soueraigne, the King of *Iſrael*? The liberty of the Prophets vvas no leſſe ſingular, then their calling; Hee that vvould borrow their tongue, muſt ſhew their Commiſſion; As God reproued Kings for their ſakes, ſo did not they ſticke to reproue Kings for his ſake: Thus much freedome they muſt leaue to their ſucceſſors, that vve may not ſpare the vices of them, vvhoſe perſons we muſt ſpare.

Iuſtly is *Iehoram* turn'd off to the Prophets of his father, and the Prophets of his mother; It is but right, and equall, that thoſe which wee haue made the comfort, and ſtay of our peace, ſhould be the refuge of our extremity; If our proſperity haue made the world our God, how worthily ſhall our death-bed be choaked with this exprobration? Neither would the caſe beare an Apology, nor the time an expoſtulation; *Iehoram* cannot excuſe, he can complaine; he findes that now three Kings, three Kingdomes are at the mercy of one Prophet; it was time for him to ſpeake faire; nothing ſounds from him but lamentations, and intreaties; Nay, for the Lord hath called theſe three Kings together to deliuer them into the hand of *Moab*; *Iehoram* hath ſo much grace as to confeſſe the impotency of thoſe, hee had truſted; and the power of that God whom hee had neglected; Euery ſinner cannot ſee, and acknowledge the hand of God in his ſufferings; Already hath the diſtreſſed Prince gained ſomething by this mi-

misery; None complaines so much as he, none feeles so much as hee; All the rest suffer for him, and therefore he suffers in them all.

The man of God, who well sees the in-sufficiency of *Iehorams* humiliation, layes on yet more load; *As the Lord liueth before whom I stand, Surely, were it not that I regard the presence of Iehoshaphat, the King of Iudah, I would not looke toward thee, nor see thee*; Behold the double Spirit of *Elijah*; the master was not more bold with the father, then the seruant was with the sonne: *Elisha* was a subiect, and a Prophet; Hee must say that as a Prophet, which hee might not as a subiect; As a Prophet hee would not haue lookt at him, whom as a subiect he would haue bowed to: It is one thing when God speaks by him, another, when he speakes of himselfe; That it might well appeare his dislike of sinne stood with his honour of Soueraignty, *Iehoshaphat* goes away with that respect which *Iehoram* missed; No lesse doth God and his Prophet regard religious sincerity, then they abhorre Idolatry, and profaneness: What shall not be done for a *Iehoshaphat*? For his sake shall those two other Princes, and their vast Armies liue, and preuaile; *Edom* and *Israel*, whether single or conioyned, had perished by the drought of the desert, by the sword of *Moab*; One *Iehoshaphat* giues them both, life, and victory: It is in the power of one good man to oblige a world; wee receiue true (though insensible) fauours from the presence of the righteous; Next to being good, it is happy to conuerse with them that are so: if wee bee not bettered by their example, we are blest by their protection.

Who wonders not to heare a Prophet call for a Minstrell, in the middest of that mournfull distresse of *Israel* and *Iudah*? Who would not haue expected his charge of teares and prayers, rather then of Musicke? How vnreasonable are songs to an heauy heart? It was not for their eares, it was for his owne bosome, that *Elisha* called for Musicke: that his spirits after their zealous agitation, might bee sweetly composed, and put into a meet temper, for receiuing that calme visions of God: Perhaps it was some holy Leuite, that followed the Campe of *Iehoshaphat*, whose minstrelsie was required, for so sacred a purpose: None but a quiet brest is capable of diuine Reuelations; Nothing is more powerfull to settle a troubled heart then a melodious harmony; The Spirit of Propheste was not the more inuited, the Prophets Spirit was the better disposed, by pleasing sounds: The same God that will reueale his will to the Prophet, suggests this demand; *Bring me a Minstrell*; How many say thus when they would put God from them? Profane mirth, wanton musicke debauches the soule; and makes no lesse roome for the vncleane spirit, then spirituall melody doth for the Diuine.

No Prophet had euer the Spirit at command; The hand of the Minstrell can doe nothing without the hand of the Lord; Whiles the Musicke sounds in the eare, God speakes to the heart of *Elisha*, *Thus saith the Lord, Make this valley full of ditches*; *Yee shall not see wind, neither shall ye see raine, yet that valley shall be full of water, &c.* To see wind, and raine in the height of that drought, would haue seemed as wonderfull, as pleasing; but, to see abundance of water, without wind or raine, was yet more miraculous; I know not how the sight of the meanes abates our admiration of the effect; Where no causes can be found out, wee are forced to confesse omnipotency; *Elijah* releeued *Israel* with water, but it was out of the cloudes, and those cloudes rose from the sea; but vvhence *Elisha* shall fetch it, is not more maruellous then secret.

All that euening, all that night must the faith of *Israel* and *Iudah* bee exercised with expectation; At the houre of the morning sacrifice no sooner did the blood of that Oblation gush forth, then the streames of vvaters gushed forth into their new channells, and filled the Countrey with a refreshing moisture; *Elijah* fetcht downe his fire, at the houre of the euening sacrifice; *Elisha* fetcht vp his water, at the houre of the morning sacrifice; God giues respect to his owne houres, for the encouragement of our obseruation; If his wisdome hath set vs any peculiar times wee cannot keepe them without a blessing; The deuotions of all true Iewes (all the world ouer) were in that houre combined; How seasonably doth the wisdome of God

picke

picke out that inſtant, wherein hee might at once anſwer both *Eliſhaes* propheſie, and his peoples prayers.

The Prophet hath aſſured the Kings, not of water onely, but of victory; *Moab* heares of enemies, and is addreſſed to warre; Their owne error ſhall cut their throats; they riſe ſoone enough to beguile themſelues; the beames of the riſing Sunne gliſtering vpon thoſe vaporous, and vnexpected waters, caried in the eyes of ſome *Moabites* a ſemblance of blood; a few eyes were enough to fill all eares with a falſe noiſe; the deceiued ſenſe miſcaries the imagination; *This is blood, the Kings are ſurely ſlaine, and they haue ſmitten one another*; now therefore, *Moab* to the ſpoile: Ciuill broyles giue iuſt aduantage to a common enemy; Therefore muſt the Camps be ſpoiled, becauſe the Kings haue ſmitten each other. Thoſe that ſhall bee deceiued, are giuen ouer to credulity; The *Moabites* doe not examine either the conceit, or the report; but flie in, confuſedly, vpon the Campe of *Iſrael*; whom they finde, too late, to haue no enemies but themſelues; As if death would not haue haſtened enough to them, they come to fetch it, they come to challenge it; It ſeizeth vpon them vnauoidably; they are ſmitten, their Cities razed, their Lands marred, their Wells ſtopped, their trees felled; as if God meant to waſte them but once.

No onſets are ſo furious as the laſt aſſaults of the deſperate; The King of *Moab* now hopeleſſe of recouery, would bee glad to ſhut vp with a pleaſing reuenge; with ſeuen hundred reſolute followers; he ruſhes into the battaile, towards the King of *Edom*; as if he would bid death welcome, might he but carie with him that deſpighted neighbour; and now, mad with the repulſe, he returnes: and whether as angry with his deſtiny, or as barbarouſly affecting, to win his cruell gods with ſo deare a ſacrifice, he offers them with his owne hand the blood of his eldeſt ſonne in the ſight of *Iſrael*, and ſends him vp in ſmoake to thoſe helliſh Deities. O prodigious act, whether of rage, or of deuotion! What an hand hath Satan ouer his miſerable vaſſals? What maruell is it to ſee men ſacrifice their ſoules, in an vnfelt oblation, to theſe plauſible tempters, when their owne fleſh and blood hath not beene ſpared? There is no Tyrant to the Prince of darkneſſe.

Eliſha *with the Shunamite.*

THE holy Prophets vnder the old Teſtament, did not abhorre the mariage bed; they did not thinke themſelues too pure for an inſtitution of their Maker; The diſtreſſed widow of one of the ſonnes of the Prophets comes to *Eliſha* to bemoane her condition; Her husband is dead, and dead in debt; Death hath no ſooner ſeized on him, then her two ſonnes (the remaining comfort of her life) are to be ſeized on, by his creditors, for bond-men: How thicke did the miſeries of this poore afflicted woman light vpon her; Her husband is loſt, her eſtate clogged with debts, her children ready to be taken for ſlaues: Her husband was a religious, and worthy man; hee paid his debts to Nature, he could not to his Creditors; they are cruell, and rake in the ſcarce-cloſed wound of her ſorrow; paſſing an arreſt, worſe then death, vpon her ſonnes: Widow-hood, pouertie, ſeruitude haue conſpired to make her perfitly miſerable. Vertue and goodneſſe can pay no debts; The holieſt man may be deepe in arerages, and breake the banke: Not through lauiſhneſſe, and riot of expence; (Religion teaches vs to moderate our hands; to ſpend within the proportion of our eſtate) but through either iniquitie of times, or euill caſualties; *Ahab* and *Iezebel* were lately in the Throne, who can maruell that a Prophet was in debt? It was well that any good man might haue his breath free, though his eſtate were not: wilfully to ouer-laſh our ability cannot ſtand with wiſedome, and good gouernment; but no prouidence can guard

guard vs from crosses; Holinesse is no more defence against debt, then against death: Grace can keepe vs from vnthriftinesse, not from want. Whither doth the Prophets widow come to bewaile her case, but to *Elisha*: Euery one would not be sensible of her affliction, or if they would pity, yet could not releeue her; *Elisha* could doe both; Inn to his eare doth hee vnload her griefes. It is no small point of wisdome to know where no plant our Lamentation; otherwise, in stead of comfort, we may meet with scorne and insultation.

None can so feelingly compassionate the hard termes of a Prophet as an *Elisha*; He finds that she is not querulously impatient, expressing her sorrow without murmuring, and discontentment; making a louing, and honorable mention of that husband, who had left her distressed; readily therefore doth he incline to her succour: *What shall I doe for thee? Tell me what hast thou in thine house? Elisha*, when he heares of her debt, askes of her substance; Had her house beene furnished with any valuable commoditie, the Prophet implies the necessity of selling it for satisfaction; Our owne abundance can ill stand with our ingagement to others; It is great iniustice for vs to be full of others purses: It is not our owne which wee owe to another, What is it other then a plausible stealth to feede our riots with the want of the owner? Hee that could multiply her substance could know it; God and his Prophet loues to heare our necessities out of our owne mouthes (*Thine hand-maid hath not any thing in the house saue a pot of oyle.*) It is neither newes nor shame for a Prophet to be poore; Griefe and want perhaps hastned his end; both of them are left for the dowry of his carefull widow; Shee had not complained, if there had beene any possibility of remedy, at home; bashfulnesse had stopt her mouth thus long, and should haue done yet longer, if the exigence of her childrens seruitude had not opened it; No want is so worthy of releefe, as that which is loatheſt to come forth. *Then he sayd, Goe borrow thee vessels abroad of all thy neighbours, euen emptie vessels, borrow not a few; and when thou art come in, thou shalt shut the doore vpon thee, and vpon thy sons, and shalt powre out into all those vessels, and thou shalt set aside that which is full.*

She that owed much, and had nothing, yet must borrow more, that shee may pay all: Pouerty had not so discredited her with her neighbours, that they should doubt to lend her those vessels empty, which they had grudged full: Her want was too well knowne; it could not but seeme strange to the neighbours, to see this poore widow so busily pestring her house with emptie tubs; which they knew shee had nothing to fill; they knew well enough shee had neither field nor vineyard, nor orchard, and therefore must needs maruell at such vnprofitable diligence; If their curiosity would be inquiring after their intentions, shee is commanded secrecy. The doores must be shut vpon her selfe, and her sonnes; whiles the oyle is increasing; No eie shall see the miracle in working, enow shall see it once wrought; This act was no lesse a proofe of her faith, then an improuement of her estate; it was an exercise of her deuotion, as well as of her diligence; it was fit her doores should be shut, whiles her heart and lips were opened in an holy inuocation; Out of one small Iarre was powred out so much oyle, as by a miraculous multiplication filled all that empty caske: Scarce had that pot any bottome: At least the bottome that it had, was to bee measured by the brims of all those vessels; this was so deepe, as they were high; Could they haue held more, this pot had not beene emptie: Euen so the bounty of our God giues grace, & glory, according to the capacitie of the receiuer; when he ceaseth to infuse, it is for want of roome in the heart that takes it in; Could we hold more, O God, thou wouldst giue more; If there be any defect, it is in our vessels, not in thy beneficence; How did the heart of this poore widow runne ouer, as with wonder, so, with ioy and thankfulnesse, to see such a riuer of oyle rise out of so small a spring; to see all her vessels swimming full with so beneficiall a liquor; Iustly is shee affected with this sight, shee is not transported from her dutie; I doe not see her run forth into the street, and proclaime her store, nor calling in her neighbours, whether to admire or bargaine; I see her running to the Prophets doore, and gratefully acknow-

acknowledging the fauour, and humbly depending on his directions, as not daring to diſpoſe of that, which was ſo wondrouſly giuen her, without the aduice of him, by whoſe powerfull meanes ſhee had receiued it; Her owne reaſon might haue ſufficiently ſuggeſted what to doe; ſhee dares not truſt it, but conſults with the Oracle of God; If wee would walke ſurely, wee muſt doe nothing without a word; Euery action, euery motion muſt haue a warrant; We can no more erre with this guide, then not erre without him.

The Prophet ſets her in a right way; *Goe ſell the oyle, and pay thy debt, and liue, thou, and thy children, on the reſt*; The firſt care is of her debts, the next, of her maintenance; It ſhould be groſſe iniuſtice to raiſe meanes for her ſelfe, and her charge, ere ſhe haue diſcharged the arerages of her husband; None of the oyle was hers, till her creditors were ſatisfied; all was hers that remained. It is but ſtealth to inioy a borrowed ſubſtance; Whiles ſhee had nothing, it was no ſinne to owe; but when once her veſſells were full, ſhee could not haue beene guiltleſſe, if ſhee had not paid, before ſhee ſtored. God and his Prophets were bountifull; after the debts paid, they prouide not onely againſt the thraldome of her charge, but againſt the want. It is the iuſt care of a religions heart to defend the widow and children of a Prophet from diſtreſſe and penurie.

Behold the true ſeruant, and ſucceſſour of *Elijah*; What hee did to the *Sareptan* widow, this did to the widow of a Prophet; That increaſe of oyle was by degrees, this at once; both equally miraculous; this, ſo much more charitable, as it leſſe concerned himſelfe.

Hee that giues kindneſſes, doth by turnes receiue them; *Eliſha* hath releeued a poore woman, is releeued by a rich. The *Shunamite*, a religious and wealthy matron, inuites him to her houſe, and now after the firſt entertainment, finding his occaſions to call him to a frequent paſſage, that way, moues her husband to ſet vp, and furniſh a lodging for the man of God; It was his holineſſe that made her deſirous of ſuch a gueſt; Well might ſhee hope that ſuch an Inmate would pay a bleſſing for his houſe-rent; Oh happy *Shunamite* that might make her ſelfe the Hoſteſſe of *Eliſha!* As no leſſe dutifull then godly, ſhee imparts her deſire to her husband; whom her ſute hath drawne to a partnerſhip in this holy hoſpitality; Bleſſed of God is that man, whoſe bed yeeldes him an helpe to heauen. The good *Shunamite* deſires not to harbour *Eliſha* in one of her wonted lodgings, ſhee ſolicites her husband to build him a chamber on the wall apart: ſhee knew the tumult of a large family vnfit for the queit meditations of a Prophet; retiredneſſe is moſt meet for the thoughts of a Seer; Neither would ſhee bring the Prophet to bare wals, but ſets ready for him, a bed, a table, a ſtoole, and a Candleſticke, and what euer neceſſary vtenſils for his entertainment: The Prophet doth not affect delicacy, ſhee takes care to prouide for his conuenience; Thoſe that are truly pious, and deuout, thinke their houſes and their hands cannot bee too open to the meſſengers of God; and are moſt glad to exchange their earthly commodities for the others ſpirituall. Superfluity ſhould not fall within the care of a Prophet; neceſſitie muſt; hee that could prouide oyle for the widow, could haue prouided all needfull helpes for himſelfe; What roome had there been for the charity and beneficence of others, if the Prophet ſhould haue alwayes maintained himſelfe out of power?

The holy man is ſo farre ſociable as not to neglect the friendly offer of ſo kinde a benefactor: Gladly doth hee take vp his new lodging; and, as well pleaſed with ſo quiet a repoſe, and carefull attendance, hee ſends his ſeruant *Geheʒi*, with the meſſage of his thankes, with a treaty of retribution; *Behold, thou haſt beene carefull for vs, with all this care; What is to be done for thee? Wouldſt thou bee ſpoken for to the King, or to the Captaine of the Hoſt?* An ingenuous diſpoſition cannot receiue fauours without thoughts of returne: A wiſe debtor is deſirous to retribute in ſuch kinde, as may bee moſt acceptable to his obligers: without this diſcretion, wee may offer ſuch requitals, as may ſeeme goodly to vs, to our friends, worth-

worthlesse: Euery one can choose best for himselfe; *Elisha* therefore (who had neuer been wanting in spiritual duties to so hospitall a friend) giues the *Shunamite* the election of her suit, for temporall recompence also; No man can be a loser by his fauour to a Prophet. It is a good hearing that an *Elisha* is in such grace at the Court, that he can promise himselfe accesse to the King, in a friends suit: It was not euer thus; the time was, when his master heard, *Hast thou found me, O mine enemy*: Now the late miracle which *Elisha* wrought in gratifying the three Kings, with water, and victorie, hath endeared him to the King of *Israel*; and now, *Who but Elisha?* Euen that rough mantle finds respect amongst those silkes and tissues: As bad as *Iehoram* was, yet he honor'd the man of God; He that could not preuaile with an Idolatrous King, in a spirituall reformation, yet can cary a ciuill suit; Neither doth the Prophet in a sullen discontentment, fly off from the Court, because he found his labours vnprofitable, but still holds good termes with that Prince, whom he cannot reclaime, and will make vse notwithstanding of his countenance in matters, whether of courtesie, or iustice; Wee may not cast off our due respects euen to faulty authority; but must still submit & persist, where wee are repelled: Not to his owne aduancement doth *Elisha* desire to improue the Kings fauour, but to the behoofe, to the releefe of others; If the *Shunamite* haue businesse at the Court, she shall need no other Solicitor; There cannot be a better office, nor more beseeming a Prophet, then to speake in the cause of the dumbe, to befriend the oppressed, to win greatnesse vnto the protection of innocence.

The good matron needes no shelter of the great; *I dwell among mine owne people*; as if she said; The courtesie is not small in it selfe, but not vsefull to mee; I liue here quietly in a contented obscurity, out of the reach either of the glories, or cares of a Court; free from wrongs, free from enuies: Not so high as to prouoke an euill eye, not so low as to be trodden on; I haue neither feares, nor ambitions; my neighbours are my friends; my friends are my protectors; and (if I should be so vnhappy, as to be the subiect of maine iniuries) would not sticke to be mine Aduocates; This fauour is for those that either affect greatnesse, or groane vnder oppressions; I doe neither, for *I liue among my owne people*. O *Shunamite*, thou shalt not escape enuy! Who can heare of thine happy condition, and not say, *Why am not I thus?* If the world affoord any perfect contentment, it is in a middle estate, equally distant frō penury, from excesse; it is in a calme freedome, a secure tranquility, a sweet fruition of our selues, of ours; But what hold is there of these earthly things? How long is the *Shunamite* thus blessed with peace? stay but a while, you shall see her come on her knees to the King of *Israel*, pitifully complaining that she was stripped of house, and land; and now *Gehezi* is faine to doe that good office for her, which was not accepted from his master; Those that stand fastest vpon earth haue but slippery footing; no man can say that hee shall not need friends.

Modesty sealed vp the lips of the good *Shunamite*; shee was ashamed to confesse her longing; *Gehezi* easily guessed that her barrennesse could not but be her affliction; shee was childlesse, her husband old; *Elisha* gratifies her with the newes of a sonne: *About this season according to the time of life, thou shalt embrace a sonne*; How liberall is God; by his Prophet, in giuing beyond her requests; not seldome doth his bounty ouer-reach our thoughts, and meet vs with those benefits, which we thought too good for vs to aske. Greatnesse and inexpectation makes the blessing seeme incredible, *Nay, my Lord, thou man of God, doe not lie to thine hand-maid*: Wee are neuer sure enough of what we desire; We are not more hard to beleeue, then loth to distrust beneficiall euents: She well knew the Prophets holinesse could not stand with wilfull falshood; perhaps, she might thinke it spoken by way of tryall, not of serious affirmation; as vnwilling therefore that it should not be, and willing to heare that pleasing word seconded, she sayes, *Doe not lie to thine hand-maid*. Promises are made good, not by iteration, but by the effect; The *Shunamite* conceiues, and beares a sonne, at the set season: How glad a mother she was, those know best, that haue mourned vnder the discomfort of a sad sterilitie. The childe growes vp, and is now able to finde out

his father in the field, amongst his Reapers: His father now grew young againe with the pleasure of this sight; and more ioyed in this spring of his hopes, then in all the crops of his harueſt; But what ſtability is there in theſe earthly delights? The hot beames of the Sunne beat vpon that head which too much care had made tender, and delicate; The child complaines to his father, of his paine; Oh that grace could teach vs, what nature teaches Infants, in all our troubles to bemoane our ſelues to our heauenly Father! He ſends him to his mother; vpon her lap, about noone, the child dies; as if he would returne his ſoule into that boſome, from which it was deriued, to his; The good *Shunamite* hath loſt her ſonne, her faith ſhe had not loſt; Paſſion hath not robbed her of her wiſdome; As not diſtracted with an accident ſo ſudden, ſo ſorrowfull; ſhe layes her dead childe vpon the Prophets bed, ſhee lockes the doore; ſhee hides her griefe, leſt that conſternation might hinder her deſigne; ſhe haſtens to her husband, and (as not daring to bee other then officious in ſo diſtreſſe-full an occaſion) acquaints him with her iourney, (though not with the cauſe) requires of him both attendance, and conueyance; ſhee poſts to mount *Carmel*; ſhee cannot ſo ſoone finde out the man of God, as hee hath found her; He ſees her afarre off; and like a thankfull gueſt, ſends his ſeruant haſtily to meet her, to inquire of the health of her ſelfe, her husband, her childe; Her errand was not to *Gehezi*, it was to *Eliſha*; no meſſenger ſhall interrupt her; no eare ſhall receiue her complaint but the Prophets; Downe ſhee fals paſſionately at his feet, and, forgetting the faſhion of her baſhfull ſtrangeneſſe, layes hold of them, whether in an humble veneration of his perſon, or in a feruent deſire of ſatisfaction. *Gehezi*, who well knew how vncouth, how vnfit this geſture of ſaluration was, for his maſter, offers to remoue her, and admoniſheth her of her diſtance; The mercifull Prophet eaſily apprehends that no ordinary occaſion could ſo tranſport a graue, and well-gouerned matrone; as therefore pitying her vnknowne paſſion, hee bids; *Let her alone, for her ſoule is vexed within her, and the Lord hath hid it from mee, and hath not told mee.* If extremitie of griefe haue made her vnmannerly, wiſe and holy *Eliſha* knowes how to pardon it; Hee daoes not adde ſorrow to the afflicted; hee can better beare an vnſeemelineſſe in her greeting, then cruelty in her moleſtation; Great was the familiaritie that the Prophet had with his God; and as friends are wont mutually to impart their counſels to each other, ſo had the Lord done to him; *Eliſha* was not idle on mount *Carmel*; What was it that he ſaw not from thence? Not heauen onely, but the world was before him, yet the *Shunamites* loſſe is concealed from him; neither doth he ſhame to confeſſe it; Oft-times thoſe that know greater matters may yet bee ignorant of the leſſe: It is no diſparagement to any finite creature not to know ſomething. By her mouth will God tell the Prophet, what by viſion hee had not; *Then ſhe ſaid, Did I deſire a ſonne of my Lord? Did I not ſay, do not deceiue me?* Deepe ſorrow is ſparing of words; The expoſtulation could not be more ſhort, more quicke, more pithy; Had I begged a ſon, perhaps my importunity might haue been yeelded to, in anger; Too much deſire is iuſtly puniſhed with loſſe. Iwis no maruell if what we wring from God, proſper not; This fauour to mee was of thine owne motion; Thy ſuit, O *Eliſha*, made me a mother: Couldſt thou intend to torment me with a bleſſing? How much more eaſie had the want of a ſonne been, then the miſcariage? Barrenneſſe then orbation? Was there no other end of my hauing a ſon, then that I might loſe him? O man of God, let mee not complaine of a cruel kindneſſe; thy prayers gaue me a ſon; let thy prayers reſtore him; let not my dutifull reſpects to thee bee repaid with an aggrauation of miſery; giue not thine handmaid cauſe to wiſh that I were but ſo vnhapy as thou foundeſt me; Oh wofull fruitfulneſſe, if I muſt now ſay, that I had a ſonne.

I know not whether the mother, or the Prophet were more afflicted, the Prophet for the mothers ſake, or the mother for her owne; Not a word of reply doe wee heare from the mouth of *Eliſha*: his breath is onely ſpent in the remedy; Hee ſends his ſeruant with all ſpeed, to lay his ſtaffe vpon the face of the childe; charging him

to auoyd all the delayes of the way: Had not the Prophet ſuppoſed that ſtaffe of his able to beat away death, why did hee ſend it? and if vpon that ſuppoſition hee ſent it, how was it that it failed of effect? was this act done out of humane conceit, not out of inſtinct from God? Or, did the want of the mothers faith hinder the ſucceſſe of that cure? She, not regarding the ſtaffe, or the man, holds faſt to *Eliſha*; No hopes of his meſſage can looſe her fingers: *As the Lord liueth, and as thy ſoule liueth, I will not leaue thee*; She imagined that the ſeruant, the ſtaffe might bee ſeuered from *Eliſha*, ſhe knew that where euer the Prophet was, there was power; It is good relying vpon thoſe helpes that cannot faile vs.

Merit and importunity haue drawne *Eliſha* from *Carmel* to *Shunem*: Hee findes his lodging taken vp by that pale carkeiſe; hee ſhuts his doore, and fals to his prayers; this ſtaffe of his (what euer became of the other) was long enough (hee knew) to reach vp to Heauen; to knocke at thoſe gates, yea to wrench them open; Hee applies his body to thoſe cold and ſenſeleſſe limbs; By the feruour of his ſoule hee reduces that ſoule, by the heat of his body he educeth warmth out of that corps; The childe neeſeth ſeuen times; as if his ſpirit had beene but hid for the time, not departed, it fals to worke afreſh; the eyes looke vp, the lippes and hands moue; The mother is called in to receiue a new life, in her twice-giuen ſonne: ſhe comes in, full of ioy, full of wonder, and bowes her ſelfe to the ground, and fals downe before thoſe feet, which ſhee had ſo boldly layd hold of in *Carmel*. Oh ſtrong faith of the *Shunamite*, that could not be diſcouraged with the ſeizure, and continuance of death; raiſing vp her heart ſtill to an expectation of that life, which to the eyes of nature had beene impoſſible, irreuocable; Oh infinite goodneſſe of the Almightie, that would not ſuffer ſuch faith to be fruſtrate, that would rather reuerſe the lawes of nature, in returning a gueſt from heauen, and raiſing a corps from death, then the confidence of a beleeuing heart ſhould be diſappointed.

How true an heire is *Eliſha* of his maſter, not in his graces onely, but in his actions? Both of them diuided the waters of *Iordan*, the one as his laſt act, the other as his firſt; *Elijahs* curſe was the death of the Captaines, and their troupes; *Eliſhaes* curſe was the death of the children; *Elijah* rebuked *Ahab* to his face; *Eliſha Iehoram*; *Elijah* ſupplied the drought of *Iſrael* by raine from heauen; *Eliſha* ſupplied the drought of the three Kings by waters guſhing out of the earth; *Elijah* increaſed the oyle of the *Sareptan*; *Eliſha* increaſed the oyle of the Prophets widow; *Elijah* raiſed from death the *Sareptans* ſon; *Eliſha* the *Shunamites*: Both of them had one mantle, one ſpirit; both of them climbed vp one *Carmel*, one heauen.

Elisha *with* Naaman.

OF the full ſhowers of grace which fell vpon *Iſrael* and *Iudah*, yet ſome drops did light vpon their neighbours: If *Iſrael* bee the worſe for her neereneſſe to *Syria*, *Syria* is the better for the vicinity of *Iſrael*. Amongſt the worſt of Gods enemies ſome are ſingled out for mercy. *Naaman* was a great Warriour, an honorable Courtier, yet a Leper; no diſeaſe incident to the body is ſo naſty, ſo loathſome, as Leproſie. Greatnes can ſecure no man from the moſt odious & weariſome condition; how little pleaſure did this *Syrian* Peere take, to be ſtooped to by others, whiles he hated to ſee himſelfe; Euen thoſe that honored him, auoided him; neither was he other then abhorred of thoſe that flattred him; yea his hand could not moue to his mouth, without his own deteſtation; the baſeſt ſlaue of *Syria* would not change skins with him, if hee might haue his honour to boot; Thus hath the wiſe God thought meet to ſauce the valour, dignitie, renowne, victories,

victories of the famous Generall of the *Syrians*; Seldome euer was any man serued with simple fauors; These compositions make both our crosses tolerable, and our blessings wholesome.

The body of *Naaman* was not more tainted with his lepry, then his soule was tainted with *Rimmon*, and, besides his Idolatry, he was a professed enemy to *Israel*, and successfull in his enmity: How farre doth God fetch about his purposes? The leprosie, the hostility of *Naaman* shall bee the occasions of his saluation; That leprosie shall make his soule sound; That hostility shall adopt him a sonne of God; In some prosperous in-rodes, that the *Syrians* vnder *Naamans* conduct, haue made into the land of *Israel*, a little maid is taken captiue; shee shall attend on *Naamans* wife; and shall suggest to her mistresse the miraculous cures of *Elisha*. A small chinke may serue to let in much light; Her report findes credit in the Court, and begets both a letter from the King and a iourney of his Peere; whiles the *Syrians* thought of nothing but their booty, they bring happinesse to the house of *Naaman*; The captiuity of a poore Hebrew girle is a meanes to make the greatest Lord of *Syria*, a subiect to God; It is good to acquaint our children with the workes of God, with the praises of his Prophets. Little doe we know how they may improue this knowledge, and whither they may carie it; perhaps the remotest Nations may light their candle at their coale: Euen the weakest intimations may not bee neglected; A childe, a seruant, a stranger may say that, which we may blesse God to haue heard: How well did it become the mouth of an *Israelite* to extoll a Prophet; to wish the cure of her master, though an *Aramite*; to aduise that iourney, vnto the man of God, by whom both body and soule might bee cured; True Religion teacheth vs pious and charitable respects to our Gouernors, though Aliens from the Common-wealth of God.

No man that I heare blames the credulity of *Naaman*; vpon no other ground doth the King of *Syria* send his chiefe Peere, with his letters to the King of *Israel*; from his hands requiring the Cure; The *Syrian* supposed, that what euer a subiect could doe, a Soueraigne might command; that such a Prophet could neither bee out of the knowledge, nor out of the obedience of his Prince; neuer did he dreame of any exemption, but imagining *Iehoram* to be no lesse a King of Prophets, then of people, and *Elisha* no lesse a subiect, then a Seer, he writes, *Now when this letter is comne to thee, behold, I haue herewith sent Naaman my seruant to thee, that thou mayest recouer him of his leprosie.* Great is the power of Princes; euery mans hand is theirs, whether for skill, or for strength; Besides the eminency of their owne gifts, all the subordinate excellencies of their subiects, are no lesse at their seruice, then if they were inherent in their persons; Great men are wanting to their owne perfections, if they doe not both know, and exercise the graces of their inferiors.

The King of *Israel* cannot read the letter without amazement of heart, without rending of garments, and saies, *Am I God, to kill and to make aliue, that this man sends to me, to recouer a man of his leprosie? Wherefore consider, and see, I pray you, how he seeketh a quarrell against me?* If God haue vouchsafed to call Kings, Gods; it well becomes Kings to call themselues, men; and to confesse the distance wherein they stand to their Maker; Man may kill, man cannot kill and make aliue; yea, of himselfe, he can doe neither; with God, a Worme, or a fly may kill a man; without God, no Potentate can doe it; much lesse can any created power both kill, and reuiue; since to restore life is more then to bereaue it, more then to continue it, more then to giue it; And if leprosie be a death, what humane power can either inflict, or cure it? It is a trouble to a well-affected heart to receiue impossible commands; To require that of an inferiour which is proper to the highest, is a derogation from that supreme power whose propertie it is: Had *Iehoram* beene truly religious, the iniurie done to his Maker in this motion, (as hee tooke it) had more afflicted him, then the danger of his owne quarrell. Belike, *Elisha* was not in the thoughts of the King of *Israel*; Hee might haue heard that this Prophet had made aliue, one, whom hee killed not: Himselfe with the two other Kings had beene eye-witnesses of what *Elisha* could doe: yet,

now,

now the Calues of *Dan* and *Bethel* haue so often taken vp his heart, that there is no roome for the memorie of *Elisha*; whom hee sued to in his extremitie, now his prosperitie hath forgotten; Carnall hearts (when need driues them) can thinke of God, and his Prophet; when their turne is serued, can as vtterly neglect them, as if they were not.

Yet cannot good *Elisha* repay neglect, and forgetfulnesse: He listens what is done at the Court, and finding the distresse of his Soueraigne, profers that seruice, which should haue beene required; *Wherefore hast thou rent thy clothes? Let him come now to mee, and he shall know that there is a Prophet in Israel.* It was no small fright, from which *Elisha* deliuers his King: *Iehoram* was in awe of the Syrians, euer since their late victory, wherein his Father *Ahab* was slaine, *Israel* and *Iudah* discomfited: nothing was more dreadfull to him, then the frownes of these *Aramites*: the quarrell which hee suspected to be hatched by them, is cleared by *Elisha*: their Leper shall be healed; both they, and *Israel*, shall know they haue neglected a God, whose Prophet can doe wonders: Many eyes, doubtlesse, are fastened vpon the issue of this message. But what state is this that *Elisha* takes vpon him; hee doth not say, *I will come to him*; but, *Let him come now to me*: The three Kings came downe once to his Tent, it is no maruell, if her preuent not the iourney of a Syrian Courtier: It well beseemes him that will bee a suiter for fauour, to bee obsequrious: We may not stand vpon termes of our labour, or dignitie, where wee expect a benefit: *Naaman* comes richly attended with his troopes of seruants and horses, and waits in his Charet at the doore of a Prophet: I doe not heare *Elisha* call him in; for though he were great, yet he was leprous; neither doe I see *Elisha* come forth to him, and receiue him with such outward courtesies, as might be fit for an honourable stranger; for in those rich cloathes the Prophet saw an *Aramite*, and perhaps some tincture of the late-shed blood of *Israel*; Rather, that he might make a perfect triall of the humility of that man, whom he meanes to gratifie, and honour, after some short attendance at his doore, he sends his seruant with a message to that Peere, who could not but thinke the meanest of his retinue, a better man then *Gehezies* Master.

What could the Prophet haue done other to the Lacquay of *Naamans* man? Hee that would be a meet subiect of mercy, must bee thoroughly abased in his owne conceit; and must be willingly pliable to all the conditions of his humiliation; Yet, had the message caried in it either respect to the person, or probabilitie of effect, it could not haue beene vnwelcome: but now it sounded of nothing, but fullennesse, and vnlikelihood; *Goe, and wash in Iordan seuen times, and thy flesh shall come againe to thee, and thou shalt bee cleane.* What wise man could take this for any other then a meere scorne, and mockery? *Goe, wash?* Alas, What can water doe? It can cleanse from filthinesse, not from leprosie; And why in *Iordan*? What differs that from other streames? and why iust seuen times? What vertue is either in that channell, or in that number? *Naaman* can no more put off nature, then leprosie; In what a chafe did hee fling away from the Prophets doore; and sayes, Am I come thus far to fetch a flout from an *Israelite*? Is this the issue both of my iourney, and the Letters of my King? Could this Prophet find no man to play vpon, but *Naaman*? Had he meant seriously, why did he thinke himselfe too good to come forth vnto me? Why did he not touch me with his hand, and blesse me with his prayers, and cure mee with his blessing? Is my misery fit for his derision? If water could doe it, what needed I to come so farre for this remedy? Haue I not oft done thus in vaine? Haue wee not better streames at home, then any *Israel* can afford? *Are not Abana and Pharphar, Riuers of Damascus, better then all the waters of Israel?* Folly and pride striue for place in a naturall heart, and it is hard to say whether is more predominant. Folly in measuring the power of Gods ordinances by the rule of humane discourse, and ordinary euent; pride, in a scornfull valuation of the institutions of GOD, in comparison of our bowne deuices. *Abana* and *Pharphar*, two for one; Riuers,

not waters; of *Damascus*, a stately City, and incomparable; Are they not? Who dares deny it? Better, not as good; then the waters, not the riuers; all the waters, *Iordan*, and all the rest; of *Israel*, a beggerly Region to *Damascus*. No where shall wee find a truer patterne of the disposition of Nature; how she is altogether led by sense, and reason; how she fondly iudges of all obiects by the appearance, how shee acquaints her selfe only with the common rode of Gods proceedings; how she sticks to her owne principles, how she misconstrues the intentions of God, how shee ouer-conceits her owne, how she disdaines the meane conditions of others, how she vpbraids her opposites with the proud comparison of her owne priuiledges.

Nature is neuer but like her selfe: No maruell if carnall minds despise the foolishnesse of preaching, the simplicity of Sacraments, the homelinesse of ceremonies, the seeming inefficacy of censures: These men looke vpon *Iordan* with Syrian eyes; One drop of whose water set apart by diuine ordination, hath more vertue, then all the streames of *Abana*, and *Pharphar*.

It is a good matter for a man to be attended with wise and faithfull followers; Many a one hath had better counsell from his heeles, then from his elbowes: *Naamans* seruants were his best friends: they came to him, and spake to him, and said, *My Father, If the Prophet had bid thee doe some great thing, wouldst thou not haue done it? How much rather then, when hee saith to thee, Wash, and bee cleane.* These men were seruants, not of the humour, but of the profit of their master; Some seruile spirits would haue cared onely to sooth vp, not to benefit their Gouernour; and would haue encouraged his rage, by their owne; Sir, will you take this at the hand of a base fellow? Was euer man thus flouted? Will you let him carie it away thus? Is any harmlesse anger sufficient reuenge for such an insolence? Giue vs leaue at least to pull him out by the eares, and force him to doe that by violence, which hee would not doe out of good manners. Let our fingers teach this saucy Prophet what it is to offer an affront to a Prince of *Syria*: But these men loued more their masters health, then his passion; and had rather therefore to aduise, then flatter; to draw him to good, then follow him to euill; Since it was a Prophet from whom he receiued this prescription, they perswade him not to despise it; intimating there could be no fault in the sleightnesse of the receit, so long as there was no defect of power in the commander; that the vertue of the cure should be in his obedience, not in the nature of the remedy: They perswade, and preuaile. Next to the Prophet, *Naaman* may thanke his seruants that hee is not a Leper; He goes downe (vpon their intreaty) and dips seuen times in *Iordan*, his flesh riseth, his leprosie vanisheth; Not the vniust fury and techinesse of the patient shall crosse the cure: lest whiles God is seuere, the Prophet should be discredited. Long enough might *Naaman* haue washed there in vaine, if *Elisha* had not sent him: Many a Leper hath bathed in that streame, and hath come forth no lesse impure: It is the word, the ordinance of the Almighty which puts efficacy into those meanes, which of themselues are both impotent and improbable: What can our Font doe to the washing away of sinne? If Gods institution shall put vertue into our *Iordan*, it shall scoure off the spirituall leprosies of our hearts; and shall more cure the soule, then cleanse the face.

How ioyfull is *Naaman* to see this change of his skinne; this renouation of his flesh, of his life: Neuer did his heart find such warmth of inward gladnesse, as in this streame.

Vpon the sight of his recouery, he doth not poste home to the Court, or to his family, to call for witnesses, for partners of his ioy, but thankfully returnes to the Prophet, by whose meanes he receiued this mercy: He comes backe with more contentment, then he departed with rage. Now will the man of God bee seene of that recouered *Syrian*, whom he would not see leprous: His presence shall bee yeelded to the gratulation, which was not yeelded to the suit: Purposely did *Elisha* forbeare before, that he might share no part of the praise of this worke, with his Maker; that God might be so much more magnified, as the meanes were more weake and despicable.

The

The miracle hath his due worke. First, doth *Naaman* acknowledge the God that wrought it; then the Prophet, by whom hee wrought it: *Behold, now I know there is no God in all the earth, but in Israel.* Oh happy *Syrian* that was at once cured of his leprosie, and his mes-prison of God: *Naaman* was too wise, to thinke that either the water had cured him, or the man: hee saw a diuine power working in both: such as he vainely sought from his Heathen Deities: with the heart therefore hee beleeues, with the mouth he confesses.

Whiles he is thus thankfull to the author of his cure, hee is not vnmindfull of the instrument. *Now therefore, I pray thee, take a blessing of thy seruant.* *Naaman* came richly furnished with ten talents of siluer, sixe thousand pieces of gold, ten changes of raiment: All these and many more would the Syrian Peere haue gladly giuen to bee deliuered from so noisome a disease: No maruell if he importunately offer some part of them to the Prophet, now that hee is deliuered; some testimony of thankfulnesse did well, where all earthly recompence was too short: The hands of this man were no lesse full of thankes, then his mouth. Dry and barren professions of our obligations, where is power to requite, are vnfit for noble and ingenuous spirits.

Naaman is not more franke in offering his gratuitie, then *Elisha* vehement in refusing it, *As the Lord liueth, before whom I stand, I will receiue none.* Not that he thought the Syrian gold impure; Not that hee thought it vnlawfull to take vp a gift, where he hath laid downe a benefit: But the Prophet will remit of *Naamans* purse, that hee may win of his soule: The man of God would haue his new conuert see cause to bee more enamoured of true piety; which teacheth her Clients to contemne those worldly riches and glories which base worldlings adore: and would haue him thinke, that these miraculous powers are so farre transcending the valuation of all earthly pelfe, that those glittering treasures are worthy of nothing but contempt, in respect thereof: Hence is it, that he who refused not the Shunamites table, and stoole, and candlesticke, will not take *Naamans* present: There is much vse of godly discretion in directing vs when to open, when to shut our hands.

Hee that will not bee allowed to giue, desires yet to take: *Shall there not, I pray thee, bee giuen to thy seruant two mules load of earth? for thy seruant will henceforth offer neither burnt-offering, nor sacrifice to other Gods, but vnto the Lord.* Israelitish mold lay open to his cariage, without leaue of *Elisha*: but *Naaman* regards not to take it, vnlesse it may bee giuen him, and giuen him by the Prophets hand: Well did this Syrian finde that the man of God had giuen a supernaturall vertue to the water of Israel; and therefore supposed he might giue the like to his earth: Neither would any earth serue him but *Elishaes*; else the mold of Israel had been more properly craued of the King, then the Prophet of Israel.

Doubtlesse it was deuotion that moued this suit: The Syrian saw God had a proprietie in Israel, and imagines that hee will be best pleased with his owne: Oh the sudden was *Naaman* halfe a Proselyte, still here was a weake knowledge with strong intentions: Hee will sacrifice to the Lord; but where? in Syria, not in Hierusalem: Not the mold, but the Altar is that God respects; which hee hath allowed no where but in his chosen Sion. This honest *Syrian* will be remouing God home to his Country; he should haue resolued to remoue his home, to God: And though he vowes to offer no sacrifice to any other God, yet he craues leaue to offer an outward courtesie to *Rimmon*; though not for the Idols sake, yet for his masters: *In this thing the Lord pardon thy seruant, that when my master goeth into the house of Rimmon, to worship there, and hee leaneth on my hand, and I bow my selfe in the house of Rimmon, the Lord pardon thy seruant in this thing.* *Naaman* goes away resolute to professe himselfe an *Israelite* for Religion, all the *Syrian* Court shall know that hee sacrifices vpon Israelitish earth, to the God of *Israel*: they shall heare him protest to haue neither heart, nor knee for *Rimmon*: If hee must goe into the house of that Idoll, hee shall bee as a seruant, not as a suppliant; his duty to his Master shall carry him, not his deuotion to his Masters God; If his master goe to worship there, not he, neither, doth he say,

When

When I bow my selfe to the Image of Rimmon; but, *in the house*: hee shall bow, to be leaned vpon, not to adore: yet had not *Naaman* thought this a fault, hee had not craued a pardon; his heart told him that a perfect conuert should not haue abid the roofe, the sight, the ayre of *Rimmon*; that his obseruance of an earthly master should not draw him to the semblance of an act of outward obseruance, to the riuall of his master in Heauen; that a sincere detestation of Idolatry could not stand with so vnseasonable a courtesie.

Farre therefore is *Naaman* from being a patterne, saue of weakenesse: since he is yet more then halfe a *Syrian*, since he willingly accuses himselfe, and in stead of defending, deprecates his offence: It is not for vs to expect a full stature in the cradle of conuersion. As nature, so grace rises by many degrees, to perfection: Leprosie was in *Naaman* cured at once, not corruption.

The Prophet, as glad to see him but thus forward, dismisses him with a ciuill valediction: Had an *Israelite* made this suit, hee had been answered, with a checke: thus much from a *Syrian* was worthy of a kinde farewell; They are parted.

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Elisha

When I bow my selfe to the Image of Rimmon; but, *in the house*: hee shall bow, to be leaned vpon, not to adore: yet had not *Naaman* thought this a fault, hee had not craued a pardon; his heart told him that a perfect conuert should not haue abid the roofe, the sight, the ayre of *Rimmon*; that his obseruance of an earthly master should not draw him to the semblance of an act of outward obseruance, to the riuall of his master in Heauen; that a sincere detestation of Idolatry could not stand with so vnseasonable a courtesie.

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Elisha

Elisha *raising the iron, blinding the Assyrians.*

THere was no losse of *Gehezi*; when he was gone, the Prophets increased: an ill man in the Church, is but like some shrubbie tree in a Garden, whose shade keeps better plants from growing: A blanke doth better in a roome, then an ill filling: The view of Gods iust iudgements doth rather draw clients vnto him, then alienate them. The Kings of Israel had succeeded in Idolatry, and hate of sincere Religion, yet the Prophets multiply: Persecution enlargeth the bounds of the Church. These very tempestuous showres bring vp flowers and herbs in abundance. There would haue beene neither so many, nor so zealous Prophets in the languishments of peace: Besides, What maruell is it, if the immediate succession of two such noble Leaders, as *Elijah*, and *Elisha*, established, and augmented religion; and bred multitudes of Prophets: Rather who cannot maruell, vpon the knowledge of all their miracles, that all Israel did not prophesie? It is a good hearing that the Prophets want elbow-roome; out of their store, not out of the enuy of neighbours, or incompetency of prouision: Where vision failes, the people perish; they are blessed, where it abounds.

When they found themselues straitned, they did not presume to carue for themselues, but they craued the leaue, the counsell of *Elisha*: Let vs goe, we pray thee, vnto *Iordan*, and take thence euery man a beame, and let vs make vs a place where wee may dwell: And he said, Goe ye: It well becomes the sonnes of the Prophets, to enterprise nothing, without the allowance of their Superiours. Here was a building towards, none of the curiousest; I doe not see them making meanes for the procurement of some cunning artificers, nor for the conquisition of some costly marbles, and Cedars; but euery man shall hew, and square, and frame his owne beame. No nice termes were stood vpon by these sonnes of the Prophets: Their thoughts were fixed vpon the perfection of a spirituall building: As an homely roofe may serue them, so their owne hands shall raise it: The fingers of these contemplatiue men did not scorne the Axe, and Mallet, and Chesell: It was better being there, then in *Obadiahs* Caue; and they that dwell now contentedly vnder rude sticks, will not refuse the squared stones, and polished contignations of better times. They shall be ill teachers of others, that haue not learned both to want, and to abound.

The master of this sacred Society, *Elisha*, is not stately, not austere: he giues not onely passage to this motion of his Collegiates, but assistance: It was fit the sonnes of the Prophets should haue conuenience of dwelling, though not pompe, not costlinesse. They fall to their worke; No man goes slackly about the building of his owne house: One of them, more regarding the tree then the toole, lets fall the head of his axe into the riuer: Poore men are sensible of small losses: He makes his mone to *Elisha*; *Alas Master, for it was borrowed*; Had the axe been his owne, the trouble had been the lesse to forgoe it; therefore doth the miscariage afflict him, because it was of a borrowed axe: Honest minds are more carefull of what they haue by loane then by proprietie: In lending there is a trust, which a good heart cannot disappoint without vexation: Alas poore nouices of the Prophet, they would be building, and were not worth their axes; if they would giue their labour, they must borrow their instruments.

Their wealth was spirituall: Outward pouertie may well stand with inward riches: He is rich, not that hath the world, but that can contemne it.

Elisha loues and cherishes this iust simplicitie; rather will hee worke a miracle, then a borrowed axe shall not bee restored: It might easily bee imagined, hee that could raise vp the iron out of the bottome of the water, could tell where it fell in; yet euen that powerfull hand cals for direction: In this one point, the sonne of the Prophet

Prophet knowes more then *Eliſha*: The notice of particularities is neither fit for a creature, nor communicable: a meane man may beſt know his owne caſe: this Nouice better knowes where his axe fell, then his Maſter: his Maſter knowes better how to get it out, then he. There is no reaſon to bee giuen of ſupernaturall actions: The Prophet borrowes an axe to cut an helue for the loſt axe: Why did hee not make vſe of that handle which had caſt the head? Did hee hold it vnworthy of reſpect, for that it had abandoned the metall wherewith it was truſted? Or did hee make choice of a new ſticke, that the miracle might bee the more cleare, and vnqueſtionable? Diuine power goes a contrary way to Art: Wee firſt would haue procured the head of the axe, and then would haue fitted it with an helue: *Eliſha* fits the head to the helue; and cauſes the wood, which was light, and knew not how to ſinke, to fetch vp the Iron, which was heauy, and naturally vncapable of ſupernatation. Whether the metall were ſtripped of the naturall weight, by the ſame power which gaue it being; or whether retaining the wonted poiſe, it was raiſed vp by ſome ſpirituall operation, I inquire not: Onely, I ſee it ſwimme, like Corke, vpon the ſtreame of *Iordan*, and moue towards the hand that loſt it: What creature is not willing to put off the properties of nature, at the command of the God of Nature: Oh God, how eaſie is it for thee, when this hard and heauy heart of mine is ſunke downe into the mud of the world, to fetch it vp againe by thy mighty Word, and cauſe it to float vpon the ſtreames of life, and to ſee the face of heauen againe?

Yet ſtill doe the ſides of *Iſrael* complaine of the thornes of *Aram*; The children of *Ahab* rue their fathers vniuſt mercy: From an enemy, it is no making queſtion whether of ſtrength, or wyle: The King of *Syria* conſults with his ſeruants, where to encampe for his greateſt aduantage; their opinion is not more required, then their ſecreſie: *Eliſha* is a thouſand Scouts; hee ſends word to the King of *Iſrael* of the proiects, of the remoues of his enemie: More then once hath *Iehoram* ſaued both his life, and his hoaſt, by theſe cloſe admonitions. It is well that in ſomething yet a Prophet may bee obeyed: What ſtrange State-ſeruice was this, which *Eliſha* did, beſides the ſpirituall? The King, the people of Iſrael owe themſelues, and their ſafety to a deſpiſed Prophet. The man of God knew, and felt them Idolaters: yet how carefull, and vigilant is he, for their reſcue: If they were bad, yet they were his own: If they were bad, yet not all; God had his number amongſt their worſt. If they were bad, yet the *Syrians* were worſe. The Iſraelites miſ-worſhipped the True God: The *Syrians* worſhipped a falſe: That (if it were poſſible) he might win them, he will preſerue them; and if they will needs be wanting to God, yet *Eliſha* will not be wanting to them; their impiety ſhall not make him vndutifull.

There cannot bee a iuſter cauſe of diſpleaſure, then the diſcloſing of thoſe ſecret counſels, which are laid vp in our eare, in our breſt. The King of *Syria*, not without reaſon, ſtomacks this ſuppoſed treacherie. What Prince can beare that an aduerſe power ſhould haue a party, a Penſionarie in his owne Court? How famous was *Eliſha*, euen in foraine Regions? Beſides *Naaman*, others of the *Syrian* Nobilitie take notice of the miraculous faculties of this Prophet of Iſrael: He is accuſed for this ſecret intelligence: No words can eſcape him, though ſpoken in the bed-chamber: O *Syrian*, whoſoeuer thou wert, thou faidſt not enough: If thy maſter doe but whiſper in thine eare, if he ſmother his words within his owne lips; if he doe but ſpeake within his owne boſome, *Eliſha* knowes it from an infallible information: What counſell is it, O God, that can be hid from thee? What counſell is it, that thou wilt hide from thy Seer? Euen this very word that accuſeth the Prophet is knowne to the accuſed: He heares this tale, whiles it is in telling; hee heares the plot for his apprehenſion: How ill doe the proiects of wicked men hang together? They that confeſſe *Eliſha* knowes their ſecreteſt words, doe yet conferre to take him. There are Spies vpon him, whoſe eſpials haue moued their anger, and admiration; Hee is deſcried to be in *Dothan*, a ſmall towne of *Manaſſes*; A whole Armie is ſent thither to

vpon

fur-

ſurpriſe him: The opportunitie of the night is choſen for the exploit. There ſhall bee no want either in the number, or valour, or ſecrecie of theſe conſpired troupes: and now when they haue fully girt in the village with a ſtrong and exquiſite ſiege, they make themſelues ſure of *Eliſha*; and pleaſe themſelues to thinke, how they haue incaged the miſerable Prophet, how they ſhould take him at vnawares in his bed, in the midſt of a ſecure dreame; how they ſhould carie him fettered to their King; what thankes they ſhould haue for ſo welcome a priſoner.

The ſucceſſor of *Gehezi* riſeth early in the morning, and ſees all the Citie encompaſſed with a fearfull hoſt of foot, horſe, charets. His eye could meet with nothing but woods of pikes, and wals of harneſſe, and luſtre of metals, and now hee runnes in affrighted to his Maſter: *Alas, my Maſter, what ſhall wee doe?* Hee had day enough to ſee they were enemies that inuironed them, to ſee himſelfe helpleſſe, and deſperate; and hath onely ſo much life left in him, as to lament himſelfe to the partner of his miſerie. He cannot flee from his new maſter, if he would; he runnes to him with a wofull clamour, *Alas, my Maſter, what ſhall we do?*

Oh the vndanted courage of faith! *Eliſha* ſees all this and ſits in his chamber ſo ſecure, as if theſe had onely beene the guard of *Iſrael*, for his ſafe protection. It is an hard precept that hee giues his ſeruant, *Feare not*; As well might hee haue bid him not to ſee, when he ſaw, as not to feare when he ſaw ſo dreadfull a ſpectacle; The operations of the ſenſes are not leſſe certaine, then thoſe of the affections, where the obiects are no leſſe proper: But the taske is eaſie, if the next word may find beleefe [*For there are moe with vs, then with them*;] Multitude and other outward probabilities do both lead the confidence of naturall hearts, and fix it: It is for none but a *Dauid*, to ſay, *I will not be afraid of ten thouſands of people, that haue ſet themſelues againſt me round about.* Fleſh and blood riſeth, and falleth, according to the proportion of the ſtrength, or weakneſſe of apparent meanes.

Eliſhaes man lookt about him; yet his Maſter prayes, *Lord open his eyes that they may ſee*; Naturally we ſee not, whiles we doe ſee; Euery thing is ſo ſeene, as it is: Bodily eyes diſcerne bodily obiects, onely ſpirituall can ſee the things of God: Some men want both eyes, and light; *Eliſhaes* ſeruant had eyes, wanted illumination; No ſooner were his eyes open, then he ſaw the mountaine full of horſes, and charets of fire round about *Eliſha*. They were there before, (neither doth *Eliſha* pray that thoſe troups may be gathered, but that they may be ſeene) not till now were they deſcried. Inuiſible armies guard the ſeruants of God, whiles they ſeeme moſt forſaken of earthly ayd, moſt expoſed to certaine dangers; If the eyes of our faith be as open as thoſe of our ſenſe, to ſee Angels as well as *Syrians*, we cannot be appalled with the moſt vnequall termes of hoſtilitie: Thoſe bleſſed Spirits are ready either to reſcue our bodies, or to carie vp our ſoules to bleſſednеſſe; whether euer ſhall bee enioyned of their Maker: there is iuſt comfort in both, in either.

Both thoſe Charets that came to fetch *Eliiah*, and thoſe that came to defend *Eliſha*, were fiery: God is not leſſe louely to his owne, in the midſt of his iudgements, then hee is terrible to his enemies, in the demonſtrations of his mercies. Thus guarded, it is no maruell if *Eliſha* dare walke forth into the midſt of the *Syrians*. Not one of thoſe heauenly Preſidiaries ſtrucke a ſtroke for the Prophet; neither doth hee require their blowes; onely hee turnes his prayer to his God, and ſayes, *Smite this people, I pray thee, with blindneſſe*: With no other then deadly intentions did theſe Aramites come downe to *Eliſha*, yet doth not he ſay, Smite them with the Sword, but, *Smite them with blindneſſe*: All the euill he wiſhes to them, is their repentance; There was no way to ſee their errour, but by blindneſſe: He that prayed for the opening of his ſeruants eyes, to ſee his ſafe-gard; prayes for the blinding of the eyes of his enemies, that they might not ſee to doe hurt.

As the eyes of *Eliſhaes* ſeruant were ſo ſhut that they ſaw not the Angels, when they ſaw the *Syrians*: ſo the eyes of the *Syrians* ſhall bee likewiſe ſhut, that when they ſee the man, they ſhall not ſee the Prophet: To all other obiects their eyes are cleare, onely

onely to *Elisha* they shall bee blind, blind not through darknesse, but through misknowledge: they shall see, and mistake both the person, and the place. Hee that made the senses, can either hold, or delude them at pleasure: how easily can hee offer to the sight other representations, then those which arise from the visible matter, and make the heart to beleeue them?

Iustly now might *Elisha* say, *This is not the way, neither is this the Citie*, wherein *Elisha* shall bee descried. He was in *Dothan*, but not as *Elisha*; hee shall not be found but in *Samaria*; neither can they haue any guide to him, but himselfe. No sooner are they come into the streets of *Samaria*, then their eyes haue leaue to know both the place and the Prophet. The first sight they haue of themselues, is in the trap of *Israel*, in the iawes of death: those stately Palaces, which they now wonder at vnwillingly, carie no resemblance to them, but of their graues: Euery Israelite seemes an executioner; euery house a Iayle; euery beame a Gibbet; and now, they looke vpon *Elisha* transformed from their guide, to their common murderer, with horror and palenesse: It is most iust with God to intangle the plotters of wickednesse, in their owne snare.

How glad is a mortall enemy to snatch at all aduantages of reuenge? Neuer did the King of Israel see a more pleasing sight, then so many *Syrian* throats at his mercy: and, as loth to lose so faire a day, (as if his fingers itched to bee dip't in blood) hee saies, *My father, shall I smite, shall I smite them?* The repetition argued desire, the compellation, reuerence: Not without allowance of a Propher, would the King of *Israel* lay his hand vpon an enemy, so miraculously trained home: His heart was still foule with idolatry, yet would he not taint his hand with forbidden blood: Hypocrisie will bee still scrupulous in something: and in some awfull restraints is a perfect counterfeit of conscience.

The charitable Prophet soone giues an angry prohibition of slaughter; *Thou shalt not smite them: Wouldest thou smite those whom thou hast taken captiue, with thy sword, and with thy bow?* As if he said, These are Gods captiues, not thine; and if they were thine owne, their blood could not bee shed without cruelty: though in the hot chases of warre, executions may be iustifiable; yet in the cooleneſse of deliberation, it can bee no other then inhumane, to take those liues which haue beene yeelded to mercy: But here, thy bow and thy sword are guiltlesse of the successe; onely a strange prouidence of the Almighty hath cast them into thine hands, whom neither thy force, nor thy fraud could haue compassed: If it bee victory thou aimest at, ouercome them with kindnesse: *Set bread and water before them, that they may eate and drinke:* Oh noble reuenge of *Elisha*, to feast his persecutors! To prouide a Table for those, who had prouided a graue for him: These Syrians came to *Dothan* full of bloody purposes to *Elisha*: he sends them from *Samaria* full of good cheare, and iollity. Thus, thus should a Prophet punish his pursuers: No vengeance but this is heroicall, and fit for Christian imitation: *If thine enemy hunger, giue him bread to eate; if hee thirst, giue him water to drinke: For thou shalt heape coales of fire vpon his head; and the Lord shall reward thee. Be not ouercome with euill, but ouercome euill with good.*

The King of *Israel* hath done that by his feast, which hee could not haue done by his sword: The bands of *Syria* will no more come by way of ambush, or incursion, into the bounds of *Israel*. Neuer did a charitable act goe away without the retribution of a blessing: In doing some good to our enemies, wee doe most good to our selues: God cannot but loue in vs this imitation of his mercy, who bids his Sunne shine, and his raine fall where he is most prouoked; and that loue is neuer fruitlesse.

The Famine of Samaria releeued.

NOt many good turnes are written in Marble: ſoone haue theſe *Syrians* forgotten the mercifull beneficence of *Iſrael*: After the forbearance of ſome hoſtile inroade, all the forces of *Syria* are muſtered againſt *Iehoram*: That very *Samaria* which had releeued the diſtreſſed *Aramites*, is by the *Aramites* beſieged, and is affamiſhed by thoſe, whom it had fed. The famine within the walles was more terrible then the ſword without. Their worſt enemy was ſhut within; and could not be diſlodged of their owne bowels: Whither hath the Idolatry of *Iſrael* brought them? Before, they had beene ſcourged with warre, with drought, with dearth, as with ſingle cords; they remaine incorrigible, and now God twiſts two of theſe bloody laſhes together, and galls them euen to death: there needs no other executioners then their owne mawes. Thoſe things which in their nature were not edible, (at leaſt, to an *Iſraelite*) were now both deare, and dainty. The Aſſe was (beſides the vntoothſomneſſe) an impure creature: that which the law of Ceremonies had made vncleane, the law of neceſſitie had made delicate and precious: the bones of ſo carrion an head could not bee picked for leſſe then foure hundred pieces of ſiluer; neither was this ſcarcitie of victuals only, but of all other neceſſaries for humane vſe; that the belly might not complaine alone, the whole man was equally pinched.

The King of *Iſrael* is neither exempted from the iudgement, nor yet yeelds vnder it: He walkes vpon the walls of his *Samaria*, to ouerſee the Watches ſet, the Engines ready, the Guards changed, together with the poſture of the enemy: when a woman cries to him out of the Citie, *Help my Lord, O King*: Next to God, what refuge haue wee in all our neceſſities, but his Anointed? Earthly Soueraigntie can aide vs in the caſe of the iniuſtice of men, but what can it doe againſt the iudgements of God? *If the Lord doe not helpe thee, whence ſhall I helpe thee? out of the barne floore, or out of the wine-preſſe?* Euen the greateſt powers muſt ſtoope to afflictions in themſelues, how ſhould they be able to preuent them in others? To ſue for aide where is an vtter impotence of redreſſe, is but to vpbraid the weakneſſe, and aggrauate the miſery of thoſe whom we implore: *Iehoram* miſtakes the ſuit; The ſuppliant cals to Him for a wofull peece of Iuſtice: Two mothers haue agreed to eate their ſonnes: The one hath yeelded hers to be boiled and eaten; the other, after ſhee hath taken her part of ſo prodigious a banquet, withdrawes her child, and hides him from the knife; Hunger and enuy make the Plaintiffe importunate; and now ſhee craues the benefit of royall iuſtice: Shee that made the firſt motion, with-holds her part of the bargain; and flyes from that promiſe, whoſe truſt had made this mother childleſſe. Oh the direfull effects of famine, that turnes off all reſpects of nature, and giues no place to horror, cauſing the tender mother to lay her hands, yea her teeth vpon the fruit of her owne body; and to receiue that into her ſtomacke, which ſhee hath brought forth of her wombe: What ſhould *Iehoram* doe? The match was monſtrous: The challenge was luſt, yet vnnaturall: This complainant had purchaſed one halfe of the liuing child, by the one halfe of hers, dead. The mother of the ſuruiuing Infant is preſſed by couenant, by hunger; reſtrained by nature: To force a mother to deliuer vp her child to voluntarie ſlaughter, had been cruell: To force a Debtor to pay a confeſſed arerage, ſeemed but equall: If the remaining child be not dreſſed for food, this mother of the deuoured child is both robbed, and affamiſhed: If he be, innocent blood is ſhed by authoritie. It is no maruell if the queſtiō aſtoniſhed the Iudge; not ſo much for the difficulty of the demand, as the horror of the occaſion: to what lamentable diſtreſſe did *Iehoram* find his people driuen?

Not

Not without cauſe did the King of Iſrael rend his garments, and ſhew his ſackcloth; wel might he ſee his people branded with that ancient curſe which God had denounced againſt the rebellious: *The Lord ſhall bring a Nation againſt thee of a fierce countenance, which ſhall not regard the perſon of the old, nor ſhew fauour to the yong; And he ſhall beſiege thee in all thy gates; And thou ſhalt eat the fruit of thine owne body, the fleſh of thy ſonnes, and of thy daughters: The tender and delicate woman, her eyes ſhall bee euill towards her yong one that commeth out from betweene her feet, and towards the children which ſhee ſhall beare, for ſhe ſhall eate them for want of all things ſecretly in the ſiege and ſtraitneſſe.* He mournes for the plague, he mournes not for the cauſe of this plague, his ſinne, and theirs: I finde his ſorrow, I find not his repentance. The worſt man may grieue for his ſmart, onely the good heart grieues for his offence: In ſtead of being penitent, *Iehoram* is furious, and turnes his rage from his ſinnes, againſt the Prophet: *God doe ſo to me, and more alſo, if the head of Eliſha, the ſon of Shaphat, ſhall ſtand on him this day:* Alas, what hath the righteous done? Perhaps *Eliſha* (that wee may imagine ſome colours of this diſpleaſure) fore-threatned this iudgement; but they deſerued it; perhaps hee might haue auerted it by his prayers; their vnrepentance diſabled him: Perhaps he perſwaded *Iehoram* to hold out the ſiege; though through much hardneſſe, he foreſaw the deliuerance. In all this how hath *Eliſha* forfeited his head? All *Iſrael* did not afford an head ſo guiltleſſe, as this that was deſtined to ſlaughter. This is the faſhion of the world; the lewd blames the innocent, and will reuenge their owne ſins vpon others vprightneſſe.

In the midſt of all this ſad eſtate of Samaria, and theſe ſtormes of *Iehoram*, the Prophet ſits quietly in his owne houſe, amongſt his holy Conſorts; bewailing no doubt both the ſinnes, and miſery of their people; and prophetically conferring of the iſſue; when ſuddenly God reueales to him the bloody intent, and meſſage of *Iehoram*, and he at once reueales it to his fellowes. *See yee how this ſonne of a murderer hath ſent to take away mine head.* Oh the vnimitable libertie of a Prophet! The ſame God that ſhewed him his danger, ſuggeſted his words; He may be bold, where wee muſt be awfull: Stil is *Naboths* blood laid in *Iehorams* diſh; The foule fact of *Ahab* blemiſheth his poſterity; and now when the ſonne threats violence to the innocent, murder is obiected to him as hereditary.

He that foreſaw his owne perill, prouides for his ſafety; [*Shut the doore and hold him faſt at the doore.*] No man is bound to tender his throat to an vniuſt ſtroke; This bloodie commiſſion was preuented by a propheticall fore-ſight: The ſame eye that ſaw the executioner comming to ſmite him, ſaw alſo the King haſting after him, to ſtay the blow; The Prophet had beene no other then guilty of his owne blood, if hee had not reſerued himſelfe a while, for the reſcue of authority: Oh the inconſtancy of carnall hearts! It was not long ſince *Iehoram* could ſay to *Eliſha*, *My father, ſhall I ſmite them?* now he is ready to ſmite him as an enemy, whom he honoured as a father; Yet againe, his lippes had no ſooner giuen ſentence of death againſt the Prophet, then his feet ſtirre to recall it: It ſhould ſeeme that *Eliſha*, vpon the challenges & expoſtulations of *Iehorams* meſſenger, had ſent a perſwaſiue meſſage to the King of Iſrael, yet a while to wait patiently vpon God for his deliuerance; The diſcontented Prince flies off in an impotent anger, *Behold, this euill is of the Lord, what ſhould I wait for the Lord any longer?* Oh the deſperate reſolutions of impatient mindes! They haue ſtinted God both for his time and his meaſure; if hee exceed either, they either turne their backs vpon him, or fly in his face: The poſition was true, the inference deadly: All that euill was of the Lord; they deſerued it, hee ſent it: What then? It ſhould haue been therefore argued, Hee that ſent it, can remoue it: I will wait vpon his mercy, vnder whoſe iuſtice I ſuffer: Impatience and diſtruſt ſhall but aggrauate my iudgment; *It is the Lord, let him doe what hee will:* But now to deſpaire becauſe God is iuſt, to defie mercy becauſe it lingers, to reiect God for correction, it is a preſumptuous madneſſe, an impious pettiſhneſſe.

Yet in ſpight of all theſe prouocations both of King, and people, *Eliſha* hath good newes for *Iehoram*; *Thus ſaith the Lord, To morrow about this time ſhall a meaſure*

of fine flowre be sold for a Shekel, and two measures of Barly for a Shekell in the gate of Samaria: Miserable *Israel* now sees an end of this hard triall; One daies patience shall free them both of siege, and famine. Gods deliuerances may ouer-stay our expectation, not the due period of his owne counsels. Oh infinite mercy, when man sayes, *No longer*, God sayes, *To morrow*; As if he would condescend, where he might iudge; and would please them who deserued nothing but punishment. The word seemed not more comfortable, then incredible; *A Lord, on whose hand the King leaned, answered the man of God, and said, Behold, if the Lord would make windowes in heauen, might this thing be?* Prophesies, before they be fulfilled, are riddles; no spirit can areed them, but that by which they are deliuered. It is a foolish and iniurious infidelity to question a possibility, where wee know the message is Gods: How easie is it for that omnipotent hand to effect those things, which surpasse all the reach of humane conceit? Had God intended a miraculous multiplication, was it not as easie for him to increase the corne or meale of *Samaria*, as the widowes oyle? was it not as easie for him to giue plenty of victuals without opening the windowes of heauen, as to giue plenty of water without wind or raine? The Almighty hates to be distrusted: This Peere of *Israel* shall rue his vnbeleefe; *Behold, thou shalt see it with thine eyes, but shalt not eate thereof:* The sight shall be yeelded for conuiction, the fruition shall bee denied for punishment; Well is that man worthy to want the benefit which hee would not beleeue; Who can pity to see Infidelity excluded from the blessings of earth, from the glory of heauen?

How strange a choice doth God make of the Intelligencers of so happy a change: Foure Lepers sit at the entring of the Gate, they see nothing but death before them, famine within the wals, the enemy, without: The election is wofull, at last they resolue vpon the lesser euill: Famine is worse then the *Syrian*; In the famine there is certaintie of perishing; amongst the *Syrians*, hazzard; Perhaps the enemy may haue some pity, hunger hath none: and, were the death equally certaine, it were more easie to die by the sword, then by famine: vpon this deliberation they come downe into the *Syrian* campe, to finde either speed or mercy, or dispatch. Their hunger would not giue them respite till morning; By twi-light are they saine vpon the vttermost tents: *Behold, there was no man*; They maruell at the silence, and solitude; they looke, and listen; the noise of their owne feet affrighted them; their guilty hearts supplied the *Syrians*; and expected fearfully those which were as fearefully fled: How easily can the Almighty confound the power of the strong, the policie of the wise? God puts a Pannick terror into the hearts of the proud *Syrians*; hee makes them heare a noise of charets, and a noise of horses, euen the noise of a great hoast; They say one to another, *Loe the King of Israel hath hired against vs the Kings of the Hittites, and the Kings of the Egyptians, to come vpon vs; they arise therefore in a confused rout, and leauing all their substance behinde them, flee for their liues.* Not long before, *Elishaes* seruant saw charets and horses, but heard none; Now, these *Syrians* heare charets and horses, but see none; That sight comforted his heart, this sound dismaied theirs; The *Israelites* heard no noise within the walls, the Lepers heard no noise without the gates; Only the *Syrians* heard this noise in their campe: What a scorne doth God put vpon these presumptuous *Aramites?* He will not vouchsafe to vse any substantiall stratagem against them; nothing but an empty sound shall scatter them, and send them home empty of substance, laded with shame, halfe-dead with feare; the very horses that might haue hastened their flight, are left tied in their Tents; their very garments are a burthen; all is left behind, saue their very bodies, and those breathlesse for speed.

Doubtlesse these *Syrians* knew well to what miserable exigents the inclosed *Israelites* were brought, by their siege; and now made full account to sacke, and ransacke their *Samaria*; already had they diuided, and swallowed the prey; when suddenly God puts them into a ridiculous confusion; and sends them to seeke safety in their heeles; no booty is now in price with them but their life, and happy is hee that can run fastest.

Thus

Thus the Almighty laughes at the deſignes of inſolent men, and ſhuts vp their counſels in ſhame.

The feare of the foure Lepers began now to giue way to ſecurity; they fill their bellies, and hide their treaſures, and paſſe from one Tent to another, in a faſtidious choice of the beſt commodities; they who ere-while would haue held it happineſſe enough to haue beene bleſſed with a cruſt, now wantonly roue for dainties; and from neceſſitie leape into exceſſe.

How farre ſelfe-loue caries vs in all our actions; euen to the neglect of the publique? Not till their owne bellies, and hands, and eies were filled, did theſe Lepers thinke of imparting this newes to *Iſrael*: at laſt, when themſelues are glutted, they begin to remember the hunger of their brethren, and now they finde roome for remorſe; *We doe not well, this day is a day of good tidings, and we hold our peace*: Nature teaches vs that it is an iniurie to ingroſſe bleſſings: and ſo to mind the priuate, as if we had no relation to a community; we are worthy to be ſhut out of the City-gates for Lepers, if the reſpects to the publique good do not ouer-ſway with vs in all our deſires, in all our demeanure; and well may wee with theſe couetous Lepers feare a miſchiefe vpon our ſelues, if we ſhall wilfully conceale bleſſings from others.

The conſcience of this wrong and danger ſends backe the Lepers into the Citie; they call to the Porters; and ſoone tranſmit the newes to the Kings houſhold; The King of *Iſrael* complaines not to haue his ſleepe broken with ſuch intelligence; Hee ariſeth in the night, and not contemning good newes, though brought by Lepers, conſults with his ſeruants of the buſineſſe.

1We cannot be too iealous of the intentions of an enemy; *Ieboram* wiſely ſuſpects th s flight of the *Syrians* to be but ſimulatorie, and politicke, onely to draw *Iſrael* out of their City, for the ſpoile of both: There may bee more perill in the backe of an enemy, then in the face; the cruelleſt ſlaughters haue beene in retiring: Eaſily therefore is the King perſwaded to aduenture ſome few for-lorne Scouts for further aſſurance: The word of *Eliſha* is out of his head, out of his heart, elſe there had beene no place for this doubt: Timorous hearts neuer thinke themſelues ſure; thoſe that haue no faith, had need of much ſenſe.

Thoſe few horſes that remaine, are ſent forth for diſcouery, they find nothing but Monuments of frightfulneſſe, pledges of ſecurity: Now *Iſrael* dares iſſue forth to the prey; There (as if the *Syrians* had comne thither to inrich them) they finde granaries, wardrobes, treaſures, and what euer may ſerue either for vſe or oſtentation: Euery *Iſraelite* goes away filled, laden, wearied with the wealthy ſpoile.

As ſcarcitie breeds dearth, ſo plenty cheapneſſe: To day a meaſure of fine flower is lower rated, then yeſterday of dung.

The diſtruſtfull Peere of *Iſrael* ſees this abundance, according to the word of the Prophet, but enioyes it not: he ſees this plenty can come in at the gate, though the windowes of heauen be not open. The gate is his charge; The affamiſhed *Iſraelites* preſſe in vpon him, & beare him downe in the throng; Extreme hunger hath no reſpect to greatneſſe: Not their rudeneſſe, but his owne vnbeleefe hath trampled him vnder feet. Hee that abaſed the power of God by his diſtruſt, is abaſed worthily to the heeles of the multitude; Faith exalts a man aboue his owne ſphere; Infidelitie depreſſes him into the Duſt, into Hell: He that beleeues not is condemned already.

FINIS.

AN ALPHABETICALL TABLE OF THE WHOLE VVORKE.

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Gentle Reader,

THE end of making Tables *is not that thereby men might bee made* Truants, *but it is rather to* helpe *to thoſe memories that are weake, or whoſe* occaſions *are ſo great, as that they cannot intend to turne ouer ſuch a* Volume *as* this (*though worth thy* dayly *and* diligent reading *and* reuiewing.) *For the further benefiting of thy ſelfe therefore take to thee* this Rule.

Where euer thou findeſt any Obſeruation *or* Aphoriſme, *there (if thou wilt make any further vſe) caſt thine eyes on that which goes before, or followes after, and thou ſhalt finde it offering thee both excellent comfort, and a furthering of thine inuention, to the benefiting both of* thy ſelfe, *and* others.

And this I will promiſe thee further; that if God ſhall lend this Melliſluous Bernard *of Our Times the time of* perfecting His Contemplations, *thou ſhalt haue in an other* Volume *as compleat a* Table *as* this, *for finding euery particular* word *or* Sentence.

And becauſe there is feare on the Buyers *part, that there ſhall bee ſtill additions of his* Contemplations, *whereby he is diſcouraged from buying this* Volume, *let me aſſure thee that it is the* Authors *intention to ſet out no more parts thereof, vntill it riſeth to a complete* ſecond Tome.

But content thy ſelfe with this *that thou haſt, and pray to God with mee for the life and health of this* Great Light, *and* ſhining Lampe *of* our Church, *and I doubt not but he will* giue *good ſatisfaction vnto thoſe that are induſtrious and ingenious. And ſo I reſt.*

Thine as farre as thou wiſheſt well

to this Workman and his Labours,

Ro. Lo.

ſtage that beares vs aliue, and our graue wherein at laſt we are entombed; giuing to vs both our originall, our harbour, our Sepulcher: She hath yeelded her backe to beare thouſands of generations; and at laſt opened her mouth to receiue them; ſo ſwallowing them vp, that ſhe ſtill both beareth more, and lookes for more; not bewraying any change in her ſelfe, while ſhe ſo oft hath changed her brood, and her burden. It is a wonder we can be proud of our parentage, or of our ſelues, while we ſee both the baſeneſſe and ſtabilitie of the earth, whence we came. What difference is there? Liuing earth treads vpon the dead earth, which afterwards deſcends into the graue, as ſenſeleſſe and dead, as the earth that receiues it. Not many are proud of their ſoules; and none but fooles can be proud of their bodies. While wee walke and looke vpon the earth, we cannot but acknowledge ſenſible admonitions of humility; and while we remember them, we cannot forget our ſelues. It is a mother-like fauour of the earth, that ſhe beares and nouriſhes me, and at the laſt entertaines my dead carkaſe: but it is a greater pleaſure, that ſhe teacheth me my vileneſſe by her owne, and ſends me to heauen, for what ſhe wants.

99

The wicked man carrieth euery day a brand to his hell, till his heape be come to the height: then he ceaſeth ſinning, and begins his torment; whereas the repentant, in euery fit of holy ſorrow, caries away a whole faggot from the flame, and quencheth the coales that remaine, with his teares. There is no torment for the penitent; no redemption for the obſtinate. Safetie conſiſteth not in not ſinning, but in repenting: neither is it ſinne that condemnes, but impenitence. O Lord, I cannot bee righteous, let me be repentant.

100

The eſtate of heauenly and earthly things is plainly repreſented to vs, by the two lights of heauen, which are appointed to rule the night and the day. Earthly things are rightly reſembled by the Moone, which being neereſt to the region of mortalitie, is euer in changes, and neuer lookes vpon vs twice with the ſame face; and when it is at the full, is blemiſhed with ſome darke blots, not capable of any illumination. Heauenly things are figured by the Sunne, whoſe great and glorious light is both naturall to it ſelfe, and euer conſtant. That other fickle and dimme ſtarre is fit enough for the night of miſery, wherein we liue here below. And this firme and beautifull light is but good enough for that Day of glory, which the Saints liue in. If it be good liuing here where our ſorrowes are changed with ioyes; what is it to liue aboue, where our ioyes change not? I cannot looke vpon the body of the Sunne: and yet I cannot ſee at all without the light of it. I cannot behold the glory of thy Saints, O Lord; yet without the knowledge of it, I am blinde. If thy creature be ſo glorious to vs here below; how glorious ſhall thy ſelfe be to vs when we are aboue this Sunne? This Sunne ſhall not ſhine vpward, where thy glory ſhineth: the greater light extinguiſheth the leſſer. O thou Sunne of righteouſneſſe (which ſhalt onely ſhine to me when I am glorified) doe thou heat, enlighten, comfort me with the beames of thy preſence, till I be glorified. AMEN.

FINIS.

HEAVEN

HEAVEN VPON EARTH:

OR, OF TRVE PEACE AND TRANQVILLITIE of Minde.

By Ios. HALL.

LONDON,
Printed for THOMAS PAVIER, MILES FLESHER and *John Haviland*. 1624.

HEAVEN
UPON
EARTH.

OR,

Of True Peace
And Tranquillity
of Mind.

By Jos. Hall.

LONDON,
Printed for Thomas Payler, Matthew Gilliflower
and John Hancock. 1674.

TO THE RIGHT HONOVRABLE, HENRY

Earle of Huntingdon, Lord Haſtings, Hungerford, *Botreaux, Molines and Moiles, his Maieſties* Lieutenant in the Counties of *Leiceſter*, and *Rutland*, my ſingular good Lord:

All increaſe of true Honour, and HEAVEN *begun vpon* EARTH.

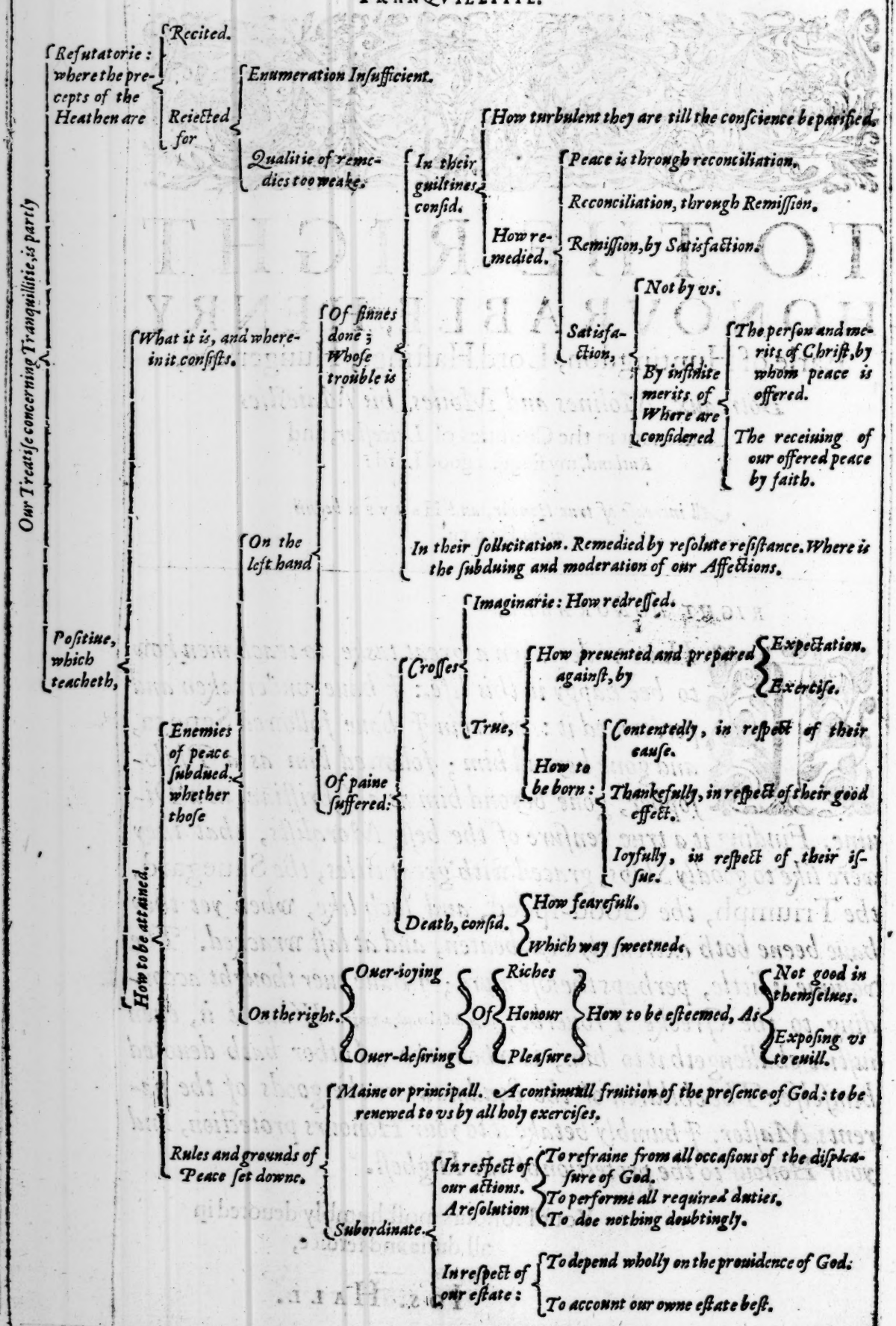
RIGHT HONORABLE,

I Haue vndertaken a great taske, to teach men how to bee happy in this life: I haue vndertaken and performed it: wherein I haue followed Seneca, *and gone beyond him; followed him as a Philoſopher, gone beyond him as a Chriſtian, as a Diuine. Finding it a true cenſure of the beſt Moraliſts, that they were like to goodly Ships, graced with great titles, the* Sauegard, *the* Triumph, *the* Good-ſpeed, *and ſuch like, when yet they haue beene both extremely Sea-beaten, and at laſt wracked. The volume is little, perhaps the vſe more; I haue euer thought according to the Greeke Prouerbe,* μικρα βιβλιον μικρα κακον. *What it is, euen iuſtice challengeth it to him, to whom the Author hath deuoted himſelfe: The children of the bondman are the goods of the parents Maſter. I humbly betake it to your Honours protection, and your Honour to the protection of the Higheſt.*

Your Honours moſt humbly deuoted in all dutie and ſeruice,

IOS. HALL.

The Analysis or Resolution of this Treatise concerning TRANQVILLITIE.



HEAVEN VPON EARTH:

OR,

Of true Peace of Minde.

SECT. I.

WHEN I had ſtudiouſly read ouer the morall writings of ſome wiſe Heathen, eſpecially thoſe of the Stoicall profeſſion, I muſt confeſſe, I found a little enuie and pitie ſtriuing together within me. I enuied nature in them, to ſee her ſo witty in deuiſing ſuch plauſible refuges for doubting and troubled minds: I pitied them, to ſee that their carefull diſquiſition of true reſt, led them in the end but to meere vnquietneſſe. Wherein me thought, they were as Hounds ſwift of foot, but not exquiſite in ſent, which in an haſty purſuit take a wrong way, ſpending their mouthes, and courſes in vaine. Their praiſe of gheſſing wittily they ſhall not leeſe, their hopes both they loſt, and whoſoeuer followes them. If *Seneca* could haue had grace to his wit, what wonders would he haue done in this kinde? what Diuine might not haue yeelded him the chaire for precepts of Tranquillity without any diſparagement? As he was, this he hath gained: Neuer any Heathen wrote more diuinely, neuer any Philoſopher more probably. Neither would I euer deſire better Maſter, if to this purpoſe I needed no other miſtris than Nature. But this in truth is a taske, which Nature hath neuer without preſumption vndertaken, and neuer performed without much imperfection. Like to thoſe vaine and wandring Empirickes, which in Tables and pictures make great oſtentation of Cures, neuer approuing their skill to their credulous Patients. And if ſhe could haue truly effected it alone, I know not what employment in this life ſhe ſhould haue left for grace to buſie her ſelfe about, nor what priuilege it ſhould haue beene heere below to be a Chriſtian, ſince this that we ſeeke is the nobleſt worke of the ſoule, and in which alone conſiſts the only heauen of this world; this is the ſumme of all humane deſires: which when we haue attained, then onely we begin to liue, and are ſure we cannot thence-forth liue miſerably. No maruell then if all the Heathen haue diligently ſought after it, many wrote of it, none attained it. Not *Athens* muſt teach this leſſon, but *Ieruſalem*.

Cenſure of Philoſophers.

SECT. II.

YEt ſomething Grace ſcorneth not to learne of Nature, as *Moſes* may take good counſell of a *Midianite*. Nature hath euer had more skill in the end, than in the way to it; and whether ſhee haue diſcourſed of the good eſtate of the minde, which wee call TRANQVILLITIE, or the beſt, which is happineſſe, hath more happily

What Tranquillity is, and wherein it conſiſts.

gheſſed at the generall definition of them, than of the meanes to compaſſe them. Shee teacheth vs therefore without controlement, that the *Tranquillity* of the minde is, as of the Sea and weather, when no wind ſtirreth, when the waues doe not tumultuouſly riſe and fall vpon each other, but when the face both of the Heauen and waters is ſtill, faire, and equable. That it is ſuch an euen diſpoſition of the heart, wherein the ſcoales of the minde neither riſe vp towards the beame, through their owne lightneſſe, or the ouer-weening opinion of proſperity, nor are too much depreſſed with any loade of ſorrow; but hanging equall and vnmoued betwixt both, giue a man liberty in all occurrences to enioy himſelfe. Not that the moſt temperate minde can be ſo the maſter of his paſſions, as not ſometimes to ouer-ioy his griefe, or ouer-grieue his ioy, according to the contrary occaſions of both: for not the eueneſt weights, but at their firſt putting into the ballance, ſomewhat ſway both parts thereof, not without ſome ſhew of inequality, which yet after ſome little motion, ſettle themſelues in a meet poyſe. It is enough that after ſome ſudden agitation, it can returne to it ſelfe, and reſt it ſelfe at laſt in a reſolued peace. And this due compoſedneſſe of minde we require vnto our Tranquillitie, not for ſome ſhort fits of good mood, which ſoone after end in diſcontentment, but with the condition of perpetuity. For there is no heart makes ſo rough weather, as not ſometimes to admit of a calme, and whether for that he knoweth no preſent cauſe of his trouble, or for that he knoweth, that cauſe of trouble is counteruailed with as great an occaſion of priuate ioy, or for that the multitude of euills hath bred careleſneſſe, the man that is moſt diſordred, findes ſome reſpits of quietneſſe. The balances that are moſt ill matched in their vnſteddy motions, come to an equality, but ſtay not at it. The franticke man cannot auoid the imputation of madneſſe, though he be ſober for many Moones, if he rage in one. So then the calme minde muſt be ſetled in an habituall reſt, not then firme when there is nothing to ſhake it, but then leaſt ſhaken when it is moſt aſſayled.

Sect. III.

Inſufficiency of humane precepts.

WHence eaſily appeares how vainely it hath beene ſought either in ſuch a conſtant eſtate of outward things, as ſhould giue no diſtaſte to the minde whiles all earthly things varie with the weather, and haue no ſtay but in vncertainty, or in the naturall temper of the ſoule, ſo ordered by humane wiſdome, as that it ſhould not be affected with any caſuall euents to either part; ſince that cannot euer by naturall power be held like to it ſelfe; but one while is cheerefull, ſtirring and ready to vndertake; another while drowſie, dull, comfortleſſe, prone to reſt, weary of it ſelfe, loathing his owne purpoſes, his owne reſolutions. In both which ſince the wiſeſt Philoſophers haue grounded all the rules of their Tranquillity, it is plaine that they ſaw it afarre off, as they did heauen it ſelfe with a deſire and admiration, but knew not the way to it: whereupon alas, how ſlight and impotent are the remedies they preſcribe for vnquietneſſe! For what is it that for the inconſtancie and lazineſſe of the minde ſtill diſpleaſing it ſelfe in what it doth, and for that diſtemper thereof which ariſeth from the fearefull, vnthriuing, and reſtleſſe deſires of it, wee ſhould euer bee imploying our ſelues in ſome publike affaires, chuſing our buſineſſe according to our inclination, and proſecuting what wee haue choſen? wherewith being at laſt cloyed, wee ſhould retire our ſelues, and weare the reſt of our time in priuate ſtudies; that wee ſhould make due comparatiue trials of our owne abilitie; nature of our buſineſſes; diſpoſition of our choſen friends? that in reſpect of Patrimonie wee ſhould bee but careleſly affected, ſo drawing it in as it may be leaſt for ſhew, moſt for vſe; remouing all pompe, bridling our hopes, cutting off ſuperfluities; for croſſes, to conſider that cuſtome will abate and mitigate them, that the beſt things are but chaines and burdens to thoſe that haue them; to thoſe that vſe them, that the worſt things haue ſome mixture of comfort to thoſe that grone vnder them. Or leauing theſe lower rudiments that are giuen to weake

Senecaes rules of Tranquillity abridged.

and

and ſimple nouices, to examine thoſe golden rules of Morality, which are commended to the moſt wiſe and able practitioners, what it is to account himſelfe as a Tenant at will? To fore-imagine the worſt in all caſuall matters? To auoid all idle and impertinent buſineſſes, all pragmaticall medling with affaires of State? not to fix our ſelues vpon any one eſtate, as to bee impatient of a change, to call backe the minde from outward things, and draw it home into it ſelfe? to laugh at and eſteeme lightly of others miſ-demeanours? Not to depend vpon others opinions, but to ſtand on our owne bottomes? to carry our ſelues in an honeſt and ſimple truth, free from a curious hypocriſie, and affectation of ſeeming other than we are, and yet as free from a baſe kinde of careleſneſſe? to intermeddle retiredneſſe with ſocietie, ſo as one may giue ſweetneſſe to the other, and both to vs? So ſlackning the minde that we may not looſen it, and ſo bending as we may not breake it? to make moſt of our ſelues, chearing vp our ſpirits with varietie of recreations, with ſatiety of meales, and all other bodily indulgence, ſauing that drunkenneſſe (mee thinkes) can neither beſeeme a wiſe Philoſopher to preſcribe, nor a vertuous man to practiſe? All theſe in their kindes pleaſe well, profit much, and are as ſoueraigne for both theſe, as they are vnable to effect that for which they are propounded. Nature teacheth thee all theſe ſhould be done, ſhee cannot teach thee to doe them: and yet doe all theſe and no more, let mee neuer haue reſt, if thou haue it. For neither are here the greateſt enemies of our peace ſo much as deſcried afarre off, nor thoſe that are noted are hereby ſo preuented, that vpon moſt diligent practice we can promiſe our ſelues any ſecurity: wherewith who ſo inſtructed, dare confidently giue challenge to all ſiniſter euents, is like to ſome skilfull Fencer who ſtands vpon his vſuall wards, and plaies well; but if there come a ſtrange fetch of an vnwonted blow, is put beſides the rules of his Art, and with much ſhame ouer-taken. And for thoſe that are knowne, beleeue mee, the minde of man is too weake to beare out it ſelfe hereby againſt all onſets. There are light croſſes that will take an eaſie repulſe; others yet ſtronger, that ſhake the houſe ſide, but breake not in vpon vs; others vehement, which by force make way to the heart, where they finde none, breaking open the doore of the ſoule that denies entrance. Others violent, that lift the minde off the hindges, or rend the bars of it in peeces: others furious, that teare vp the very foundations from the bottome, leauing no monument behinde them, but ruine. The wiſeſt and moſt reſolute Moraliſt that euer was, lookt pale when he ſhould taſte of his Hemlocke; and by his timorouſneſſe made ſport to thoſe that enuied his ſpeculations. The beſt of the Heathen Emperors (that was honoured with the title of piety) iuſtly magnified that courage of Chriſtians which made them inſult ouer their tormentors, and by their feareleſneſſe of earth-quakes, and deaths, argued the truth of their Religion. It muſt be, it can be none but a diuine power, that can vphold the minde againſt the rage of maine afflictions, and yet the greateſt croſſes are not the greateſt enemies to inward peace. Let vs therefore looke vp aboue our ſelues, and from the rules of an higher Art, ſupply the defects of naturall wiſdome, giuing ſuch infallible directions for tranquillity, that whoſoeuer ſhall follow, cannot but liue ſweetly and with continuall delight, applauding himſelfe at home, when all the world beſides him ſhall be miſerable. To which purpoſe it ſhall be requiſite, firſt to remoue all cauſes of vnquietneſſe, and then to ſet downe the grounds of our happy reſt.

Allowed yet by *Seneca* in his laſt chapter of Tranquillitie. *Senecaes* rules reiected as inſufficient.

Antonius Pius.

An Epiſtle to the Aſians concerning the perſecuted Chriſtians.

Diſpoſition of the worke.

Sect. IV.

I Finde on the hand two vniuerſall enemies of Tranquillity; Conſcience of euill done, Senſe or feare of euill ſuffered. The former in one word, we call ſinnes, the latter Croſſes. The firſt of theſe muſt be quite taken away, the ſecond duely tempered ere the heart can be at reſt. For firſt, how can that man be at peace, that is at variance with God and himſelfe? How ſhould peace be Gods gift, if it could be without him, if it could be againſt him? It is the profeſſion of ſinne, although faire-ſpoken at the firſt

Enemies of inward peace diuided into their rankes.

closing, to be a perpetuall make-bate betwixt God and man, betwixt a man and himselfe. And this enmitie, though it doe not continually shew it selfe, (as the mortallest enemies are not alwaies in pitched fields one against the other) for that the conscience is not euer clamorous, but some while is silent, other-whiles with still murmurings bewraies his misl:kes, yet doth euermore worke secret vnquietnesse to the heart. The guilty man may haue a seeming truce, a true peace he cannot haue. Looke vpon the face of the guilty heart, and thou shalt see it pale and ghastly; the smiles and laughters faint and heartlesse, the speeches doubtfull, and full of abrupt stops and vnseasonable turnings; the purposes and motions vnsteddy, and sauouring of much distraction, arguing plainly that sinne is not so smooth at her first motions, as turbulent afterwards: hence are those vaine wearyings of places and companies together with our selues; that the galled soule doth after the wont of sicke Patients seeke refreshing in variety; and after many tossed and turned sides, complaines of remedilesse and vnabated torment. *Nero* after so much innocent bloud, may change his bed-chamber, but his Fiends euer attend him, euer are within him, and are as parts of himselfe. Alas what auailes it to seeke outward releefes, when thou hast thine executioner within thee? If thou couldest shift from thy selfe, thou mightest haue some hope of ease; now thou shalt neuer want furies so long as thou hast thy selfe. Yea, what if thou wouldest runne from thy selfe? Thy soule may flie from thy bodie, thy conscience will not flie from thy soule, nor thy sinne from thy conscience. Some men indeed in the bitternesse of these pangs of sinne, like vnto those fondly impatient fishes, that leape out of the panne into the flame, haue leapt out of this priuate hell that is in themselues, into the common pit, choosing to aduenture vpon the future paines that they haue feared, rather than to endure the present horrors they haue felt: wherein what haue they gained, but to that hell which was within them, a second hell without? The conscience leaues not where the Fiends begin, but both ioyne together in torture. But there are some firme and obdurate fore-heads, whose resolution can laugh their sinnes out of countenance. There are so large and able gorges, as that they can swallow and digest bloudy murders, without complaint, who, with the same hands which they haue since their last meale embrued in bloud, can freely carue to themselues large morsels at the next sitting. Beleeuest thou that such a mans heart laughs with his face? will not he dare to bee an Hypocrite, that durst bee a villaine? These glow-wormes, when a night of sorrow compasses them, make a lightsome and fiery shew of ioy, when if thou presse them, thou findest nothing but a cold and crude moisture. Knowest thou not that there are those which count it no shame to sinne, yet count it a shame to be checked with remorse, especially so as others eies may descrie? to whom repentance seemes base-mindednesse, vnworthy of him that professes wisdome and valour. Such a man can grieue when none sees it, but himselfe can laugh when others see it, himselfe feeles not. Assure thy selfe that mans heart bleedeth, when his face counterfeits a smile; he weares out many waking houres, when thou thinkest he resteth: yea as his thoughts afford him not sleepe, so his very sleepe affords him not rest, but while his senses are tyed vp, his sinne is loose; representing it selfe to him in the vgliest shape, and frighting him with horrible and hellish dreames. And if perhaps custome hath bred a carelesnesse in him, (as wee see that vsuall whipping makes the childe not care for the rod) yet an vnwonted extremity of the blow shall fetch bloud of the soule, and make the backe that is most hardened, sensible of smart: and the further the blow is fetcht through intermission of remorse, the harder it must needs alight. Therefore I may confidently tell the careless sinner, as that bold *Tragedian* said to his great *Pampey*: The time shall come wherein thou shalt fetch deepe sighes, and therefore shalt sorrow desperately, because thou sorrowedst not sooner. The fire of the conscience may lie for a time smothered with a pyle of greene wood, that it cannot bee discerned, whose moisture when once it hath mastered, it sends vp so much greater flame, by how much it had greater resistance. Hope not then to stop the mouth of thy conscience from exclaiming, whiles thy sinne continues; that endeuour is both vaine and hurtfull; So I haue seene them that haue stopt the nosthrill for

The torment of an euill conscience.

The ioy and peace of the guilty but dissembled.

for bleeding, in hope to ſtay the iſſue, when the bloud hindered in his former courſe, hath broken out of the mouth, or found way downe into the ſtomacke. The conſcience is not pacificable, while ſinne is within to vex it: no more than angry ſwelling can ceaſe throbbing and aching, whiles the thorne or the corrupted matter lies rotting vnderneath. Time, that remedies all other euills of the minde, increaſeth this, which like to bodily diſeaſes proues worſe with continuance, and growes vpon vs with our age.

Sect. V.

The remedy of an vnquiet Conſcience.

THere can be therefore no peace without reconciliation, thou canſt not be friends with thy ſelfe, till with God: for thy conſcience (which is thy beſt friend while thou ſinneſt not) like an honeſt ſeruant takes his Maſters part againſt thee when thou haſt ſinned; and will not looke ſtraight vpon thee, till thou vpon God; not daring to be ſo kinde to thee, as to be vnfaithfull to his Maker: There can be no reconciliation without remiſſion. God can neither forget the iniury of ſin, nor diſſemble hatred. It is for men and thoſe of hollow hearts, to make pretences contrary to their affections: ſoothings and ſmiles, and imbracements where we meane not loue, are from weakneſſe: Either for that we feare our inſufficiency of preſent reuenge, or hope for a fitter opportunitie afterwards, or for that we deſire to make our further aduantage of him to whom we meane euill. Theſe courſes are not incident into an Almighty power; who hauing the command of all vengeance, can ſmite where he liſt without all doubtings or delaies. There can be no remiſſion without ſatisfaction; neither dealeth God with vs as we men with ſome deſperate debters, whom after long dilations of payments, and many daies broken, we altogether let goe for diſabilitie, or at leaſt diſmiſſe them vpon an eaſie compoſition. All ſinnes are debts; all Gods debts muſt be diſcharged. It is a bold word, but a true; God ſhould not be iuſt, if any of his debts ſhould paſſe vnſatisfied. The conceit of the profane vulgar, makes him a God of all mercies; and thereupon hopes for pardon without paiment. Fond and ignorant preſumption, to diſioyne mercy and iuſtice in him to whom they are both eſſentiall; to make mercy exceede iuſtice in him, in whom both are infinite. Dareſt thou hope God can be ſo kinde to thee, as to be vniuſt to himſelfe? God will be iuſt: goe thou on to preſume and periſh. There can be no ſatisfaction by any recompence of ours: an infinite iuſtice is offended, an infinite puniſhment is deſerued by euery ſinne, and euery mans ſinnes are as neere to infinite, as number can make them. Our beſt endeuour is worſe than finite, imperfect, and faulty. If it could be perfect, we owe it all in preſent; what wee are bound to doe in preſent, cannot make amends for what we haue not done in time paſt: which while we offer to God as good payment, we doe with the profane traueller thinke to pleaſe him with empty Date-ſhells in lieu of preſeruation. Where ſhall we then finde a paiment of infinite value, but in him which is onely and all infinite? The dignitie of whoſe perſon being infinite, gaue ſuch worth to his ſatisfaction, that what hee ſuffered in ſhort time, was proportionable to what wee ſhould haue ſuffered beyond all times. He did all, ſuffered all, payed all, he did it for vs, we in him. Where ſhall I begin to wonder at thee, O thou diuine and eternall Peacemaker, the Sauiour of men, the Anointed of God, Mediator betweene God and man, in whom there is nothing which doth not exceed not onely the conceit, but the very wonder of Angels, who ſaw thee in thy humiliation with ſilence, and adore thee in thy glory with perpetuall praiſes and reioycings? Thou waſt for euer of thy ſelfe as God, of the Father, as the Sonne; the eternall Son of an eternall Father; not later in being, not leſſe in dignity, not other in ſubſtance. Begotten without diminution of him that begot thee, while he communicated that wholly to thee, which he retained wholly in himſelfe, becauſe both were infinite without inequality of nature, without diuiſion of eſſence; when being in this eſtate, thine infinite loue and mercy to deſperate mankinde, cauſed thee, O Sauiour, to empty thy ſelfe of thy glory, that thou mighteſt put on our ſhame and miſery.

mable good, that Saints are borne in the world, that they are crowned with glory and honour in heauen, and that they are aſcribed into the number of Angels: thereupon the fruitfulneſſe of Parents is more bleſſed, and their meeting holier. So then it is better for them to haue begotten ſuch children, then not to haue begotten them, and to haue brought forth ſuch fruit of mariage, then to haue beene continent, or Virgins, without fruit. Although it is good for ſome to be continent, or virgins, namely, for them whom God eternally willed and preordained to be ſo created in the world, that they ſhould remaine either in Continence, or Virginity: For as he hath eternally willed and fore-ordained that ſome ſhould be ſo created in the world, as that they ſhould yeeld the fruit of mariage, and beget children, ſo alſo hath he willed, and from eternity fore-ordained, ſome to be ſo created, that they ſhould continue in Continencie or Virginity: And as thoſe other yeeld their ſeruice to the will and preordination of God in the creation of children; ſo theſe alſo ſerue the will and preordination of God in conſeruing their continence, and virginity; and hereupon is both the fruitfulneſſe of the one, and the Virginity of the other good, and laudable; which if it did not yeeld ſeruice to the will and preordination of God, would be neither good nor laudable: For whatſoeuer is contrary to the wil and preordination of God, is neither good nor laudable. If therefore God willed and predeſtinated ſome to be Virgins, others to yeeld the fruit of mariage (for if all were virgins, no Saint that now is, or ſhall bee borne, ſhould either bee now or hereafter borne in the world, neither ſhould thoſe virgins be at all, becauſe they ſhould not be borne; for of the fruitfulneſſe of the one ariſes the others virginity) therefore is fruitfulneſſe a great good, from which holy virginity hath proceeded: now that there ſhould be ſome virgins, and others that ſhould beare the fruits of mariage, the word which God ſoweth in their hearts, teacheth vs. For in the hearts of ſome he ſoweth the word of good fruitfulneſſe, yeelding the encreaſe of mariage, and in the hearts of others he ſowes the word of virginity; Thoſe then in whom hee ſowes the the word of virginity, they deſire to keepe virginity, but thoſe in whom hee ſowes the word of mariage, they deſire to yeeld the fruit of mariage.

WHERETO I WILL ADDE FOR Concluſion the wiſe and ingenuous iudgement of *Eraſmus Roterodamus*; The rather, becauſe it pleaſed my Refuter to lay this worthy Author in our diſh.

Habetur Tomo nono Op. Eraſ. pag. 982.

In his Epiſtle to Chriſtopher *Biſhop of* Baſil, *concerning humane Conſtitutions, Thus he writes.*

Nam in totum quæ ſunt humanæ inuis, quemadmodum, in morbis remedia, &c.

For thoſe things which are altogether of humane conſtitution, muſt (like to remedies in diſeaſes) be attempered to the preſent eſtate of matters and times. Thoſe things which were once religiouſly inſtituted, afterwards according to occaſion, and the changed quality of manners and times, may be with more Religion and Piety abrogated; which yet is not to bee done by the temerity of the people, but by the authority of Gouernors; that tumult may be auoyded; and that the publicke cuſtome may be ſo altred, that concord may not be broken: the very ſame is perhaps to be thought concerning the Mariage of Prieſts of old, as there was great

great paucity of Priests, so great Pietie also; They, that they might more freely attend those holy Seruices, made themselues chaste of their owne accord. And so much were those Ancients affected to Chastitie, that they would hardly permit Mariage vnto that Christian, whom his Baptisme found single, but a second Mariage yet more hardly: And now that which seemed plausible in Bishops and Priests, was translated to Deacons, and at last to Sub-Deacons: which voluntarily receiued custome was confirmed by the authority of Popes. In the meane time, the number of Priests increased, and their Pietie decreased. How many swarmes of Priests are maintained in Monasteries and Colledges? and amongst them how few are there that liue chastly? I speake of them which doe publikely keepe Concubines in their houses, in stead of their Wiues. I doe not now meddle with the mysteries of their more secret lusts; I onely speake of those things which are most notoriously knowne to the World: And yet, when we know these things, how easie are we to admit men into holy Orders, and how difficult in releasing this constitution of single life? when as contrarily S. Paul teaches, that hands must not be rashly laid vpon any; and more then once hath prescribed what manner of men Priests and Deacons ought to be, but of their single life, neither Christ, nor his Apostles, hath euer giuen any Law in the holy Scriptures. Long since hath the Church abrogated the nightly Vigils at the Tombes of Martyrs, which yet had been receiued by the publike custome of Christians, and that for diuers Ages; Those Fasts which were wont to continue till the euening, it hath transferred to noon; and many other things hath it changed according to the occasions arising: And why then doe we so obstinately vrge this humane constitution, especially when so many causes perswade vs to an alteration? For first a great part of our Priests liues with an ill name; and with an vnquiet conscience handleth those holy Mysteries; And then the fruit of their labours (for the most part) is vtterly lost, because their doctrine is contemned of their people by reason of their shamefull life. Whereas, if Mariage might be yeelded to those which doe not containe, both they would liue more quietly, and should preach Gods Word to the people with authority, and might honestly bring vp their children, neither should the one of them bee a mutuall shame to other, &c.

Inter hos quanta raritas eorum qui castè viuunt?

Nec enim attingo nunc secretiorum libidinum mysteria, &c.

Cur hic humanã constitutionem vrgemus tam obstinatè, præsertim cùm tot causæ suadeant mutationem? Primus enim magna pars Sacerdotum viuit cum malâ famâ; paruumque requieta conscientia tractat illa sacrosancta mysteria, &c.

FINIS.

FINIS.

A BRIEFE SVMME OF THE Principles of Religion, fit to be knowne of ſuch as would addreſſe themſelues to Gods

TABLE.

Q. *How many things are required of a Chriſtian?*
A. Two: Knowledge and Practice.
Q. *What are we bound to know?*
A. God and our ſelues.
Q. *What muſt we know of God?*
A. What one he is, and what he hath done.

Q. *What is God?*

A. He is one Almightie and infinite Spirit, Father, Sonne, and Holy Ghoſt.

Q. *What hath he done?*

A. He hath made all things, he gouerneth and preſerueth all things, and hath eternally decreed how all things ſhall bee done, and hath reuealed his will to vs in his Word.

Q. *What more muſt we know concerning God and his actions?*

A. That God the Son, Chriſt Ieſus, tooke our nature vpon him, dyed for our redemption, roſe again, and now liueth glorioufly in Heauen, making interceſſion for vs.

Q. *Thus much concerning God: What muſt we know of our ſelues?*

A. What we were, what we are, and what we ſhall be.

Q. *What were we?*

A. We were made at firſt perfect and happy, according to Gods Image, in knowledge, in holineſſe, in righteouſneſſe.

Q. *What are we now?*

A. Euer ſince the fall of our firſt Parents, we are all naturally the ſonnes of wrath, ſubiect to miſery and death: But thoſe whom God chooſeth out to himſelfe, are in part renewed through grace, and haue the Image of God in part repaired in them.

Q. *What ſhall we be?*

A. At the general reſurrection of all fleſh, thoſe which were in part renewed here, ſhall be fully perfited and glorified in body and ſoule: thoſe which haue liued and dyed in their ſinnes, ſhall be iudged to perpetuall torments.

Q. *Thus much for our knowledge: Now for our practice what is required of vs?*

A. Due obedience and ſeruice to God, both in our ordinary courſe of life, and alſo in the ſpeciall exerciſes of his worſhip.

Q. *What is that obedience which is required of vs in the ordinary courſe of our life?*

A. It

A. It is partly prescribed vs by the Law, and partly by the Gospell.

Q. What doth the Law require?

A. The Law contained in Ten Commandements, enioyneth vs all piety to God, and all iustice and charity to our neighbour.

Q. What doth the Gospell require?

A. Faith in Lord Iesus, with the fruit of it, Repentance; as our onely remedie for the breach of the Law.

Q. What is faith?

A. The affiance of the soule vpon Christ Iesus, depending vpon him alone for forgiuenesse and saluation.

Q. What is Repentance?

A. An effectuall breaking off our old sinnes, with sorrow and detestation, and an earnest purpose and endeuour of contrary obedience.

Q. Thus much of our obedience in the whole course of life: What are the seruices required more specially in the immediate exercises of Gods worship?

A. They are chiefly three: first, Due hearing and reading the Word: secondly, Receiuing the Sacraments: thirdly, Prayer.

Q. Which call you the Word of God?

A. The holy Scriptures contained in the Old and New Testament.

Q. How many Sacraments are there?

A. Two: Baptisme, and the Lords Supper.

Q. What is the vse of Baptisme?

A. By water, washing the body to assure vs that the blood of Christ, applied to the soule of euery beleeuer, clenseth him from his sinnes.

Q. What is the vse of the Lords Supper?

A. To be a signe, a seale, a pledge, vnto vs of Christ Iesus giuen for vs, & giuen to vs.

Q. What signifies the Bread and wine?

A. The body and blood of Christ, broken and powred out for our redemption.

Q. What is required of euery Receiuer?

A. Vpon paine of iudgement, that he prepare himselfe by examination,

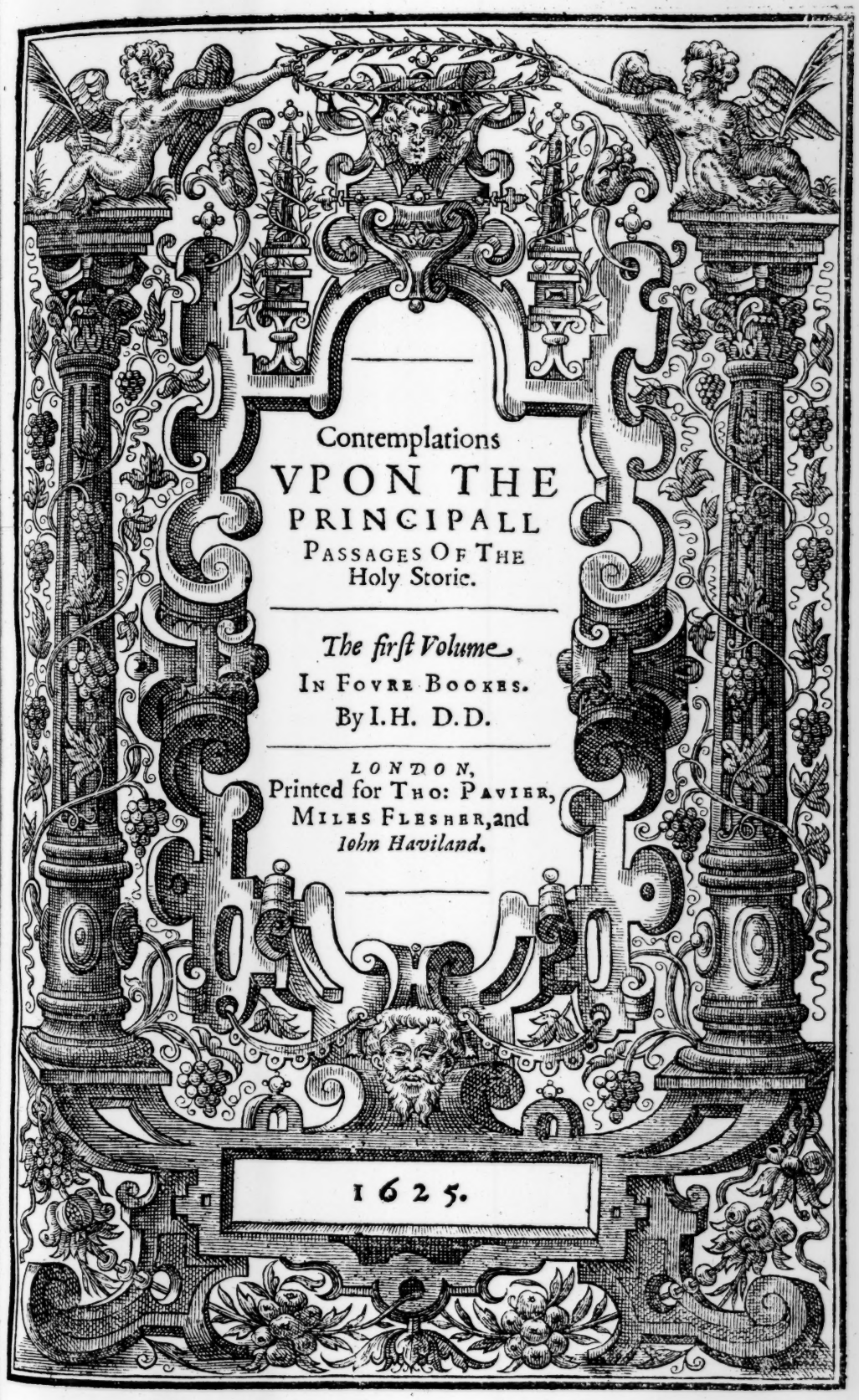
Q. Whereof must a man examine himselfe?

A. Whether hee find in himselfe, first Competent knowledge: secondly, A true (though weake) Faith: thirdly, Vnfained repentance for his sinnes: fourthly, Charity, and readinesse to forgiue: fiftly, An hungring desire to this Sacrament: sixtly, A thankfull heart for Christ, and it.

Q. What is Prayer?

A. A calling vpon God through Christ for a supply of all our wants, and praising him for all his blessing.

FINIS.



Contemplations VPON THE PRINCIPALL PASSAGES OF THE Holy Storie.

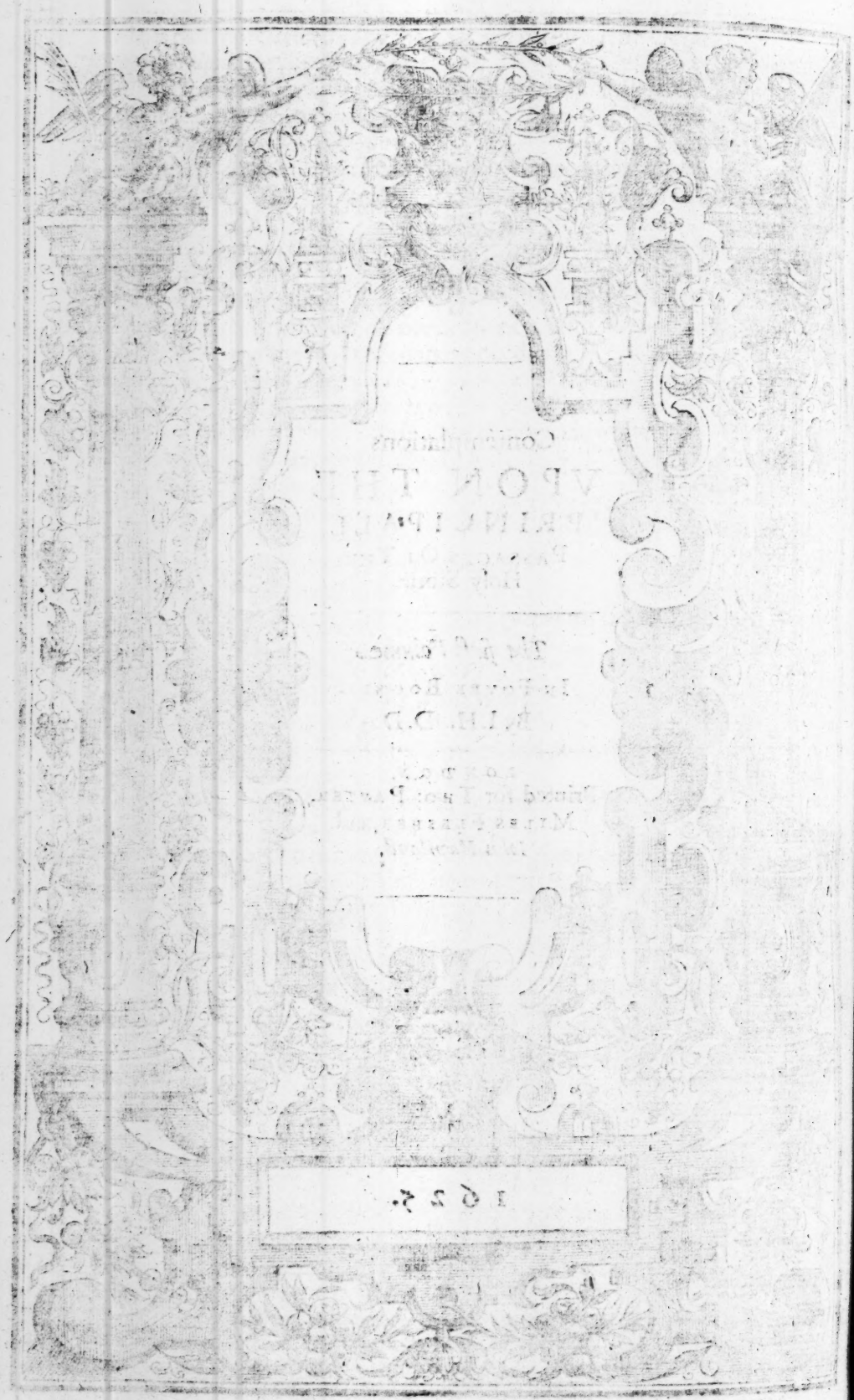
The first Volume

IN FOVRE BOOKES.

By I.H. D.D.

LONDON,
Printed for THO: PAVIER,
MILES FLESHER, and
Iohn Haviland.

1625.



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TO THE HIGH AND MIGHTIE PRINCE, HENRY, PRINCE OF WALES.

HIS HIGHNESSES VNWORTHY Seruant dedicates all his labours, and wilhes all Happineſſe.

MOst Gracious Prince:

THis worke of mine, which (if my hopes and deſires faile mee not) time may hereafter make great, I haue preſumed both to dedicate in whole to your Highneſſe, and to parcell out in ſeueralls vnto ſubordinate hands. It is no maruell if Bookes haue this freedome, when we our ſelues can and ought to be all yours, while we are our owne, and others vnder you. I dare ſay theſe Meditations, how rude ſoeuer they may fall from my Pen, in regard of their ſubiect are fit for a Prince. Here your Highneſſe ſhall ſee how the great patterne of Princes, the KING of HEAVEN, hath euer ruled the VVorld, how his Subſtitutes, earthly Kings, haue ruled it vnder him, and with what ſucceſſe either of glorie or ruine. Both your Peace and

and VVarre ſhall finde here holy and great examples. And if Hiſtorie and obſeruation be the beſt Councellors of your youth; what ſtorie can bee ſo wiſe and faithfull as that which God hath written for Men, wherein you ſee both what hath beene done, and what ſhould be? VVhat obſeruation ſo worthy as that which is both raiſed from God, and directed to him? If the proprietie which your Highneſſe iuſtly hath in the VVorke, and Author, may draw your Princely eyes and heart the rather to theſe holy Speculations, your Seruant ſhall bee happier in this fauour, then in all your outward bountie; as one to whom your ſpirituall progreſſe deſerues to bee dearer then his owne life; and whoſe daily ſuit is, that God would guide your ſteps aright in this ſlippery Age, and continue to reioyce all good hearts in the view of your gratious proceedings.

Your Highneſſes humbly

deuoted Seruant,

IOS: HALL.

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Contemplations.

THE FIRST BOOKE.

The Creation of the World.
Man.
Paradise.
Cain *and* Abel.
The Deluge.

By Ios. Hall, D. of Diuinitie, and Deane *of* Worcester.

London,
Printed for Thomas Pavier, Miles Flesher, and *John Haviland.* 1624.

TO

THE RIGHT HONOVRABLE,

THOMAS,

EARLE OF EXCETER, ONE OF HIS MAIESTIES MOST Honorable Priuy Councell; All Grace *and Happineſſe.*

RIght Honorable:

Knew I could not beſtow my thoughts better then vpon Gods owne Hiſtorie, ſo full of edification and delight: which I haue in ſuch ſort indeuoured to doe, that I ſhall giue occaſion to my Reader of ſome Meditations, which perhaps hee would haue miſſed. Euery helpe in this kinde deſerues to be precious. I preſent the firſt part to your Honour, wherein you ſhall ſee the World both made, and ſmothered againe: Man

in the glory of his Creation, and the ſhame of his fall: Paradiſe at once made and loſt. The firſt Man killing his ſeede, the ſecond his brother. If in theſe I ſhall giue light to the thoughts of any Reader, let him with mee giue the praiſe to him from whom that light ſhone forth to me. To whoſe grace and protection I humbly commend your Lordſhip:

as

Your Honours vnfainedly deuoted

in all obſeruance and dutie,

Ios. Hall.

CON-

Contemplations.

THE FIRST BOOKE.

The Creation.

WHAT can I see, O God, in thy creation, but miracles of wonders? Thou madeſt ſomthing of nothing, and of that ſomething all things. Thou vvhich waſt without a beginning, gaueſt a beginning to Time, and to the World in time. It is the praiſe of vs men, if vvhen we haue Matter, wee can giue faſhion: thou gaueſt a being to the Matter, without forme; thou gaueſt a forme to that Matter, and a glory to that Forme. If wee can but finiſh a ſlight and vnperfect Matter according to a former patterne, it is the height of our skill: but to begin that which neuer was, whereof there was no example, whereto there was no inclination, wherein there was no poſsibilitie of that which it ſhould be, is proper only to ſuch power as thine; the infinite power of an infinite Creator: with vs, not ſo much as a thought can ariſe without ſome Matter; but here with thee, all Matter ariſes from nothing. How eaſie is it for thee to repaire all out of ſomething, which couldeſt thus fetch all out of nothing? wherein can wee now diſtruſt thee, that haſt proued thy ſelfe thus Omnipotent? Behold: to haue made the leaſt Clod of nothing, is more aboue vvonder, then to multiply a World; but now the Matter doth not more praiſe thy power, then the Forme thy wiſdome: what beauty is here? vvhat order? what order in working? vvhat beauty in the worke.

Thou mighteſt haue made all the World perfect in an inſtant, but thou wouldeſt not. That Will which cauſed thee to create, is reaſon enough why thou didſt thus create. How ſhould we deliberate in our actions, which are ſo ſubiect to imperfection? ſince it pleaſed thine infinite perfection (not out of neede) to take leaſure. Neither did thy wiſdome herein proceede in time onely, but in degrees: At firſt thou madeſt nothing abſolute; firſt thou madeſt things which ſhould haue being vvithout Life; then thoſe which ſhould haue life and being; laſtly, thoſe which haue Being, Life, Reaſon: So we our ſelues in the ordinary courſe of generation, firſt liue the life of Vegetation, then of Senſe, of Reaſon afterwards. That inſtant wherein the Heauen and the Earth were created in their rude Matter, there was neither Day nor Light, but preſently thou madeſt both Light and Day. Whiles we haue this example of thine, how vainely do we hope to be perfect at once? It is well for vs, if through many degrees vvee can riſe to our conſummation.

Contemplations

THE SECOND BOOKE

Noah.

Babel.

Abraham.

Isaac sacrificed.

Lot and Sodom.

By Ios. Hall, D. of Diuinitie, and Deane of Worcester.

London,

Printed for Thomas Pavier, Miles Fletcher, and Iohn Harrison. 1624.

TO THE RIGHT HONOVRABLE, THE LORD *STANHOPE*,

ONE OF HIS MAIESTIES MOST HONORABLE PRIVIE COVNCELL;

All Grace and Happineſſe.

RIght Honourable:

I Durſt appeale to the iudgement of a carnall Reader (let him not bee preiudicate) that there is no Hiſtorie ſo pleaſant as the Sacred. Set aſide the Maieſtie of the Inditer; none can compare with it, for the Magnificence and Antiquitie of the matter, the ſweetneſſe of compyling, the ſtrange varietie of memorable occurrences: And if the delight be ſuch, what ſhall the profit be eſteemed of that which was written by GOD *for the ſaluation of Men? I confeſſe, no thoughts did euermore ſweetly ſteale Me and Time away, then thoſe which I haue imployed in this ſubiect, and I hope, none can equally benefit others: for if the meere Relation of theſe holy things bee profitable, how much more when it is reduced to vſe? This ſecond part*

part of the World repayred, I dedicate to your Lordſhip, wherein you ſhall ſee Noah *as weake in his Tent, as ſtrong in the Arke; an vngratious Sonne reſerued from the Deluge to his Fathers curſe: modeſt pietie rewarded with bleſſings: the building of Babel, begunne in pride, ending in confuſion;* Abrahams *Faith, Feare, Obedience;* Iſaac *bound vpon the Altar vnder the hand of a Father that hath forgotten both nature and all his hopes;* Sodom *burning with a double fire, from Hell, and from Heauen:* Lot *reſcued from that impure Citie, yet after finding* Sodom *in his Caue: Euery one of theſe paſſages is not more full of wonder, then of edification. That Spirit which hath penned all theſe things for our learning, teach vs their right vſe: and ſanctifie theſe my vnworthy Meditations to the good of his Church. To whoſe abundant grace I humbly commend your Lordſhip.*

Your Lordſhips vnfainedly

deuoted in all due

obſeruance,

Ios. Hall.

Contemplations.

THE SECOND BOOKE.

NOAH.

NO sooner is *Noah* come out of the Arke, but he builds an Altar: not an houſe for himſelfe, but an Altar to the Lord: Our faith will euer teach vs to prefer God to our ſelues; delayed thankfulneſſe is not worthy of acceptation. Of thoſe few creatures that are left, God muſt haue ſome; they are all his: yet his goodneſſe wil haue Man know that it was he, for whoſe ſake they were preſerued. It was a priuiledge to thoſe very bruit creatures, that they were ſaued from the waters, to be offered vp in fire vnto God; what a fauor is it to men, to be reſerued from common deſtructions, to bee ſacrificed to their Maker and Redeemer!

Loe, this little fire of *Noah*, through the vertue of his faith, purged the world, and aſcended vp into thoſe heauens, from which the waters fell, & cauſed a glorious Rainbow to appeare therein for his ſecuritie: All the ſins of the former world were not ſo vnſauory vnto God, as this ſmoake was pleaſant. No perfume can be ſo ſweet as the holy obedience of the faithfull. Now God that was before annoyed with the ill ſauor of ſinne, ſmells a ſweet ſauour of reſt: Behold here a new and ſecond reſt: Firſt, God reſted from making the World, now he reſts from deſtroying it: Euen while we ceaſe not to offend, he ceaſes from a publike reuenge. His word was enough; yet withall he giues a ſigne: which may ſpeake the truth of his promiſe to the very eyes of men: thus he doth ſtill in his bleſſed Sacraments, which are as reall words to the ſoule. The Raine-bow is the pledge of our ſafety; which euen naturally ſignifies the end of a ſhowre: all the ſignes of Gods inſtitution are proper, and ſignificant.

But who would looke after all this, to haue found righteous *Noah*, the Father of the new World, lying drunken in his tent? Who could thinke that wine ſhould ouerthrow him, that was preſerued from the waters? That he who could not be tainted with the ſinfull examples of the former world, ſhould begin the example of a new ſinne of his own? What are we men, if we be but our ſelues? While God vpholds vs, no temptation can moue vs: when he leaues vs, no temptation is too weak to ouerthrow vs. What liuing man had euer ſo noble proofes of the mercy, of the iuſtice of God? Mercy vpon himſelfe, iuſtice vpon others: What man had ſo gratious approbation from his Maker? Behold, he of whom in an vncleane world God ſaid, *Thee onely haue I found righteous*, proues now vncleane, when the world was purged: The Preacher of righteouſnes vnto the former age, the King, Prieſt, & Prophet of the world renued, is the firſt that renues the

the ſins of that world which he had reproued, and which he ſaw condemned for ſin: Gods beſt children haue no fence for ſins of infirmity: Which of the Saints haue not once done that, whereof they are aſhamed? God that lets vs fall, knows how to make as good vſe of the ſins of his holy ones, as of their obedience: If we had not ſuch paternes, who could chooſe but deſpaire at the ſight of his ſinnes?

Yet we find *Noah* drunken but once. One act can no more make a good heart vnrighteous, then a trade of ſin can ſtand with regeneration: but when I looke to the effect of this ſin, I cannot but bluſh and wonder; Loe, this ſin is worſe then ſinne; Other ſins moue ſhame, but hide it: this diſplayes it to the world. *Adam* had no ſooner ſinned, but he ſaw and abhord his owne nakedneſſe, ſeeking to hide it euen with buſhes.

Noah had no ſooner ſinned but he diſcouers his nakedneſſe, and hath not ſo much rule of himſelfe, as to be aſhamed: One houres drunkennes bewrayes that, which more then ſix hundred years ſobriety had modeſtly concealed; he that giues himſelf to wine is not his owne: what ſhall we thinke of this vice, which robs a man of himſelfe, and layes a beaſt in his roome? *Noahs* nakednes is ſeen in wine, it is no vnuſuall quality, in this exceſſe, to diſcloſe ſecrets; drunkenneſſe doth both make imperfections, and ſhew thoſe we haue, to others eyes; ſo would God haue it, that we might be double aſham'd, both thoſe of weakneſſes which we diſcouer, and of that weakneſſe which moued vs to diſcouer. *Noah* is vncouered; but in the midſt of his owne Tent: It had beene ſinfull, though no man had ſeen it: vnknown ſins haue their guilt & ſhame, & are iuſtly attended with known puniſhments. Vngratious *Cham* ſaw it & laughed, his fathers ſhame ſhould haue bin his; the deformity of thoſe parts from which he had his being, ſhould haue begotten in him a ſecret horror, and deiection: how many graceleſſe men make ſport at the cauſes of their humiliation? Twiſe had *Noah* giuen him life: yet neither the name of a Father, & Preſeruer, nor Age, nor vertue could ſhield him from the contempt of his own. I ſee that euen Gods Arke may nouriſh Monſters: ſome filthy toads may lye vnder the ſtones of the Temple, God preſerues ſome men in iudgment; Better had it been for *Cham* to haue periſhed in the vvaters, then to liue vnto his fathers curſe. Not content to be a witnes of this filthy ſight; he goes on to be a Proclaimer of it. Sin doth ill in the eye, but worſe in the tongue: As all ſinne is a worke of darkneſſe, ſo it ſhould be buried in darkneſſe. The report of ſin is oft-times as ill, as the commiſſion; for it can neuer be blazoned without vncharitableneſſe; ſeldome without infection: Oh the vnnaturall and more then *Chammiſh* impietie of thoſe ſons, which reioyce to publiſh the nakedneſſe of their ſpirituall Parents, euen to their Enemies.

Yet it was well for *Noah* that *Cham* could tell it to none but his owne; and thoſe gracious and dutifull Sons. Our ſhame is the leſſe, if none know our faults but our friends. Behold, how loue couereth ſins; theſe good Sonnes are ſo farre from going forward to ſee their Fathers ſhame, that they goe backward to hide it. The cloke is laid on both their ſhoulders; they both goe backe with equall paſes, and dare not ſo much as looke backe, leſt they ſhould vnwillingly ſee the cauſe of their ſhame; and will rather aduenture to ſtumble at their Fathers body, then to ſee his nakedneſſe: How did it grieue them to thinke, that they which had ſo oft come to their holy Father with reuerence, muſt now in reuerence turne their backs vpon him; and that they muſt now cloth him in pity; which had ſo often clothed them in loue! And which addes more to their duty, they couered him, and ſaid nothing. This modeſt ſorrow is their praiſe, and our example; The ſinnes of thoſe we loue and honour, we muſt heare of with indignation, fearfully and vnwillingly beleeue, acknowledge with griefe and ſhame, hide with honeſt excuſes, and burie in ſilence.

How equall a regard is this both of piety and diſobedience? becauſe *Cham* ſinned againſt his Father, therefore he ſhall be plagued in his children; *Iapheth* is dutiful to his Father, and finds it in his poſterity. Becauſe *Cham* was an ill Son to his Father, therefore his ſonnes ſhall bee Seruants to his Brethren; becauſe *Iapheth* ſet his ſhoulder to *Sems*, to beare the cloake of ſhame, therefore ſhall *Iapheth* dwell in the Tents of *Sem*; partaking with him in bleſſings, as in dutie. When we do but what we ought, yet God

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is thankfull to vs; and rewards that, which we ſhould ſinne if wee did not: who could euer yet ſhew mee a man rebelliouſly vndutifull to his Parents, that hath proſpered in himſelfe, and his ſeed?

Of Babel.

How ſoone are men and ſinnes multiplyed? within one hundred yeares the World is as full of both, as if there had been no Deluge. Though men could not but ſee the fearfull monuments of the ruine of their Anceſtors, yet how quickly had they forgotten a flood? Good *Noah* liued to ſee the World both populous, and wicked againe; and doubtleſſe oft-times repented to haue been preſeruer of ſome, whom hee ſaw to traduce the vices of the former World, to the renued: It could not but grieue him to ſee the deſtroyed Gyants reuiue out of his owne loynes, and to ſee them of his fleſh and blood tyrannize ouer themſelues. In his ſight *Nimrod* caſting off the awe of his holy Grandfather grew imperious and cruell, and made his owne kinſmen ſeruants. How eaſie a thing it is for a great ſpirit to bee the head of a faction; when euen brethren will ſtoope to ſeruitude. And now when men are combined together, euill and preſumptuous motions find encouragement in multitudes; and each man takes a pride in ſeeming forwardeſt: we are the cheerfuller in good when wee haue the aſſiſtance of company; much more in ſinning, by how much we are more prone to euill then good. It was a proud word; *Come, let vs build vs a Citie and a Tower, whoſe top may reach to Heauen.*

They were newly come downe from the Hils vnto the Playnes, and now thinke of raiſing vp of an Hill, of building in the Plaine: when their Tents were pitched vpon the Mountaines of *Armenia*, they were as neere to Heauen as their Towre could make them; but their ambition muſt needs aſpire to an height of their owne raiſing. Pride is euer diſcontented; and ſtill ſeekes matter of boaſting in her owne workes.

How fondly doe men reckon without God, *Come, let vs build*; As if there had been no ſtop but in their owne will: As if both Earth and Time had beene theirs: Still doe all naturall men build *Babel*, forecaſting their owne plots ſo reſolutely, as if there were no power to countermand them: It is iuſt with God that peremptorie determinations ſeldome proſper: whereas thoſe things which are fearfully, and modeſtly vndertaken, commonly ſucceed.

Let vs build vs a Citie. If they had taken God with them, it had been commendable; eſtabliſhing of ſocieties is pleaſing to him that is the God of order: But a Towre whoſe top may reach to Heauen, was a ſhamefull arrogance, an impious preſumption. Who would thinke that wee little Ants that creepe vpon this earth, ſhould thinke of climbing vp to Heauen, by multiplying of earth?

Pride euer lookes at the higheſt: the firſt Man would know as God, theſe would dwel as God, Couetouſnes and Ambition know no limits. And what if they had reacht vp to Heauen? ſome Hils are as high as they could hope to be, and yet are no whit the better; no place alters the condition of Nature: an Angell is glorious, though he be vpon earth; and Man is but earth, though he be aboue the clouds: The neerer they had been to heauen, the more ſubiect ſhould they haue been to the violences of heauen; to thunders, lightnings, and thoſe other higher inflamations; what had this been, but to thruſt themſelues into the hands of the reuenger of all wicked inſolencies? God loues that heauen ſhould be lookt at, and affected with all humble deſires, with the holy ambitions of faith, not with the proud imaginations of our owne atchieuements.

But wherefore was all this? Not that they loued ſo much to be neighbours to heauen, as to bee famous vpon earth; It was not commodity that was here ſought, not

safety, but glory: whither doth not thirst of fame carie men, whether in goodor euill? It makes them seek to climbe to heauen, it makes them not feare to runne down headlong to hell: Euen in the best things desire of praise stands in competition with conscience, and brags to haue the more clients. One builds a Temple to *Diana*, in hope of glory, intending it for one of the great wonders of the World, another in hope of Fame burnes it. He is a rare man that hath not some *Babel* of his owne, whereon hee bestowes paines and cost, onely to be talked of. If they had done better things in a vaine-glorious purpose, their act had been accursed; if they had built houses to God, if they had sacrificed, prayed, liued well; the intent poysons the action: but now both the act and the purpose are equally vaine, and the issue is as vaine as either.

God hath a speciall indignation at pride aboue all sinnes, and will crosse our endeuours, not for that they are euill (what hurt could bee in laying one bricke vpon another?) but for that they are proudly vndertaken: He could haue hindered the laying of the first stone; and might as easily haue made a trench for the foundation, the graue of the builders: but he loues to see what wicked men would doe; and to let fooles run themselues out of breath: what monument should they haue had of their owne madnesse, and his powerfull interruption, if the wals had risen to no height? To stop them then in the midst of their course, he meddles not with either their hands, or their feet, but their tongues; not by pulling them out, not by loosing their strings, not by making them say nothing, but by teaching them to say too much: Here is nothing varied but the sound of Letters; euen this frustrates the worke, and befooles the workmen: How easie is it for God ten thousand wayes to correct and forestall the greatest proiects of men? He that taught *Adam* the first words, taught them words that neuer were. One cals for bricke, the other lookes him in the face, and wonders what he commands, and how and why he speakes such vvords as were neuer heard; and in stead thereof brings him morter, returning him an answer as little vnderstood: each chides with other, expressing his choler, so as hee onely can vnderstand himselfe: From heat they fall to quiet intreaties, but still with the same successe. At first euery man thinkes his fellow mocks him: but now perceiuing this serious confusion, their onely answer was silence, and ceasing; they could not come together, for no man could call them to be vnderstood; and if they had assembled, nothing could be determined, because one could neuer attaine to the others purpose: No, they could not haue the honour of a generall dismission, but each man leaues his Trowell and station, more like a foole then hee vndertooke it: So commonly actions begun in glory, shut vp in shame. All externall actions depend vpon the tongue: No man can know anothers minde, if this bee not the interpreter; hence, as there were many tongues giuen to stay the building of *Babel*, so there were as many giuen to build the new Ierusalem, the Euangelicall Church. How deare hath *Babel* cost all the world? At the first, when there was but one language, men did spend their time in Arts; (so was it requisite at the first setling of the world, and so came early to perfection) but now we stay so long (of necessitie) vpon the shell of tongues, that wee can hardly haue time to chew the sweet kernell of knowledge: Surely, men would haue growne too proud, if there had been no *Babel*: It fals out oftimes that one sinne is a remedy of a greater. Diuision of tongues must needs slacken any worke: Multiplicitie of language had not beene giuen by the Holy Ghost, for a blessing to the Church, if the world had not beene before possessed with multiplicitie of languages for a punishment: Hence it is, that the building of our Sion rises no faster, because our tongues are diuidde; Happy were the Church of God, if we all spake but one language: Whiles we differ, we can build nothing but *Babel*; difference of tongues caused their Babel to cease, but it builds ours.

Of Abraham.

IT was fit that he which ſhould be the Father and pattern of the faithfull, ſhould be throughly tryed: for in a ſet copie euery fault is important, and may proue a rule of errour: often tryals which *Abraham* paſſed, the laſt was the ſoreſt: No ſonne of *Abraham* can hope to eſcape temptations, while he ſees that boſom, in which he deſires to reſt, ſo aſſaulted with difficulties. *Abraham* muſt leaue his Countrey, and kindred, and liue amongſt ſtrangers; The calling of God neuer leaues men, where it findes them; The earth is the Lords, and all places are alike to the wiſe and faithfull: If Chaldea had not been groſſely idolatrous, *Abraham* had not left it; no bond muſt tie vs to the danger of infection.

But whither muſt hee goe? to a place he knew not, to men that knew not him: it is enough comfort to a good man, whereſoeuer he is, that hee is acquainted with God; we are neuer out of our way, while we follow the calling of God. Neuer any man loſt by his obedience to the Higheſt; becauſe *Abraham* yeelded, God giues him the poſſeſſion of Canaan: I wonder more at his faith in taking this poſſeſsion, then in leauing his owne; Behold, *Abraham* takes poſſeſsion for that Seed which hee had not; which in nature he was not like to haue; of that Land whereof hee ſhould not haue one foot, wherein his Seed ſhould not be ſetled of almoſt fiue hundred yeares after: The power of faith can preuent time, and make future things preſent; If wee be the true ſonnes of *Abraham*, we haue already (while wee ſoiourne here on earth) the poſſeſsion of our Land of Promiſe: while we ſeeke our Countrey, we haue it.

Yet euen Canaan doth not afford him bread, which yet hee muſt beleeue ſhall flow with milke and honey to his Seede: ſenſe muſt yeeld to faith; woe were vs, if we muſt iudge of our future eſtate by the preſent: Ægypt giues reliefe to *Abraham*, when Canaan cannot. In outward things, Gods enemies may fare better then his friends: Thriſe had Ægypt preſerued the Church of God, in *Abraham*, in *Iacob*, in *Chriſt*; God oft-times makes vſe of the world, for the behoofe of his; though without their thankes; as contrarily hee vſes the wicked for ſcourges to his owne inheritance, and burnes them; becauſe in his good they intended euill.

But what a change is this? Hitherto hath *Sarah* bin *Abrahams* wife, now Ægypt hath made her his ſiſter; feare hath turned him from an husband to a brother; No ſtrength of faith can exclude ſome doubtings: God hath ſaid, I will make thee a great Nation; *Abraham* ſaith, the Ægyptians wil kill me: He that liued by his faith, yet ſhrinketh, and ſinneth. How vainely ſhall we hope to beleeue without all feare, and to liue vvithout infirmities? Some little aſperſions of vnbeliefe cannot hinder the praiſe and power of faith; *Abraham* beleeued, and it was imputed to him for righteouſneſſe. He that through inconſiderateneſſe doubted twiſe of his own life, doubted not of the life of his Seed, euen from the dead and dry wombe of *Sarah*, yet was it more difficult that his Poſteritie ſhould liue in *Sarah*, then that *Sarahs* husband ſhould liue in Ægypt: This was aboue nature, yet he beleeues it. Sometimes the beleeuer ſticks at eaſie tryals, and yet breakes through the greateſt temptations without feare: *Abrahams* was old ere this promiſe and hope of a ſonne; and ſtill the older, the more vncapable; yet God makes him waite twenty fiue yeares for performance. No time is long to faith; which hath learned to deferre hopes without fainting and irkeſomeneſſe.

Abraham heard this newes from the Angell, and laughed: *Sarah* heard it, and laughed: they did not more agree in their deſire, then differ in their affection: *Abraham* laughed for ioy; *Sarah* for diſtruſt: *Abraham* laughed, becauſe he beleeued it would be

ſo; *Sarah*, becauſe ſhe beleeued it could not be: the ſame act varies in the manner of doing, and the intention of the doer: Yet *Sarah* laught but within her ſelfe, and is bewrayed: How God can finde vs out in ſecret ſinnes! how eaſily did ſhee now thinke, that he which could know of her inward laughter, could know of her conception! and now ſhe that laughed, and beleeued not, beleeueth and feareth.

What a liuely patterne doe I ſee in *Abraham* and *Sarah*, of a ſtrong faith, and weake! of ſtrong in *Abraham*, and weake in *Sarah*: She to make God good of his word to *Abraham*, knowing her owne barrenneſſe, ſubſtitutes an *Hagar*; and in an ambition of Seed perſwades to Poligamy. *Abraham* had neuer looked to obtaine the promiſe by any other then a barren wombe, if his owne wife had not importuned him to take another: when our own apparent means failes, weake faith is put to their ſhifts; and proiects ſtrange deuices of her owne, to attaine her end. Shee will rather conceiue by another wombe, then be childleſſe: when ſhee heares of an impoſsibilitie to nature, ſhee doubteth, and yet hides her diffidence; and when ſhe muſt beleeue, feareth, becauſe ſhe did diſtruſt: *Abraham* heares and beleeues, and expects and reioyces; he ſaith not, I am old and weake; *Sarah* is old and barren; where are the many Nations that ſhal come from theſe withered loynes? It is enough to him that God hath ſaid it: he ſees not the meanes, he ſees the promiſe. Hee knew that God would rather raiſe him vp ſeed from the very ſtones that be trod vpon, then himſelfe ſhould want a large and happy iſſue.

There is no faith where there is either meanes or hopes. Difficulties and impoſsibilities are the true obiects of beliefe: Herevpon God addes to his name, that which he would fetch from his loynes, and made his name as ample as his poſteritie: neuer any man was a looſer by beleeuing: Faith is euer recompenced with glory.

Neither is *Abraham* content onely to wait for God, but to ſmart for him. God bids him cut his owne fleſh; he willingly ſacrifices this parcell of his skin and blood, to him that was the owner of all: How glad hee is to carie this painfull marke of the loue of his Creator? How forward to ſeale this couenant with blood, betwixt God and him? not regarding the ſoreneſſe of his body, in compariſon of the confirmation of his ſoule. The wound was not ſo grieuous as the ſignification was comfortable. For herein he ſaw, that from his loynes ſhould come that bleſſed Seed, which ſhould purge his ſoule from all corruption. Well is that part of vs loſt, which may giue aſſurance of the ſaluation of the whole; our faith is not yet ſound, if it haue not taught vs to neglect paine for God, and more to loue his Sacraments, then our owne fleſh.

Of Isaac *ſacrificed.*

BVt all theſe are but eaſie taskes of Faith: all ages haue ſtood amazed at the next; not knowing whether they ſhould more vvonder at Gods command, or *Abrahams* obedience: Many yeares had that good Patriarch waited for his *Iſaac*; now at laſt hee hath ioyfully receiued him, and that with this gracious acclamation; *In* Iſaac *ſhall thy ſeed be called, and all Nations bleſſed.* Behold, the ſonne of his Age, the ſonne of his Loue, the ſonne of his Expectation, he that might not endure a mocke from his brother, muſt now endure the knife of his Father; *Take thine onely ſonne* Iſaac *whom thou loueſt, and get thee to the Land of Moriah, and offer him there for a burnt-offering.*

Neuer any gold was tryed in ſo hot a fire. Who but *Abraham* would not haue expoſtulated with God? What? Doth the God of mercies now begin to delight in blood? Is it poſsible that Murder ſhould become Piety? Or if thou wilt needs take pleaſure in an humane ſacrifice, is there none but *Iſaac* fit for thine Altar, none but

Abraham

Abraham to offer him? Shall these hands destroy the fruits of mine owne loynes? Can I not be faithfull vnlesse I be vnnaturall? Or if I must needs bee the Monster of all Parents, vvill not *Ismael* yet be accepted? O God, where is thy mercy; where is thy iustice? Hast thou giuen me but one onely sonne, and must I now slay him? Why did I vvait so long for him? Why didst thou giue him me? Why didst thou promise mee a blessing in him? What vvill the Heathen say, when they shall heare of this infamous massacre? How can thy Name, and my Profession escape a perpetuall blasphemie? With what face shall I looke vpon my wife *Sarah*, whose sonne I haue murdered? How shall she entertaine the Executioner of *Isaac*? Or who will beleeue that I did this from thee? How shall not all the World spet at this holy cruelty, and say, There goes the man that cut the throat of his owne sonne. Yet if he were an vngracious or rebellious child, his deserts might giue some colour to this violence: but to lay hands on so deare, so dutifull, so hopefull a sonne, is vncapable of all pretences.

But grant that thou which art the God of Nature, mayst either alter or neglect it; what shall I say to the truth of thy promises? Can thy iustice admit contradictions? Can thy decrees be changeable? Canst thou promise and disappoint? Can these two stand together, *Isaac* shall liue to be the father of Nations; and *Isaac* shall now dye by the hand of his Father? when *Isaac* is once gone, where is my seed, where is my blessing? O God, if thy commands and purposes be capable of alteration, alter this bloody sentence, and let thy first word stand.

These would haue been the thoughts of a weake heart: But God knew that he spake to an *Abraham*, and *Abraham* knew that he had to doe with a God: Faith had taught him not to argue, but obey. In an holy wilfulnesse he either forgets Nature, or despises her, he is sure that what God commands is good, that what hee promises is infallible, and therefore is careless of the meanes, and trusts to the end.

In matters of God, whosoeuer consults with flesh and blood, shall neuer offer vp his *Isaac*, to God; there needs no counsellor when wee know God is the Commander; here is neither grudging nor deliberating, nor delaying: His faith would not suffer him so much as to be sorie for that hee must doe. *Sarah* her selfe may not know of Gods charge, and her husbands purpose, lest her affection should haue ouercome her faith; lest her weakenesse now growne importunate, should haue said, Disobey God and dye. That which he must doe, he will doe; he that hath learned not to regard the life of his sonne, had learned not to regard the sorrow of his wife. It is too much tendernesse to respect the censures and constructions of others, when wee haue a direct word from God. The good Patriarch rises early, and addresses himselfe to his sad iourney. And now must he trauell three whole dayes to this execution; and still must *Isaac* be in his eye, whom all this while he seemes to see bleeding vpon the pile of Wood; which he caries; there is nothing so miserable as to dwell vnder the expectation of a great euill; That misery which must be, is mitigated with speed, and aggrauated with delay. All this while if *Abraham* had repented him, hee had leisure to returne. There is no small tryall, euen in the very time of tryall: now vvhen they are come within sight of the chosen Mountaine, the seruants are dismissed; what a deuotion is this that vvill abide no witnesses? he will not suffer two of his owne Vassals to see him doe that, which soone after all the world must know he hath done; yet is not *Abraham* afraid of that pietie, which the beholders could not see without horror, vvithout resistance, which no eare could heare of without abomination. What stranger could haue endured to see the Father carie the knife and fire, instruments of that death, which hee had rather suffer then inflict? The sonne securely carying that burden which must carie him?

But if *Abrahams* heart could haue knowne how to relent, that question of his deare, innocent, and religious sonne had melted it into compassion, *My Father, Behold the fire and the wood, but where is the Sacrifice?* I know not whether that word, *My Father*, did not strike *Abraham* as deepe as the knife of *Abraham* could strike his sonne: yet doth he not so much as thinke, (O miserable man, that may not at once be a Sonne to such a God, and Father to such a Sonne:) Still he persists, and conceales, and where hee

meant not, propheſies, *My ſonne, God ſhall prouide a Lambe for the burnt-offering.*

The heauy tidings was loth to come forth: It was a death to *Abraham* to ſay what he muſt doe: He knowes his owne faith to act this, hee knowes not *Iſaacs* to indure it. But now when *Iſaac* hath helped to build the Altar, whereon he muſt be conſumed; he heares (not without aſtoniſhment) the ſtrange command of God, the finall will of his Father: My ſonne thou art the Lambe which God hath prouided for this burnt offering: If my bloud would haue excuſed thee, how many thouſand times had I rather to giue thee my owne life, then take thine! Alas, I am full of dayes, and now of long liued not but in thee; Thou mighteſt haue preſerued the life of thy Father, and haue comforted his death, but the God of vs both hath choſen thee: He that gaue thee vnto me miraculouſly, bids me by an vnvſuall meanes returne thee vnto him. I need not tell thee, that I ſacrifice all my worldly ioyes, yea and my ſelfe in thee, but God muſt be obeyed; neither art thou too deare for him that cals thee: Come on, my Sonne reſtore the life that God hath giuen thee by me: offer thy ſelfe willingly to theſe flames; ſend vp thy ſoule cheerefully vnto thy glory; and know that God loues thee aboue others, ſince he requires thee alone to be conſecrated in ſacrifice to himſelfe.

Who cannot imagine with what perplexed mixtures of paſſions, with what changes of countenance, what doubts, what feares, what amazement, good *Iſaac* receiued this ſudden meſſage from the mouth of his Father, how he queſtioned, how hee pleaded? But when hee had ſomewhat digeſted his thoughts, and conſidered that the Author was God, the actor *Abraham*, the action a ſacrifice, hee now approues himſelfe the ſonne of *Abraham*; now he encourages the trembling hands of his Father; with whom he ſtriues in this praiſe of forwardneſſe, and obedience; now hee offers his hands and feet to the cords, his throat to the knife, his body to the Altar; and growing ambitious of the ſword & fire, intreats his Father to doe that, which he would haue done though he had diſſwaded him. O holy emulation of faith! O bleſſed agreement of the Sacrificer, and Oblation: *Abraham* is as ready to take, as *Iſaac* to giue; hee binds thoſe deare hands which are more ſtraightly bound with the cords of duty, and reſolution; he layes his ſacrifice vpon the wood, which now before-hand burnt inwardly with the heauenly fire of zeale and deuotion.

And now hauing kiſſed him his laſt, not without mutuall teares; he lifts vp his hand to fetch the ſtroke of death at once, not ſo much as thinking, perhaps God wil relent after the firſt wound. Now the ſtay of *Abraham*, the hope of the Church, lyes on bleeding vnder the hand of a father, what bowels can chooſe but yearne at this ſpectacle? which of the ſauageſt Heathens that had bin now vpon the hill of *Moriah*, and had ſeen (through the buſhes) the ſword of a Father hanging ouer the throat of ſuch a ſonne, would not haue been more perplexed in his thoughts, then that vnexpected ſacrifice was in thoſe briers? yet he whom it neereſt concerned, is leaſt touched; Faith hath wrought the ſame in him, which crueltie would in others, Not to be moued; He contemnes all feares, and ouerlookes all impoſsibilities; His heart tels him that the ſame hand which raiſed *Iſaac* from the dead wombe of *Sarah*, can raiſe him againe from the aſhes of his ſacrifice: with this confidence was the hand of *Abraham* now falling vpon the throat of *Iſaac*, who had giuen himſelfe for dead, and reioyced in the change; when ſuddenly the Angell of God interrupts him, forbids him, commends him.

The voice of God was neuer ſo welcome, neuer ſo ſweet, neuer ſo ſeaſonable as now: It was the tryall that God intended, not the fact; *Iſaac* is ſacrificed, and is yet aliue: and now both of them are more happy in that they would haue done, then they could haue been diſtreſſed if they had done it. Gods charges are oft-times harſh in the beginnings and proceeding, but in the concluſion alwayes comfortable: true ſpirituall comforts are commonly late and ſudden: God defers on purpoſe, that our tryals may be perfect, our deliuerance welcome, our recompence glorious? *Iſaac* had neuer been ſo precious to his father, if he had not been recouered from death; if he had not been as miraculouſly reſtored, as giuen: *Abraham* had neuer beene ſo bleſſed in his ſeed, if he had not neglected *Iſaac* for God.

The

The only way to finde comfort in any earthly thing, is to ſurrender it (in a faithfull careleſneſſe) into the hands of God: *Abraham* came to ſacrifice, he may not go away with dry hands: God cannot abide that good purpoſes ſhould be fruſtrate. Leſt either he ſhould not doe that, for which hee came, or ſhould want meanes of ſpeedy thankſgiuing for ſo gracious a diſappointment; Behold, a *Ram* ſtands ready for the ſacrifice, and as it were, proffers himſelfe to this happy exchange. Hee that made that Beaſt, brings him thither, faſtens him there: Euen in ſmall things there is a great prouidence: what myſteries there are in euery act of God! The onely Sonne of God vpon this very hill, is laid vpon the Altar of the Croſſe; and ſo becomes a true ſacrifice for the world, that yet he is raiſed without impeachment, and exempted from the power of death: The Lamb of God which takes away the ſins of the World, is here really offred, and accepted: One Sauiour in two figures; in the one, dying; reſtored in the other. So *Abraham* whiles he exerciſes his faith, confirmes it; and reioyces more to foreſee the true *Iſaac* in that place offered to death for his ſinnes, then to ſee the carnall *Iſaac* preſerued from death for the reward of his Faith. Whatſoeuer is deareſt to vs vpon earth is our *Iſaac*; happy are we if we can ſacrifice it to God; thoſe ſhall neuer reſt with *Abraham*, that cannot ſacrifice with *Abraham*.

Of Lot *and Sodom.*

BEFORE *Abraham* and *Lot* grew rich, they dwelt together; now their wealth ſeparates them; Their ſocietie was a greater good then their riches: Many a one is a loſer by his wealth; who would account thoſe things good which make vs worſe? It had been the duty of yong *Lot* to offer rather then to chooſe; to yeeld rather then contend: who vvould not here thinke *Abraham* the Nephew; and *Lot* the Vncle? It is no diſparagement for greater perſons to begin treaties of Peace. Better doth it beſeeme euery ſonne of *Abraham* to winne vvith loue, then to ſway with power. *Abraham* yeelds ouer this right of his choiſe; *Lot* takes it. And behold, *Lot* is croſſed in that vvhich he choſe, *Abraham* is bleſſed in that which vvas left him; God neuer ſuffers any man to leeſe by an humble remiſsion of his right in a deſire of peace?

Wealth hath made *Lot* not only vndutifull, but couetous; he ſees the goodly Plaines of *Iordan*, the richneſſe of the ſoyle, the commoditie of the Riuers, the ſituation of the Cities, and now not once inquiring into the conditions of the Inhabitants, hee is in loue with *Sodom*: Outward appearances are deceitfull guides to our iudgement, or affections: they are worthy to be deceiued that value things as they ſeeme: It is not long after that *Lot* payes deare for his raſhneſſe. He fled for quietneſſe with his Vncle, and finds Warre with ſtrangers: Now is he caried priſoner with all his ſubſtance, by great Enemies; *Abraham* muſt reſcue him, of whom hee was forſaken. That vvealth which was the cauſe of his former quarrels, is made a prey to mercileſſe Heathens: That place which his eye couetouſly choſe, betrayes his life and goods. How many Chriſtians, whiles they haue looked at gaine, haue loſt themſelues.

Yet this ill ſucceſſe hath neither driuen out *Lot*, nor amended *Sodom*, hee ſtill loues his commoditie, and the *Sodomites* their ſinnes: wicked men grow worſe with afflictions, as vvater growes more cold after an heat: And as they leaue not ſinning, ſo God leaues not plaguing them, but ſtill followes them with ſucceſsion of iudgements. In how few yeares hath *Sodom* forgot ſhe vvas ſpoiled, and led captiue? If that wicked Citie had been warned by the ſword, it had eſcaped the fire; but now this viſitation hath not made ten good men, in thoſe fiue Cities: How fit was this heape for the

the fire, which vvas all chaffe? Onely *Lot* vexed his righteous ſoule with the ſight of their vncleanneſſe; Hee vexed his owne ſoule, for who bade him ſtay there? yet becauſe he was vexed, he is deliuered. He eſcapeth their iudgement, from whoſe ſinnes he eſcaped. Though he would be a gheſt of Sodom, yet becauſe hee would not entertaine their ſinnes, he becomes an Hoſt to the Angels: Euen the good Angels are the executioners of Gods iudgement: There cannot be a better or more noble act then to doe iuſtice vpon obſtinate Malefactors.

Who can be aſhamed of that which did not miſ-beſeeme the very Angels of God? Where ſhould the Angels lodge but with *Lot*? the houſes of holy men are full of theſe heauenly Spirits, vvhen they know not; they pitch their Tents in ours, and viſit vs when we ſee not; and when we feele not, protect vs; It is the honour of Gods Saints to be attended by Angels: The filthy Sodomites now flocke together, ſtirred vp with the fury of enuy, and luſt, and dare require to doe that in troops, which to act ſingle, had beene too abominable, to imagine, vnnaturall. Continuance and ſociety in euill makes wicked men outrageous, and impudent: It is not enough for *Lot* to bee the Witneſſe, but he muſt be the Bawd alſo. (*Bring forth theſe men that we may know them.*)

Behold: euen the Sodomites ſpeake modeſtly; though their acts and intents be villanous. What a ſhame is it for thoſe which profeſſe purity of heart, to ſpeake filthily? The good man craues and pleads the lawes of hoſpitalitie; and when hee ſees headſtrong purpoſes of miſchiefe, chooſes rather to bee an ill Father, then an ill hoſt: His intention was good, but his offer was faulty; If through his allowance the Sodomites had defiled his daughters, it had been his ſinne: If through violence they had defiled his gheſts; it had been onely theirs: There can be no warrant for vs to ſinne, leſt others ſhould ſinne: It is for God to preuent ſinnes with iudgements, it is not for men to preuent a greater ſinne with a leſſe: the beſt mindes when they are troubled, yeeld inconſiderate motions; as water that is violently ſtirred, ſends vp bubbles: God meant better to *Lot*, then to ſuffer his weake offer to be accepted: Thoſe which are bent vpon villany, are more exaſperated by diſſwaſion; as ſome ſtrong ſtreames, when they are reſiſted by flood-gates, ſwell ouer the bankes.

Many a one is hardned by the good vvord of God; and in ſtead of receiuing the counſell, rages at the meſſenger: When men are growne to that paſſe, that they are no whit better by afflictions, and worſe with admonitions, God findes it time to ſtrike; Now *Lots* gheſts begin to ſhew themſelues Angels, and firſt deliuer *Lot* in Sodom, then from Sodom: Firſt ſtrike them with blindneſſe, whom they will after conſume vvith fire. How little did the Sodomites thinke that vengeance vvas ſo neere them! While they went groping in the ſtreets, and curſing thoſe whom they could not find: *Lot* with the Angels is in ſecure light, and ſees them miſerable, and fore-ſees them burning. It is the vſe of God to blind and beſot thoſe whom hee meanes to deſtroy: The light which they ſhall ſee ſhall be fierie, which ſhall be the beginning of an euerlaſting darkneſſe, and a fire vnquenchable: Now they haue done ſinning, and God begins to iudge: Wickedneſſe hath but a time, the puniſhment of wickedneſſe is beyond all time. The reſidue of the night was both ſhort and dangerous. Yet good *Lot*, though ſought for by the Sodomites, and newly pull'd into his houſe by the Angels, goes forth of his houſe to ſeeke his ſonnes in law: No good man would bee ſaued alone; faith makes vs charitable with neglect of all perill: Hee warnes them like a Prophet, and aduiſes them like a Father, but both in vaine; hee ſeemes to them as if he mocked, and they doe more then ſeeme to mock him againe. Why ſhould to morrow differ from other dayes? Who euer ſaw it raine fire? Or whence ſhould that brimſtone come? Or if ſuch ſhowres muſt fall, how ſhall nothing burne but this Valley? So to carnall men preaching is fooliſhneſſe, deuotion idleneſſe, the Prophets mad-men, *Paul* a babler: Theſe mens incredulitie is as worthy of the fire, as the others vncleanneſſe. He that beleeues not, is condemned already.

The meſſengers of God do not onely haſten *Lot*, but pull him by a gracious violence out of that impure Citie. They thirſted at once after vengeance vpon Sodom, and *Lots* ſafety;

safety; they knew God could not strike Sodom, till *Lot* were gone out, and that *Lot* could not be safe within those walls. Wee are all naturally in Sodom: if God did not hale vs out, whiles wee linger, wee should be condemned with the world. If God meet with a very good field, hee puls vp the weeds, and lets the corne grow; if indifferent, he lets the corne and weeds grow together; if very ill, he gathers the few eares of corne, and burnes the weeds.

Oh the large bounty of God which reacheth not to vs onely, but to ours! God saues *Lot* for *Abrahams* sake, and Zoar for *Lots* sake; If Sodom had not beene too vvicked, it had escaped: Were it not for Gods deare children, that are intermixed vvith the world, it could not stand: The wicked owe their liues vnto those few good; vvhom they hate and persecute. Now at once the Sunne rises vpon Zoar, and fire falls downe vpon Sodom: *Abraham* stands vpon the hill, and sees the Cities burning; It is faire weather with Gods children, vvhen it is fouleſt with the vvicked. Those which burned with the fire of lust, are now consumed vvith the fire of vengeance: They sinned against nature; and now against the course of nature, fire descends from Heauen, and consumes them: *Lot* may not so much as looke at the flame, whether for the stay of his passage, or the horror of the sight, or tryall of his faith, or feare of commiseration. Small precepts from God are of importance; obedience is as well tryed, and disobedience as well punished in little, as in much: His wife doth but turne backe her head, whether in curiositie, or vnbeliefe, or loue and compassion of the place; shee is turned into a monument of disobedience: vvhat doth it auaile her not to be turned into ashes in Sodom, when she is turned into a pillar of Salt in the Plaine? He that saued a whole Citie, cannot saue his owne Wife. God cannot abide small sinnes, in those vvhom hee hath obliged. If we displease him, God can as vvell meet vvith vs out of Sodom: *Lot* now comne into Zoar, maruels at the stay of her, vvhom hee might not before looke backe to call; and soone after returning to seeke her, beholds this change with wonder and griefe: He finds Salt in stead of flesh, a Pillar in stead of a Wife: he findes Sodome consumed, and her standing; and is more amazed vvith this, by how much it was both more neere him, and lesse expected.

When God deliuers vs from destruction, he doth not secure vs from all afflictions: *Lot* hath lost his Wife, his allies, his substance, and now betakes himselfe to an vncomfortable solitarinesse.

Yet though he fled from company, he could not fly from sinne: He who could not be tainted vvith vncleannesse in Sodom, is ouertaken with drunkennesse and incest in a Caue: Rather then Satan shall not vvant baits, his owne daughters will proue Sodomites; Those vvhich should haue comforted, betrayed him: How little are some hearts moued vvith iudgements? The ashes of Sodom, and the Pillar of Salt, vvere not yet out of their eye, vvhen they dare thinke of lying with their owne Father. They knew that vvhilest *Lot* vvas sober, he could not be vnchaste: Drunkennesse is the way to all beastiall affections, and acts. Wine knowes no difference either of persons, or sins: No doubt, *Lot* vvas afterwards ashamed of his incestuous Seed, and now wished he had come alone out of Sodom; yet euen this vnnaturall bed was blessed vvith increase; and one of our Sauiours worthy Ancestors sprung after from this line. Gods election is not tyed to our meanes; neither are blessings or curses euer traduced; The chaste bed of holy Parents hath oftimes bred a monstrous generation; and contrarily, God hath raised sometimes an holy Seed from the drunken bed of Incest, or Fornication. It hath been seene, that vveightie eares of corne haue growne out of the compasse of the tilled field: Thus vvill God magnifie the freedome of his owne choyce; and let vs know that wee are not borne, but made good.

Contemplations.

THE THIRD BOOKE.

Iacob *and* Esau.
Iacob *and* Laban.
Dinah.
Iudah *and* Thamar.
Ioseph.

By Ios. Hall, D. of Diuinitie, and Deane *of* Worcester.

London,
Printed for Thomas Pavier, Miles Flesher, and *John Haviland*. 1624.

BOOKE
THE THIRD
Consumption

TO

THE RIGHT HONOVRABLE THE LORD *DENNY*, BARON OF *WALTHAM*, MY SINGVLAR GOOD PATRON;

All Grace and Happineſſe.

RIght Honourable:

I Know, and in all humility confeſſe, how weake my Diſcourſe is, and how vnworthy of this diuine ſubiect, which I haue vndertaken; which if an Angell from Heauen ſhould ſay hee could ſufficiently comment vpon, I ſhould diſtruſt him: Yet this let me ſay (without any vaine boaſting) that theſe thoughts (ſuch as they are) through the bleſſing of GOD, *I haue wouen out of my ſelfe, as holding it (after our Sauiours rule) better to giue, than to receiue. It is eaſier to heape together large volumes of others labours, then to worke out leſſer of our owne: and the ſuggeſtion of one new thought, is better then many repeated.*

This part (which together with the Author is yours) ſhall preſent to your Lordſhip, the buſieſt of all the Patriarks, together

How amazedly muſt *Dauid* needs looke, when hee ſaw *Saul* enter into the Caue, where himſelfe was? what is this (thinkes he) which God hath done? Is this preſence purpoſed, or caſuall; is *Saul* here to purſue, or to tempt me? Where ſuddenly the action bewrayes the intent, and tels *Dauid* that *Saul* ſought ſecrecy and not him. The ſuperfluity of his malicioufneſſe brought him into the Wilderneſſe, the neceſſity of nature led him into the Caue: Euen thoſe actions wherein wee place ſhame, are not exempted from a prouidence. The fingers of *Dauids* followers itched to ſeaſe on their Maſters enemy; and that they might not ſeeme led ſo much by faction, as by faith, they vrge *Dauid* with a promiſe from God; The day is come whereof the Lord ſaid vnto thee, Behold, I will deliuer thine enemy into thine hand, and thou ſhalt do to him, as it ſhall ſeeme good to thee. This argument ſeemed to carry ſuch command with it, as that *Dauid* not onely may, but muſt embrew his hands in bloud, vnleſſe hee will bee found wanting to God and himſelfe; Thoſe temptarions are moſt powerfull, which fetch their force from the pretence of a religious obedience: Whereas thoſe which are raiſed from arbitrary and priuate reſpects, admit of an eaſie diſpenſation.

If there were ſuch a prediction, one clauſe of it was ambiguous; and they take it at the worſt: Thou ſhalt doe to him as ſhall ſeeme good to thee: that might not ſeeme good to him, which ſeemed euill vnto God. There is nothing more dangerous than to make conſtruction of Gods purpoſes out of euentuall appearances. If carnall probabilities might be the rule of our iudgement, what could God ſeeme to intend other than *Sauls* death in offering him naked into the hands of thoſe whom he vniuſtly perſecuted? how could *Dauids* ſouldiers thinke that God had ſent *Saul* thither on any other errand, than to fetch his bane? and if *Saul* could haue ſeene his owne danger, he had giuen himſelfe for dead; for his heart guilty to his owne bloudy deſires, could not but haue expected the ſame meaſure which it meant: But wiſe and holy *Dauid* not tranſported either with miſ-conceit of the euent, or fury of paſſion, or ſollicitation of his followers, dares make no other vſe of this accident than the triall of his loyalty, and the inducement of his peace; It had beene as eaſie for him to cut the throat of *Saul* as his garment; but now his coat onely ſhall be the worſe, not his perſon; neither doth he in the maiming of a cloake ſeeke his owne reuenge, but a monument of his innocence. Before *Saul* rent *Samuels* garment, now *Dauid* cutteth *Sauls*; both were ſignificant; The rending of the one, ſignified the Kingdome torne out of thoſe vnworthy hands; the cutting of the other, that the life of *Saul* might haue beene as eaſily cut off.

Saul needes no other Monitor of his owne danger, than what he weares. The vpper garment of *Saul* was laid aſide, whiles he went to couer his feet; ſo as the cut of the garment, did not threaten any touch of the body; yet euen the violence offered to a remote garment ſtrikes the heart of *Dauid*, which findes a preſent remorſe for harmefully touching, that which did once touch the perſon of his Maſter: Tender conſciences are moued to regret at thoſe actions, which ſtrong hearts paſſe ouer with a careles eaſe. It troubled not *Saul* to ſeeke after the bloud of a righteous ſeruant; there is no leſſe difference of conſciences than ſtomacks; ſome ſtomachs will digeſt the hardeſt meates, and turne ouer ſubſtances, not in their nature edible, whiles others ſurfet of the lighteſt food, and complaine euen of dainties: Euery gracious heart is in ſome meaſure ſcrupulous, and findes more ſafety in feare, than in preſumption: And if it be ſo ſtrait as to curbe it ſelfe in from the liberty which it might take in things which are not vnlawfull, how much leſſe will it dare to take ſcope vnto euill? By how much that ſtate is better, where nothing is allowed, than where all things, by ſo much is the ſtrict and timorous conſcience better than the lawleſſe. There is good likelihood of that man which is any way ſcrupulous of his wayes; but he which makes no bones of his actions, is apparently hopeleſſe.

Since *Dauids* followers pleaded Gods teſtimony to him as a motiue to bloud, *Dauid* appeales the ſame God for his preſeruation from bloud: The Lord keepe me from doing that thing to my Maſter the Lords Annointed; and now the good man hath

hath worke enough to defend both himselfe and his persecuter; himselfe, from the importunate necessitie of doing violence, and his Master from suffering it. It was not more easie to rule his owne hands, than difficult to rule a multitude; *Dauids* troupe consisted of Male-contents, all that were in distresse, in debt, in bitternesse of soule, were gathered to him: Many if neuer so well ordered are hard to command; a few if disorderly, more hard; many and disorderly, must needs bee so much the hardest of all, that *Dauid* neuer atchieued any victory like vnto this, wherein hee first ouercame himselfe, then his Souldiers.

And what was the charme, wherewith *Dauid* allayed those raging spirits of his followers? No other but this; Hee is the Annointed of the Lord. That holy Oyle was the Antidote for his bloud; *Saul* did not lend *Dauid* so impearceable an Armour, when hee should encounter *Goliah*, as *Dauid* now lent him in this plea of his vnction. Which of all the discontented Out-lawes that lurked in that Caue, durst put forth his hand against *Saul*, when they once heard, Hee is the Lords Annointed, Such an impression of awe hath the diuine Prouidence caused his Image to make in the hearts of men, as that it makes Traytors cowards; So as in steede of striking they tremble; How much more lawlesse than the Out-lawes of Israel, are those professed Ring-leaders of Christianitie; which teach and practise, and incourage, and reward, and canonize the violation of Maiestie? It is not enough for those who are commanders of others to refraine their owne hands from doing euil, but they must carefully preuent the iniquitie of their heeles, else they shall bee iustly repured to doe that by others, which in their owne persons they auoyded; the Lawes both of God and man, presuppose vs in some sort answerable for our charge: as taking it for granted, that wee should not vndertake those raynes, which wee cannot mannage.

There was no reason *Dauid* should lose the thankes of so noble a demonstration of his loyalty; Whereto hee trusts so much, that hee dares call backe the man by whom hee was pursued; and make him iudge, whether that fact had not deserued a life. As his act, so his word and gesture imported nothing but humble obedience. neither was there more meeknesse than force in that seasonable perswasion; Wherein hee lets *Saul* see the error of his credulity, the vniust slanders of maliciousnesse, the oportunity of his reuenge, the proofe of his forbearance, the vndeniable euidence of his innocence; and after a lowly disparagement of himselfe, appeales to God for iudgement, for protection.

So liuely and feeling Oratory did *Saul* find in the lap of his garment, and the lips of *Dauid*, that it is not in the power of his enuie, or ill nature to hold out any longer: Is this thy voice my sonne *Dauid*, and *Saul* lift vp his voice and wept, and said: Thou art more righteous than I. Hee, whose harpe had wont to quiet the frenzy of *Saul*, hath now by his words calmed his fury; so that now he sheds teares in steed of bloud: and confesses his owne wrong, and *Dauids* integrity; And (as if hee were new againe entred into the bounds of Naioth in Ramath) hee prayes, and prophesies good to him, whom hee maliced for good; The Lord render thee good for that thou hast done to mee this day; for now behold, I know that thou shalt bee King.

There is no heart made of flesh, that sometime or other relents not, euen flint and marble, will in some weather stand on droppes. I cannot thinke these teares and protestations fained. Doubtlesse *Saul* meant as hee said, and passed through sensible fittes of good and euill: Let no man thinke himselfe the better for good motions; the praise and benefite of those Guests is not in the receit, but the retention.

Who, that had seene this meeting, could but haue thought all had beene sure on *Dauids* side? What can secure vs if not Teares, and Praiers and Oathes? Doubtlesse *Dauids* men which knew themselues obnoxious to Lawes and Creditors, beganne to thinke of some new refuge, as making account this new pee-

ced league would bee euerlasting; they looked when *Saul* would take *Dauid* home to the Court, and dissolue his Armie, and recompence that vniust persecution with iust honour; when behold in the loose, *Saul* goes home, but *Dauid* and his men goes vp vnto the hold. Wise *Dauid* knowes *Saul* not to be more kinde, than vntrusty; and therefore had rather seeke safety in his hold, than in the hold of an hollow and vnsteedie friendship. Heere are good words, but no securitie, which therefore an experienced man giues the hearing, but stands the while vpon his owne gard. No Charitie bindes vs to a trust of those, whom wee haue found faithlesse; Crudelitie vpon weake grounds after palpable disappointments, is the Daughter of Folly: A man that is Weather-wise, though hee finde an abatement of the storme, yet will not stirre from vnder his shelter whiles hee sees it thicke in the winde. Distrust is the iust gaine of vnfaithfulnesse.

Nabal *and* Abigail.

If innocencie could haue secured from *Sauls* malice, *Dauid* had not bin persecuted; and yet vnder that wicked King, aged *Samuel* dyes in his bed. That there might be no place for Enuie, the good Prophet had retyred himselfe to the Schooles. Yet he that hated *Dauid*, for what hee should be, did no lesse hate *Samuel* for what hee had bin. Euen in the midst of *Sauls* malignitie, there remained in his heart impressions of awfulnesse vnto *Samuel*: he feared, where he loued not. The restraint of God curbeth the rage of his most violent enemies, so as they cannot doe their worst. As good Husbands, doe not put all their Corne to the Ouen, but saue some for seede, so doth God euer in the worst of persecutions.

Samuel is dead, *Dauid* banished, *Saul* tyrannizeth, Israel hath good cause to mourne; it is no maruell if this lamentation be vniuersall. There is no Israelite that feeleth not the losse of a *Samuel*. A good Prophet is the common Treasure, wherein euery gracious soule hath a share. That man hath a dry heart, which can part with Gods Prophet without teares.

Nabal was according to his name foolish; yet rich and mighty. Earthly possessions are not alwayes accompanied with wit and grace. Euen the Line of faithfull *Caleb* will afford an ill-conditioned *Nabal*. Vertue is not like vnto Lands inheritable. All that is traduced with the seede, is either euill, or not good. Let no man bragge with the Iewes, that he hath *Abram* to his father; God hath raised vp of this stone a sonne to *Caleb*.

Abigail (which signifieth her fathers ioy) had sorrow enough to be matched with so vnworthy an Husband; If her father had meant, shee should haue had ioy in herselfe, or in her life, he had not disposed her to an Husband (though rich) yet fond and wicked; It is like he married her to the wealth, not to the man. Many a childe is cast away vpon riches. Wealth in our matches, should be as some graines or scruples in ballance, superadded to the gold of vertuous qualities, to weigh downe the scales; when it is made the substance of the weight, and good qualities the appendance, there is but one earth poysed with another; which, whersoeuer it is done, it is a wonder, if either the children proue not the Parents sorrow, or the Parents, theirs.

Nabals Sheep-shearing was famous; Three thousand fleeces must needes require many hands; neither is any thing more plentifull commonly than a Churles Feast: What a world was this, that the noble Champion and Rescuer of Israel, Gods Annointed, is driuen to send to a base Carle for victuals? It is no measuring of men

men by the depth of the purſe, by outward proſperitie. Seruants are oft-times ſet on horſe backe, whiles Princes goe on foot. Our eſtimation muſt be led by their inward worth, which is not alterable by time, nor diminiſhable with externall conditions.

One rag of a *Dauid* is more worth, than the Ward-robes of a thouſand *Nabals*. Euen the beſt deſeruings may want. No man may bee contemned for his neceſſitie; perhaps he may be ſo much richer in grace, as he is poorer in eſtate; neither hath violence or caſualtie more impoueriſhed a *Dauid*, than his pouertie hath enriched him. He, whoſe folly hath made himſelfe miſerable, is iuſtly rewarded with neglect; but he that ſuffers for good, deſerues ſo much more honour from others, as his diſtreſſe is more. Our compaſſion or reſpect muſt be ruled, according to the cauſe of anothers miſery.

One good turne requires another; in ſome caſes not hurting is meritorious: Hee that ſhould examine the qualities of *Dauids* followers muſt needes grant it worthy of a fee, that *Nabals* flockes lay vntouched in Carmel; but more, that *Dauids* Souldiers were *Nabals* Sheepheards; yea, the keepers of his Sheepheards, gaue them a iuſt intereſt in that ſheep-ſhearing Feaſt, iuſtly ſhould they haue beene ſet at the vpper end of the Table. That *Nabals* ſheepe were ſafe, hee might thanke his Sheepheards; that his Sheepheards were ſafe, he might thanke *Dauids* Souldiers; It is no ſmall benefit that wee receiue in a ſafe protection; well may wee thinke our ſubſtance due, where wee owe our ſelues. Yet this churliſh *Nabal* doth not onely giue nothing to *Dauids* Meſſengers, but which is worſe than nothing, ill words; *Who is Dauid, or Who is the ſonne of Iſhai*; There be many ſeruants now adaies that breake away from their Maſters. *Dauid* asked him bread, hee giueth him ſtones. All Iſrael knew, and honoured their Deliuerer; yet this Clowne, to ſaue his victuals, will needes make him a man, either of no merits or ill, either an obſcure man or a Fugitiue. Nothing is more cheape than good words; theſe *Nabal* might haue giuen, and beene neuer the poorer; If he had beene reſolued to ſhut his hands in a feare of *Sauls* reuenge, he might haue ſo tempered his denyall, that the repulſe might haue beene free from offence: But now his foule-mouth doth not onely deny, but reuile. It ſhould haue bin *Nabals* glory, That his Tribe yeelded ſuch a Succeſſor to the Throne of Iſrael; now in all likelihood, his enuie ſtirs him vp to diſgrace that man, who ſurpaſſed him in honour and vertue, more than he was ſurpaſſed by him in wealth and eaſe; Many an one ſpeakes faire, that meanes ill, but when the mouth ſpeakes foule, it argues a corrupt heart; If with Saint *Iames* his verball Benefactors, wee ſay onely, Depart in peace, warme your ſelues, fill your bellies, we ſhall anſwer for hypocriticall vncharitableneſſe; but if wee rate and curſe thoſe needy ſoules, whom wee ought to releeue, wee ſhall giue a more fearefull account of a ſauage cruelty in trampling on thoſe whome God hath humbled. If healing with good words be iuſtly puniſhable, what torment is there for thoſe that wound with euill?

Dauid, which had all this while been in the ſchoole of patience, hath now his Leſſon to ſeeke; Hee, who hath happily digeſted all the rayling and perſecutions of a wicked Maſter, cannot put off this affront of a *Nabal*; Nothing can aſſwage his choler, but bloud; How ſubiect are the beſt of *Gods* Saints to weake paſſions, and if wee haue the grace to ward an expected blow of temptations, how eaſily are wee ſurprized with a ſudden foyle?

WHEREFORE ſerue theſe recorded weakneſſes of holy men, but to ſtrengthen vs againſt the conſcience of our infirmities; Not that wee ſhould take courage to imitate them in the euill, whereunto they haue beene miſcarryed; But wee ſhould take heart to our ſelues, againſt the diſcouragement of our owne euils.

THE wiſdome of God hath ſo contriued it, that commonly (in Societies) good is mixed with euill, wicked *Nabal* hath in his Houſe a wiſe and good Seruant, a pru-

a prudent and worthy Wife; That wise seruant is carefull to aduertise his Mistresse of the danger; his prudent Mistresse is carefull to preuent it.

The liues of all his family were now in hazard: shee dares not commit this businesse to the fidelitie of a messenger, but forgetting her sexe, puts her selfe into the errand; Her foot is not slow, her hand is not empty; According to the offence shee frames her satisfaction; Her Husband refused to giue, shee brings a bountifull gift; her Husband gaue ill wordes, shee sweetens them with a meeke and humble deprecation; Her Husband could say, *Woe is Dauid*, shee falles at his feete; her Husband dismisses *Dauids* men emptie, shee brings her Seruants laden with prouision; as if it had bin only meant to ease the repelled Messengers of the carriage, not to scant them of the required beneuolence; No wit, no art could deuise a more pithy and powerfull Oratory: As all satisfaction, so hers beginnes with a confession; wherein shee deeply blameth the folly of her Husband: Shee could not haue beene a good Wife, if she had not honoured her vnworthy head; If a stranger should haue termed him foole in her hearing, hee could not haue gone away in peace: Now to saue his life, shee is bold to acknowledge his folly: It is a good disparagement that preserueth. There is the same way to our peace in heauen; the only meanes to escape iudgement, is to complaine of our owne vileneſſe; shee pleadeth her ignorance of the fact, and therein, her freedome from the offence; shee humbly craueth acceptation of her present, with pardon of the fault; shee professeth *Dauids* honorable acts and merits; shee foretels his future successe and glory; shee layes before him the happy peace of his soule, in refraining from innocent bloud. *Dauids* breſt, which could not through the seeds of grace, grow to a stubbornesse in ill resolutions, cannot but relent with these powerfull and seasonable perswasions; and now in stead of reuenge, hee blesseth God for sending *Abigail* to meet him; he blesseth *Abigail* for her counsell, he blesseth the counsell for so wholsome efficacy, and now reioyceth more in being ouercome with a wise and gracious aduice, than he would haue reioyced in a reuengefull victory.

A good heart is easily stayed from sinning, and is glad when it findes occasion to bee crossed in ill purposes; Those secret checkes which are raised within it selfe, doe readily conspire with all outward retentiues; It neuer yeelded to a wicked motion, without much reluctation, and when it is ouercome, it is but with halfe a consent; whereas peruerse and obdurate Sinners, by reason they take full delight in euill, and haue already in their conceite swallowed the pleasure of sinne, abide not to be resisted, running on headily, in those wicked courses they haue propounded in spight of opposition; and if they bee forcibly stopped in their way, they grow sullen and mutinous. *Dauid* had not only vowed, but deeply sworne the death of *Nabal*, and all his Family, to the very dogge that lay at his doore; yet now hee prayseth God, that hath giuen the occasion and grace to violate it. Wicked Vowes are ill made, but worse kept. Our tongue cannot tye vs to commit sinne. Good men thinke themselues happie, that since they had not the grace to denie sinne, yet they had not the opportunitie to accomplish it. If *Abigail* had sit stil at home, *Dauid* had sinned, and shee had dyed: Now her discreete admonition hath preserued her from the sword, and diuerted him from bloud-shed. And now, what thankes, what benedictions hath shee for this seasonable counsell? How should it encourage vs to admonish our brethren; to see that if wee preuaile, wee haue blessings from them; if wee preuaile not, wee haue yet blessings from God, and thankes of our owne hearts.

How neere was *Nabal* to a mischiefe, and perceiues it not? *Dauid* was comming to the foot of the hill to cut his throate, while hee was feasting in his house without feare; Little doe Sinners know, how neere their iollitie is to perdition. Many times iudgment is at the threshold, whiles drunkennesse and surfet are at the boord. Had hee beene any other than a *Nabal*, hee had not sate downe to feast till hee had beene sure of his peace with *Dauid*; either not to expect danger, or not to cleare it,

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was ſottiſh; So fooliſh are carnall men, that giue themſelues ouer to their pleaſures, whiles there are deadly quarrels depending againſt them in Heauen. There is nothing wherein wiſdome is more ſeene, than in the temperate vſe of proſperitie. A *Nabal* cannot abound, but he muſt be drunke and ſurfet; Exceſſe is a true argument of folly: We vſe to ſay, that when drinke is in, wit is out; but if wit were not out, drinke would not be in.

It was no time to aduiſe *Nabal*, while his reaſon was drowned in a deluge of wine. A beaſt or a ſtone is as capable of good counſell as a Drunkard. Oh that the nobleſt Creature ſhould ſo farre abaſe himſelfe, as for a little liquor, to loſe the vſe of thoſe faculties, whereby he is a Man. Thoſe that haue to doe with drinke or phrenzy, muſt be glad to watch times; So did *Abigail*, who the next morning preſents to her Husband, the view of his faults, of his danger; Hee then ſees how neere hee was to death, and felt it not. That worldly minde is ſo apprehenſiue of the death that ſhould haue beene, as that he dies, to thinke that he had like to haue died; Who would thinke a man could be ſo affected with a danger paſt, and yet ſo ſenſeleſſe of a future, yea imminent? He that was yeſter-night as a beaſt, is now as a ſtone; he was then ouer-merry, now dead and lumpiſh; Carnall hearts are euer in extremitie. If they bee once downe, their deiection is deſperate, becauſe they haue no inward comfort, to mitigate their ſorrow. What difference there was betwixt the diſpoſition of *Dauid* and *Nabal*? How oft had *Dauid* beene in the valley of the ſhaddow of death, and feared no euill? *Nabal* is but once put in minde of a death that might haue beene, and is ſtricken dead.

It is iuſt with God, that they who liue without grace, ſhould die without comfort; neither can we expect better, while we goe on in our ſinnes. The ſpeech of *Abigail* ſmote *Nabal* into a qualme; that tongue had doubtleſſe oft aduiſed him well, and preuailed not; now, occaſions his death, whoſe reformation it could not effect; ſhee meant nothing but his amendment; God meant to make that louing inſtrument the meanes of his reuenge: ſhee ſpeakes, and God ſtrikes; and within tenne dayes, that ſwound ends in death. And now *Nabal* payes deare for his vncharitable reproach; for his riotous exceſſe; That God, which would not ſuffer *Dauid* to right himſelfe by his owne Sword, takes the quarrell of his Seruant into his owne hand, *Dauid* hath now his ends without ſinne; reioycing in the iuſt executions of God, who would neither ſuffer him to ſinne in reuenging, nor ſuffer his Aduerſaries to ſinne vnreuenged.

Our louing God is more angry with the wrongs done to his ſeruants, than themſelues can be, and knowes how to puniſh that iuſtly, which we could not vndertake without wronging God, more than men haue wronged vs. He that ſaith, *Vengeance is mine, I will repay*, repayes oft-times when we haue forgiuen, when we haue forgotten; and cals to reckoning after our diſcharges; It is dangerous offending any Fauourite of him, whoſe diſpleaſure and reuenge is euerlaſting.

How farre God lookes beyond our purpoſes? *Abigail* came onely to pleade for an ill Husband; and now God makes this iourney a preparation for a better; So that in one act, ſhe preſerued an ill Husband, and wonne a good one for the future; *Dauid* well remembers her comely perſon, her wiſe ſpeeches, her gracefull carriage; and now, when modeſty found it ſeaſonable, hee ſends to ſue her, which had beene his Suppliant; ſhe intreated for her Husband; *Dauid* treates with her for his Wife; her requeſt was to eſcape his Sword, hee wiſheth her to his bed; It was a faire ſuite to change a *Dauid* for a *Nabal*; to become *Dauids* Queene, in ſtead of *Nabals* Drudge; ſhee that learned humility vnder ſo hard a Tutor, abaſeth her ſelfe no leſſe when *Dauid* offers to aduance her; (Let thine Hand-mayde bee a Seruant to waſh the feete of the Seruants of my LORD.) None are ſo fit to bee great, as thoſe that can ſtoope loweſt: How could *Dauid* bee more happy in a Wife; hee findes at once Pietie, Wiſedome, Humilitie, Faithfulneſſe, Wealth, Beautie? How could *Abigail* bee more happie in an Husband, than in the Prophet,

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the Champion, the Annointed of God? Those Mariages were well made, wherein Vertues are matched, and Happinesse is mutuall.

David and Achish.

GOod motions that fall into wicked hearts, are like some sparkes that fall from the flint and steele, into wet tinder; light some for the time, but soone out. After *Sauls* teares and protestations, yet he is now againe, in the wildernesse with three thousand men to hunt after innocent *Dauid*: How inuincible is the charity and loialty of an honest heart? The same hand that spared *Saul* in the caue, spares him sleeping in the field; The same hand that cut away the lap of his Masters garment; carried away his Speare; that Speare, which might as well haue carried away, the life of the owner; is onely borne away, for a proofe of the fidelity of the bearer. Still *Saul* is strong, but *Dauid* victorious, and triumphs ouer the malice of his persecutor; Yet still the victor flieth, from him whom hee hath ouercome. A man that sees, how farre *Saul* was transported with his rancorous enuy, cannot but say, that he was neuer more mad than when he was sober; For euen after he had said (Blessed art thou my sonne *Dauid*, thou shalt doe great things and also preuaile; yet still he pursues him, whom he grants assured to preuaile; what is this but to resolue to lose his labour in sinning, and in spight of himselfe to offend? How shamefull is our inequality of disposition to good? We know we cannot misse of the reward of wel-doing, and yet doe it not; whiles wicked men cast away their indeuours vpon those euill proiects, whereof they are sure to faile, sinne blindes the eyes and hardens the heart, and thrusts men into wilfull mischiefes, how euer dangerous, how euer impossible; and neuer leaues them till it haue brought them to vtter confusion.

The ouer-long continuance of a tentation, may easily weary the best patience: and may attaine that by protraction, which it could neuer doe by violence; *Dauid* himselfe at last beginnes to bend vnder this triall; and resolues so to flie from *Saul*, as he runnes from the Church of God; and whiles he will auoid the malice of his Master, ioynes himselfe with Gods enemies. The greatest Saints vpon earth, are not alwayes vpon the same pitch of spirituall strength; He that sometimes said (I will not be afraid of ten thousands, now sayes, I shall perish one day by the hand of *Saul*) Hee had woont to consult with God, now he sayes thus in his owne heart. How many euident experiments had *Dauid* of Gods deliuerances; how certaine and cleere predictions of his future Kingdome; how infallible earnest was the holy Oyle, wherewith he was annointed, of the Crowne of Israel? And yet (*Dauid* said in his heart, I shall now perish one day by the hand of *Saul*:) The best faith, is but like the twy-light, mixed with some degrees of darkenesse, and infidelity; We doe vtterly misreckon the greatest earthly holinesse, if we exempt it from infirmities; It is not long since *Dauid* told *Saul*, that those wicked enemies of his, which cast him out from abiding in the inheritance of the Lord, did as good as bid him; Goe serue other gods, yet now is hee gone from the inheritance of God, into the Land of the Philistims; That *Saul* might seeke him no more, he hides himselfe out of the lists of the Church, where a good man would not looke for him: Once before had *Dauid* fled to this *Achish*, when hee was glad to scrabble on the doores, and let his spittle fall vpon his beard, in a semblance of madnesse, that he might escape; yet now in a semblance of friendship, is hee returned to saue that life, which hee was in danger to haue lost in Israel. *Goliah* the Champion of the Philistims, whom *Dauid* slew, was of Gath; yet *Dauid* dwels with *Achish* King of the Philistims in Gath; euen amongst

amongst them whose fore-skins hee had presented to *Saul*, by two hundreds at once, doth *Dauid* choose to reside for safety: Howsoeuer it was a weakenesse in *Dauid*, thus by his league of amity to strengthen the enemies of God, yet doth not God take aduantage of it for his ouerthrow, but giues him protection, euen where his presence offended; and giues him fauour where himselfe bore iust hatred; Oh the infinite patience and mercy of our God, who doth good to vs for our euill, and in the very act of our prouocation vpholdeth, yea, blesseth vs with preseruation!

Could *Saul* haue rightly considered it, hee had found it no small losse and impayring to his Kingdome, that so valiant a Captaine, attended with sixe hundred able Souldiers, and their Families, should forsake his Land, and ioyne with his enemies; yet hee is not quiet till hee haue abandoned his owne strength: The world hath none so great enemy to a wicked man, as himselfe, his hands cannot bee held from his owne mischiefe; hee will needs make his friends, enemies; his enemies, victors; himselfe, miserable.

David was too wise, to cast himselfe into the hands of a Philistim King, without assurance; What assurance could hee haue but promises? Those, *Dauid* had from *Saul* abundantly, and trusted them not; Hee dares trust the fidelity of a Pagan, hee dares not trust the vowes of a King of Israel; There may be fidelitie without the Church, and falshood within: It need not bee any newes to finde some Turkes true, and some Christians faithlesse.

Even vnwise men are taught by experience, how much more they, who haue wit to learne without it? *Dauid* had well found, what it was to liue in a Court; Hee therefore, whom Enuie droue from the Court of Israel, voluntarily declines the Philistim Court; and sues for a Country-habitation; It had not beene possible for so noted a stranger, after so much Philistim-bloud shed, to liue long in such eminency, amongst the preasse of those, whose sonnes, or brothers, or fathers, or allies, hee had slaughtered, without some perillous machination of his ruine; therefore hee makes suit for an early remoue: (For why should thy seruant dwell in the chiefe Citie of the Kingdome with thee?) Those that would stand sure, must not affect too much height, or conspicuitie; The tall Cedars are most subiect to windes and lightnings, whiles the shrubs of the Valleyes stand vnmooued; Much greatnesse doth but make a fairer marke for euill; There is true firmnesse and safetie in mediocritie.

How rarely is it seene, that a man loseth by his modestie? The change fell out well to *Dauid* of Ziklag, for Gath; Now hee hath a Citie of his owne; All Israel, where he was annointed, afforded him not so much possession: Now the Citie, which was anciently assigned to *Iudah*, returnes to the iust Owner; and is by this meanes entayled to the Crowne of *Dauids* Successours. Besides, that now might *Dauid* liue out of the sight, and hearing of the Philistim Idolatries, and enioy God no lesse in the wals of a Philistim-Citie, than in an Israelitish wildernesse; withal, an happy oportunitie was now opened to his friends of Israel, to resort vnto his aide; the heads of the thousands that were of *Manasseh*, and many valiant Captaines of the other Tribes, fell daily to him, and raised his six hundred followers to an army, like the host of God. The deserts of Israel could neuer haue yeelded *Dauid* so great an aduantage: That God, whose the earth is, makes roome for his owne euery-where; and oft-times prouideth them a forraine home, more kindly than the natiue: It is no matter for change of our soyle, so we change not our God; If we can euery-where acknowledge him, he will no where bee wanting to vs.

It was not for Gods Champion to be idle; no sooner is he free from *Sauls* sword, than he beginnes an offensiue warre against the Amalekites, Girzites, Geshurites; Hee knew these Nations branded by God to destruction; neither could his increasing Army bee maintained with a little; By one act therefore, hee both reuenges for God, and prouides for his Host. Had it not beene for that olde quarrell, which God had with this people, *Dauid* could not be excused from a bloudy cruelty, in killing whole Coun-

Countries, onely for the benefit of the ſpoyle: Now his Souldiers were at once, Gods Executioners, and their owne Forragers. The interuention of a command from the Almighty, alters the ſtate of any act; and makes that worthy of praiſe, which elſe were no better than damnable. It is now Iuſtice, which were otherwiſe Murder; The will of God is the rule of good; what need we enquire into other reaſons, of any act or determination, when we heare it comes from Heauen?

How many hundred yeares, had this brood of Cananites liued ſecurely in their Countrey; ſince God commanded them to bee rooted out, and now promiſed themſelues the certaineſt peace? The Philiſtims were their friends, if not their Lords; The Iſraelites had their hands full, neither did they know any grudge betwixt them and their Neighbours, when ſuddenly the Sword of *Dauid* cuts them off, and leaues none aliue to tell the newes.

There is no ſafetie in protraction; with men, delay cauſeth forgetfulneſſe, or abates the force of anger; as all violent motions are weakeſt at the furtheſt; but with him, to whom all times are preſent, what can bee gained by prorogation? Alas, what can it preuaile any of the curſed ſeed of Canaan, that they haue made a truce with Heauen, and a league with Hell? Their day is comming, and is not the further off, becauſe they expect it not.

Miserable were the ſtraits of *Dauid*; while hee was driuen, not onely to maintaine his Armie by ſpoyle, but to colour his ſpoyle by a ſinfull diſſimulation; Hee tels *Achiſh*, that hee had beene rouing againſt the South of Iudah, and the South of the Ierahmelites, and the South of the Kenites; either falſly, or doubtfully, ſo as hee meant to deceiue him, vnder whom he liued, and by whom hee was truſted: If *Achiſh* were a Philiſtim, yet hee was *Dauids* friend, yea his Patron; and if hee had bin neither, it had not becomne *Dauid* to bee falſe. The infirmities of Gods children neuer appeare, but in their extremities. It is hard for the beſt man, to ſay, how far hee will bee tempted. If a man will put himſelfe among Philiſtims, hee cannot promiſe to come forth innocent.

How eaſily doe wee beleeue that which we wiſh? The more credit *Achiſh* giues vnto *Dauid*, the more ſinne it was to deceiue him. And now the conceit of this ingagement, procures him a further ſeruice. The Philiſtims are aſſembled to fight with Iſrael; *Achiſh* dares truſt *Dauid* on his ſide; yea, to keepe his head for euer; neither can *Dauid* doe any leſſe than promiſe his aid againſt his owne fleſh: Neuer was *Dauid*, in all his life, driuen to ſo hard an exigent: neuer was hee ſo extremely perplexed; For what ſhould hee doe now? To fight with *Achiſh*, hee was tyed by promiſe, by merit; Not to fight againſt Iſrael, hee was tyed by his calling, by his vnction: Not to fight for *Achiſh*, were to bee vnthankfull; To fight againſt Iſrael, were to bee vnnaturall; Oh what an inward battle muſt *Dauid* needs haue in his breſt, when hee thinkes of this battle of Iſrael, and the Philiſtims! How doth he wiſh now, that hee had rather ſtood to the hazard of *Sauls* perſecution, than to haue put himſelfe vpon the fauour of *Achiſh*; Hee muſt fight on one ſide, and on whether ſide ſoeuer he ſhould fight, hee could not auoyd to bee treacherous; a condition worſe than death, to an honeſt heart; which way he would haue reſolued, if it had comne to the execution, who can know, ſince himſelfe was doubtfull? either courſe had bin no better than deſperate. How could the Iſraelites euer haue receiued him for their King, who in the open field, had fought againſt them? And contrarily, if hee would haue fought againſt his friend, for his enemy; againſt *Achiſh* for *Saul*; hee was now inuironed with iealous Philiſtims; and might rather looke for the puniſhment of his Treaſon, than the glory of a Victorie.

His heart had led him into theſe ſtraits; the Lord finds a way to leade him out: The ſuggeſtions of his enemies doe herein befriend him; The Princes of the Philiſtims (whether of enuie, or ſuſpition) pleade for *Dauids* diſmiſſion, (*Send this fellow backe, that hee may goe againe to his place, which thou haſt appointed him: and let him not goe downe to the battle, leſt hee bee an Aduerſary to vs.*) No Aduocate could haue ſaid more,

more, himselfe durst not haue said so much. Oh the wisdome and goodnesse of our God, that can raise vp an Aduersary to deliuer out of those euils, which our friends cannot; That by the sword of an enemie, can let out that Apostume, which no Physician could tell how to cure: It would be wide with vs sometimes, if it were not for others malice.

There could not bee a more iust question, than this of the Philistim Princes; *What doe these Hebrewes here?* An Israelite is out of his element, when hee is in an Armie of Philistims: The true seruants of God are in their due places, when they are in opposition to his enemies. Profession of hostilitie becomes them better than leagues of amity.

Yet *Achish* likes *Dauids* conuersation and presence so well, that hee professeth himselfe pleased with him, as with an Angell of God; How strange is it to heare, that a Philistim should delight in that holy man, whom an Israelite abhorres, and should bee loth to be quit of *Dauid*, whom *Saul* hath expelled? Termes of ciuilitie be equally open to all religions, to all professions: The common graces of Gods children, are able to attract loue from the most obstinate enemies of goodnesse; If we affect them for by-respects of Valour, Wisedome, Discourse, Wit, it is their praise, not ours; But if for diuine Grace and Religion, it is our prayse with theirs.

Such now was *Dauids* condition, that he must pleade for that hee feared, and argue against that which he desired: (*What haue I done? & what hast thou found in thy seruant, that I may not goe, and fight against the enemies of my Lord the King?*) Neuer any newes could be more cordiall to him than this, of his dismission; yet must he seeme to striue against it, with an importunate profession of his forwardnesse to that act, which hee most detested.

One degree of Dissimulation drawes on another; those which haue once giuen way to a faulty course, cannot easily, either stop or turne backe; but are in a sort forced to second their ill beginnings, with worse proceedings. It is a dangerous and miserable thing, to cast our selues into those actions, which draw with them a necessitie, either of sending, or miscarriage.

SAVL *and the Witch of Endor.*

EVen the worst men may sometimes make head against some sinnes. *Saul* hath expelled the Sorcerers out of the Land of Israel; and hath forbidden Magick vpon paine of death. Hee that had no care to expell Satan out of his owne heart, yet will seeme to driue him out of his Kingdome. That wee see wicked men oppose themselues to some sinnes, there is neither maruell, nor comfort in it: No doubt Satan made sport at this Edict of *Saul*, what cares he to be banished in Sorcery, whiles he is entertayned in malice? He knew and found *Saul* his, whiles he resisted; and smiled to yeeld thus farre vnto his Vassall: If we quit not all sinnes, hee will bee content wee should either abandon or persecute some.

Where is no place for holy feare, there will bee place for the seruile; The graceless heart of *Saul* was astonied at the Philistims; yet was neuer moued at the frownes of that God whose anger sent them, nor of those sinnes of his which procured them. Those that cannot feare for loue, shall tremble for feare: and how much better is awe than terror? preuention, than confusion? There is nothing more lamentable, than to see a man laugh when he should feare; God shall laugh, when such an ones feare commeth.

Extremitie of distresse, will send euen the prophanest man to God; like as

the drowning man, reacheth out his hand to that bough, which he contemned whiles hee ſtood ſafe on the banke; *Saul* now asketh counſell of the Lord; whoſe Prophet hee hated, whoſe Prieſts hee ſlew, whoſe Annointed he perſecutes; Had *Saul* conſulted with God when hee ſhould, this euill had not beene: but how, if this euill had not beene; hee had conſulted with God; The thanke of this Act is due, not to him, but to his affection; A forced piety is thankleſſe, and vnprofitable; God will not anſwer him neither by Dreames, nor by Vrim, nor by Prophets. Why ſhould God anſwer that man by Dreames, who had reſiſted him waking? Why ſhould hee anſwer him by Vrim, that had ſlaine his Prieſts? Why ſhould he anſwer him by Prophets, who hated the Father of the Prophets, rebelled againſt the word of the Prophets?

It is an vnreaſonable vnequality to hope to finde God at our command, when wee would not be at his; To looke that God ſhould regard our voice in trouble, when wee would not regard his in peace.

Vnto what mad ſhifts are men driuen by deſpayre? If God will not anſwer, Satan ſhall; (*Saul* ſaid to his ſeruants, Seeke me a woman that hath a familiar ſpirit.) If *Saul* had not knowne this courſe Deuilliſh, why did he decree to baniſh it, to mulct it with death? yet now againſt the ſtreame of his conſcience, hee will ſeeke to thoſe whom he had condemned; There needes no other iudge of *Sauls* act than himſelfe; had he not before oppoſed this ſinne, he had not ſo hainouſly ſinned in committing it; There cannot bee a more fearefull ſigne of an heart giuen vp to a reprobate ſenſe, than to caſt it ſelfe wilfully into thoſe ſinnes, which it hath proclaimed to deteſt. The declinations to euill are many times inſenſible, but when it breakes forth into ſuch apparant effects, euen others eyes may diſcerne it; What was *Saul* the better to fore-know the iſſue of his approaching battell? If this conſultation could not haue ſtrengthened him againſt his enemies, or promoted his victory, there might haue beene ſome colour for ſo foule an act; Now, what could he gaine, but the ſatisfying of his bootleſſe curioſitie, in fore-ſeeing that, which hee ſhould not bee able to auoid?

Fooliſh men giue away their ſoules for nothing; The itch of impertinent and vnprofitable knowledge, hath beene the hereditary diſeaſe of the ſonnes of *Adam*, *Eue*; How many haue periſhed to know that which hath procured their periſhing? How ambitious ſhould wee bee to know thoſe things, the knowledge whereof is eternall Life!

Many a lewd Office are they put to which ſerue wicked Maſters; one while *Sauls* ſeruants are ſet to kill innocent *Dauid*; another while, to ſhed the bloud of Gods Prieſts; and now they muſt goe ſeeke for a Witch: It is no ſmall happineſſe to attend them from whom we may receiue precepts and examples of vertue.

Had *Saul* beene good, hee had needed no diſguiſe; Honeſt actions neuer ſhame the doers; Now that hee goeth about a ſinfull buſineſſe, hee changeth himſelfe; hee ſeekes the ſhelter of the night, hee takes but two followers with him; It is true, that if *Saul* had come in the port of a King, the Witch had as much diſſembled her condition, as now hee diſſembleth his; yet it was not onely deſire to ſpeed, but guiltineſſe that thus altered his habit; ſuch is the power of conſcience, that euen thoſe who are moſt affected to euill, yet are aſhamed to be thought ſuch as they deſire to be.

Saul needed another face to fit that tongue, which ſhould ſay (Coniecture to me by the familiar ſpirit, and bring me vp whom I ſhall name vnto thee;) An obdurate heart can giue way to any thing:

NOTWITHSTANDING the peremptory edict of *Saul*, there are ſtill Witches in Iſrael; Neither good Lawes, nor carefull executions, can purge the Church from Malefactors; There will ſtill bee ſome that will ieopard their heads vpon the groſſeſt ſinnes; No Garden can be ſo curiouſly tended, that there ſhould not bee one Weed left in it; Yet ſo farre can good Statutes, and due inflictions of puniſhment vpon offen-

offenders, preuaile, that miſchieuous perſons are glad to pull in their heads; and dare not doe ill, but in diſguiſe and darkneſſe. It is no ſmall aduantage of Iuſtice, that it affrights ſinne, if it cannot be expelled; As contrarily, wofull is the condition of that place, where is a publike profeſſion of wickedneſſe.

This Witch was no leſſe crafty than wicked; ſhee had before (as is like) bribed Officers to eſcape inditement, lurke in ſecrecy; and now ſhee will not worke her feates without ſecuritie; her ſuſpition proiects the worſt; (*Wherefore ſeekeſt thou to take mee in a ſnare, to cauſe mee to dye?*) Oh vaine Sorcereſſe, that could bee wary to auoid the puniſhment of *Saul*, careleſſe to auoid the iudgment of God; Could wee fore-thinke what our ſinne would coſt vs, wee durſt not, but be innocent: This is a good and ſeaſonable anſwer for vs, to make vnto Satan, when hee ſollicites vs to euill (*wherefore ſeekeſt thou to take mee in a ſnare, to cauſe mee to dye?*) Nothing is more ſure than this intention in the tempter, than this euent in the iſſue; Oh that wee could but ſo much feare the eternall paines, as wee doe the temporary, and bee but ſo carefull to ſaue our ſoules from torment, as our bodies.

No ſooner hath *Saul* ſworne her ſafetie, than ſhee addreſſeth her to her Sorcery; Hope of impunitie drawes on ſinne with boldneſſe; were it not for the deluſions of falſe promiſes, Satan ſhould haue no Clients. Could *Saul* be ſo ignorant, as to thinke that Magick had power ouer Gods deceaſed Saints to rayſe them vp; yea, to call them downe from their reſt? Time was, when *Saul* was among the Prophets. And yet now, that he is in the impure lodge of Deuils, how ſenſeleſſe hee is, to ſay, *Bring me vp Samuel?* It is no rare thing, to loſe euen our wit and iudgement together with graces; How iuſtly are they giuen ouer to ſottiſhneſſe, that haue giuen themſelue ouer to ſinne?

The Sorcereſſe (it ſeemes) exerciſing her coniurations in a roome apart, is informed by her Familiar, who it was that ſet her on worke; ſhee can therefore finde time, in the midſt of her Exorciſmes, to binde the aſſurance of her owne ſafetie, by expoſtulation, (*She cryed with a loud voyce, why haſt thou deceiued mee, for thou art Saul,*) The very name of *Saul* was an accuſation; Yet is he ſo farre from ſtriking his breſt, that doubting leſt this feare of the Witch, ſhould interrupt the deſired worke, hee encourages her, whom hee ſhould haue condemned; (*Be not afraid;*) Hee that had more cauſe to feare, for his owne ſake, in an expectation of iuſt iudgment, cheeres vp her, that feared nothing but himſelfe: How ill doth it become vs to giue that counſell to others, whereof wee haue more neede and vſe in our owne perſons!

As one that had more care to ſatisfie his curioſitie, than her ſuſpicion, hee askes, *what ſaweſt thou?*) Who would not haue looked, that *Sauls* haire ſhould haue ſtared, on his head, to heare of a ſpirit raiſed? His ſinne hath ſo hardened him, that hee rather pleaſes himſelfe in it, which hath nothing in it but horror; So farre is Satan content to deſcend to the ſeruice of his ſeruants, that hee will approue his fained obedience to their very outward ſences; What forme is ſo glorious, that hee either cannot or dare not vndertake? Here Gods aſcend out of the Earth; Elſe-where Satan transformes him into an Angell of light; What wonder is it, that his wicked Inſtruments appeare like Saints in their hypocriticall diſſimulation? if wee will bee iudging by the appearance, wee ſhall bee ſure to erre: No eye could diſtinguiſh betwixt the true *Samuell*, and a falſe ſpirit. *Saul*, who was well worthy to bee deceiued, ſeeing thoſe gray haires, and that Mantle, inclines himſelfe to the ground, and bowes himſelfe; He that would not worſhip God in *Samuel* aliue, now worſhips *Samuel* in Satan; and no maruell; Satan was now become his refuge in ſtead of God; his *vrim* was darkneſſe, his Prophet a Ghoſt: Euery one that conſults with Satan, worſhips him, though hee bow not, neither doth that euill ſpirit deſire any other reuerence, than to be ſought to.

How cunningly doth Satan reſemble, not onely the habit and geſture, but the language of *Samuel*, *Wherefore haſt thou diſquieted me, and wherefore doſt thou aske of mee,*

of sexes, rather the weaker carries away the more honour, because it hath had lesse helps: It is easie to obserue, that the New Testament affordeth more store of good women, than the old: *Elizabeth* led the ring of this mercy, whose barrennesse ended in a miraculous fruit both of her body, and of her time.

This religious paire made no lesse progresse in vertue, than in age, and yet their vertue could not make their best age fruitfull: *Elizabeth was barren.* A iust soule and a barren wombe may well agree together: Amongst the Iewes barrennesse was not a defect only, but a reproach, yet while this good woman was fruitfull of holy obedience, shee was barren of children: as *Iohn*, which was miraculously conceiued by man, was a fit forerunner of him, that was conceiued by the Holy Ghost, so a barren Matron was meet to make way for a Virgin.

None, but a sonne of *Aaron*, might offer incense to God in the Temple; and not euery sonne of *Aaron*, and not any one at all seasons: God is a God of order, and hates confusion no lesse than irreligion: Albeit he hath not so straitned himselfe vnder the Gospell, as to tie his seruice to persons, or places, yet his choice is now no lesse curious, because it is more large: Hee allowes none, but the authorised; Hee authoriseth none but the worthy. The Incense doth euer smell of the hand, that offers it; I doubt not but that perfume was sweeter, which ascended vp from the hand of a iust *Zacharie*: The sacrifice of the wicked is abomination to God: There were courses of ministration in the legall seruices: God neuer purposed to burthen any of his creatures with deuotion: How vaine is the ambition of any soule, that would loade it selfe with the vniuersall charge of all men? How thankelesse is their labour, that doe wilfully ouerspend themselues in their ordinarie vocations? As *Zacharie* had a course in Gods house, so hee carefully obserued it; The fauour of these respites doubled his diligence: The more high and sacred our calling is, the more dangerous is our neglect: It is our honour, that wee may be allowed to wait vpon the God of heauen in these immediate seruices: Woe be to vs, if we slacken those duties, wherein God honours vs more, than we can honour him.

Many sonnes of *Aaron*, yea of the same familie, serued at once in the Temple, according to the varietie of imployments: To auoid all difference, they agreed by lot to assigne themselues to the seuerall offices of each day; The lot of this day called *Zacharie* to offer Incense in the outer Temple: I doe not finde any prescription they had from God of this particular manner of designement: Matters of good order in holy affaires may be ruled by the wise institution of men, according to reason and expediencie.

It fell out well, that *Zacharie* was chosen by lot to this ministration, that Gods immediate hand might be seene in all the passages, that concerned his great Prophet, that as the person, so the occasion might be of Gods owne choosing: In lots and their seeming casuall disposition, God can giue a reason, though wee can giue none: Morning and Euening, twise a day their Law called them to offer Incense to God, that both parts of the day might be consecrate to the maker of time: The outer Temple was the figure of the whole Church vpon earth, like as the holy of holiest represented heauen: Nothing can better resemble our faithfull prayers, than sweet perfume: These, God lookes, that wee should (all his Church ouer) send vp vnto him Morning and Euening: The eleuations of our hearts should be perpetuall, but if twise in the day we doe not present God with our solemne inuocations, we make the Gospell lesse officious, than the Law.

That the resemblance of prayers and incense might be apparent, whiles the Priest sends vp his incense within the Temple, the people must send vp their prayers without: Their breath and that incense, though remote in the first rising, met, ere they went vp to heauen: The people might no more goe into the Holy place to offer vp the incense of prayers vnto God, than *Zacharie* might goe into the Holy of holies: Whiles the partition wall stood betwixt Iewes and Gentiles, there were also partitions betwixt the Iewes, and themselues: Now euery man is a Priest vnto God;

Euery

Euery man (since the veile was rent) prayes within the Temple: What are we the better for our greater freedome of accesse to God vnder the Gospell, if wee doe not make vse of our priuiledge?

Whiles they were praying to God, hee sees an Angell of God; as *Gedeons* Angell went vp in the smoke of the sacrifice, so did *Zacharies* Angell (as it were) come downe in the fragrant smoke of his incense: It was euer great newes to see an Angell of God, but now more; because God had long with-drawne from them all the meanes of his supernaturall reuelations: As this wicked people were strangers to their God in their conuersation, so was God growne a stranger to them in his apparitions; yet now, that the season of the Gospell approached, he visited them with his Angels, before he visited them by his Sonne: He sends his Angell to men in the forme of man, before hee sends his Sonne to take humane forme: The presence of Angels is no nouelty, but their apparition; they are alwayes with vs, but rarely seene, that wee may awfully respect their messages, when they are seene; In the meane time our faith may see them, though our senses doe not; their assumed shapes doe not make them more present, but visible.

There is an order in that heauenly Hierarchie, though wee know it not: This Angell, that appeared to *Zacharie*, was not with him in the ordinarie course of his attendances, but was purposely sent from God with this message: Why was an Angell sent? and why this Angell? It had beene easie for him to haue raised vp the prophetical spirit of some *Simeon* to this prediction; the same Holy Ghost, which reuealed to that iust man, that he should not see death, ere hee had seene the Messias, might haue as easily reuealed vnto him the birth of the fore-runner of Christ, and by him to *Zacharie*: But God would haue this voice, which should goe before his Sonne, come with a noyse; Hee would haue it appeare to the world, that the harbinger of the Messiah should bee conceiued by the maruellous power of that God, whose comming hee proclaimed: It was fit the first Herald of the Gospell begin in wonder: The same Angell, that came to the blessed Virgin with the newes of Christs conception, came to *Zacharie* with the newes of *Iohns*, for the honour of him, that was the greatest of them which were borne of women, and for his better resemblance to him, which was the seede of the woman: Both had the Gospell for their errand, one as the messenger of it, the other as the Author; Both are foretold by the same mouth.

When could it bee more fit for the Angell to appeare vnto *Zacharie*, than when prayers and incense were offered by him? Where could hee more fitly appeare, than in the Temple? In what part of the Temple more fitly, than at the Altar of Incense? and where abouts rather, than on the right side of the Altar? Those glorious spirits as they are alwayes with vs, so most in our deuotions, and as in all places, so most of all in Gods house: They reioyce to be with vs, whiles we are with God, as contrarily they turne their faces from vs, when we goe about our sinnes.

Hee that had wont to liue, and serue in the presence of the master, was now astonished at the presence of the seruant; so much difference there is betwixt our faith, and our senses, that the apprehension of the presence of the God of spirits by faith goes downe sweetely with vs, whereas the sensible apprehension of an Angell dismayes vs: Holy *Zacharie*, that had wont to liue by faith, thought hee should die, when his sense began to bee set on worke; It was the weakenesse of him, that serued at the Altar without horror, to bee daunted with the face of his fellow seruant: In vaine doe wee looke for such Ministers of God, as are without infirmities, when iust *Zacharie* was troubled in his deuotions with that, wherewith hee should haue beene comforted: It was partly the suddennesse, and partly the glory of the apparition, that affrighted him: The good Angell was both apprehensiue, and compassionate of *Zacharies* weakenesse, and presently incourages him with a cheerefull excitation; (*Feare not Zacharias.*) The blessed spirits, though they doe not oftentimes expresse it, doe pitty our humane frailties, and secretly suggest comfort vnto vs,

when we perceiue it not: Good and euill Angels, as they are contrarie in estate, so also in disposition; The good desire to take away feare, the euill to bring it: It is a fruit of that deadly enmitie, which is betwixt Sathan and vs, that hee would, if hee might, kill vs with terrour; whereas the good spirits affecting our reliefe and happinesse, take no pleasure in terrifying vs, but labour altogether for our tranquilitie and cheerefulnesse.

There was not more feare in the face, than comfort in the speech; *Thy prayer is heard*: No Angell could haue told him better newes; Our desires are vttered in our prayers: What can we wish, but to haue what we would? Many good suites had *Zachary* made, and amongst the rest for a sonne: Doubtlesse it was now some space of yeares, since he made that request: For he was now stricken in age, and had ceased to hope; yet had God laid it vp all the while, and when hee thinkes not of it, brings it forth to effect: Thus doth the mercie of our God deale with his patient, and faithfull suppliants: In the feruour of their expectation he many times holds them off, and when they least thinke of it, and haue forgotten their owne suite, hee graciously condescends: Delay of effect may not discourage our faith; It may bee God hath long granted, ere wee shall know of his grant. Many a father repents him of his fruitfulnesse, and hath such sonnes, as he wishes vnborne: But to haue so gracious, and happie a sonne as the Angell foretold, could not bee lesse comfort, than honour to the age of *Zacharie*: The proofe of children makes them either the blessings, or crosses of their parents: To heare what his sonne should bee before he was; to heare that hee should haue such a sonne; A sonne, whose birth should concerne the ioy of many; A sonne, that should be great in the sight of the Lord, A sonne, that should bee sacred to God, filled with God, beneficiall to man; An harbinger to him, that was God and man, was newes enough to preuent the Angell, and to take away that tongue with amasement, which was after lost with incredulity.

The speech was so good, that it found not a sudden beliefe: This good newes surprised *Zacharie*; If the intelligence had taken leisure, that his thoughts might haue had time to debate the matter, hee had easily apprehended the infinite power of him that had promised; the patterne of *Abraham* and *Sara*; and would soone haue concluded the appearance of the Angell more miraculous than his prediction: Whereas now, like a man maskered with the strangenesse of that he saw and heard, hee misdoubts the message, and askes: *How shall I know?* Nature was on his side, and alledged the impossibility of the euent, both from age and barrennesse; Supernaturall tidings at the first hearing astonish the heart, and are entertained with doubts by those, which vpon further acquaintance giue them the best wel-come.

The weake apprehensions of our imperfect faith are not so much to be censured, as pitied: It is a sure way for the heart, to bee preuented with the assurance of the omnipotent power of God, to whom nothing is impossible: so shall the hardest points of faith goe downe easily with vs: If the eye of our mind looke vpward, it shall meete with nothing to auert, or interrupt it; but if right forward, or downeward, or round about, euery thing is a blocke in our way.

There is a difference betwixt desire of assurance, and vnbeliefe; wee cannot bee too carefull to raise vp to our selues arguments to settle our faith; although it should be no faith, if it had no feete to stand vpon, but discursiue: In matters of faith, if reasons may bee brought for the conuiction of the gaine-sayers, it is well; if they bee helpes, they cannot be grounds of our beliefe: In the most faithfull heart there are some sparkes of infidelity; so to believe, that we should haue no doubt at all, is scarse incident to flesh and bloud: It is a great perfection, if wee haue attained to ouercome our doubts. What did mis-leade *Zacharie*, but that, which vses to guide others, Reason? (*I am old, and my wife is of great age,*) As if yeares, and drie loynes could be any let to him, which is able of very stones to raise vp children vnto *Abraham*? Faith and reason haue their limits; where reason ends, faith begins; and if reason will be encroching vpon the bounds of faith, she is streight taken captiue by infidelitie:

fidelity: Wee are not fit to follow Christ, if wee haue not denied our ſelues; and the chiefe peece of our ſelues is our reaſon: Wee muſt yeeld God able to doe that, which we cannot comprehend, and we muſt comprehend that by our faith, which is diſclaimed by reaſon; *Hagar* muſt be driuen out of doores, that *Sara* may rule alone.

The authoritie of the reporter, makes way for beliefe in things, which are otherwiſe hard to paſſe; although in the matters of God, we ſhould not ſo much care, who ſpeakes, as what is ſpoken, and from whom: The Angell tels his name, place, office, vnasked, that *Zacharie* might not thinke any newes impoſſible, that was brought him by an heauenly meſſenger: Euen where there is no vſe of language, the ſpirits are diſtinguiſhed by names, and each knowes his owne appellation, and others: Hee that gaue leaue vnto man his image, to giue names vnto all his viſible and inferiour creatures, did himſelfe put names vnto the ſpirituall; and as their name is, ſo are they mighty and glorious: But leſt *Zacharie* ſhould no leſſe doubt of the ſtile of the meſſenger, than of the errand it ſelfe: He is at once both confirmed, and puniſhed with dumbneſſe: That tongue, which mooued the doubt, muſt be tied vp: He ſhall aske no more queſtions for fortie weekes, becauſe he asked this one diſtruſtfully.

Neither did *Zacharie* loſe his tongue for the time, but his eares alſo, he was not only mute, but deafe; For otherwiſe, when they came to aske his allowance for the name of his Sonne, they needed not to haue demanded it by ſignes, but by words: God will not paſſe ouer ſlight offences, and thoſe which may plead the moſt colourable pretences in his beſt children, without a ſenſible checke: It is not our holy intireneſſe with God, that can beare vs out in the leaſt ſinne; yea rather the more acquaintance we haue with his Maieſtie, the more ſure we are of correction, when we offend: This may procure vs more fauour in our wel-doing, not leſſe iuſtice in euill.

ZACHARIE ſtaied, and the people waited; whether ſome longer diſcourſe betwixt the Angell and him, than needed to be recorded, or whether aſtoniſhment at the apparition and newes, with-held him; I inquire not; the multitude thought him long, yet though they could but ſee a farre off, they would not depart, till hee returned to bleſſe them: Their patient attendance without, ſhames vs, that are hardly perſwaded to attend within, whiles both our ſenſes are imployed in our diuine ſeruices, and wee are admitted to be coagents with our Miniſters.

At laſt *Zacharie* comes out ſpeechleſſe, and more amazes them with his preſence, than with his delay. The eyes of the multitude, that were not worthy to ſee his viſion, yet ſee the ſignes of his viſion, that the world might be put into the exſpectation of ſome extraordinarie ſequell: God makes way for his voice, by ſilence; His ſpeech could not haue ſaid ſo much, as his dumbneſſe: *Zacharie* would faine haue ſpoken, and could not; with vs too many are dumbe, and need not: Negligence, Feare, Partialitie ſtop the mouthes of many, which ſhall once ſay, Woe to mee, becauſe I held my peace. His hand ſpeakes that, which he cannot with his tongue, and he makes them by ſignes to vnderſtand that, which they might reade in his face; Thoſe powers we haue, we muſt vſe: But though he haue ceaſed to ſpeake, yet he ceaſed not to miniſter; Hee takes not this dumbneſſe for a diſmiſſion, but ſtayes out the eight daies of his courſe, as one, that knew the eyes, and hands, and heart would be accepted of that God, which had bereaued him of his tongue; We may not ſtreight take occaſions of withdrawing our ſelues from the publike ſeruices of our God, much leſſe vnder the Goſpell: The Law, which ſtood much vpon bodily perfection, diſpenſed with age for attendance. The Goſpell, which is all for the ſoule, regards thoſe inward powers, which whiles they are vigorous, exclude all excuſes of our miniſtration.

The Annuntiation of Christ.

THe Spirit of God was neuer so accurate in any description, as that which concernes the Incarnation of God: It was fit no circumstance should bee omitted in that Story, whereon the faith and saluation of all the World dependeth: Wee cannot so much as doubt of this truth, and bee saued; no not the number of the moneth, not the name of the Angell is concealed: Euery particle imports not more certainty, than excellence. The time is the sixth moneth after *Iohns* Conception, the prime of the Spring: Christ was conceiued in the Spring, borne in the Solstice: Hee in whom the World receiued a new life, receiues life in the same season, wherein the World receiued his first life from him; and hee which stretches out the dayes of his Church, and lengthens them to Eternitie, appeares after all the short and dimme light of the Law, and inlightens the World with his glory; The Messenger is an Angell; A man was too meane to carry the newes of the Conception of God: Neuer any businesse was conceiued in Heauen, that did so much concerne the earth, as the Conception of the God of Heauen in Wombe of earth: No lesse than an Arch-Angell was worthy to beare this tydings, and neuer any Angell receiued a greater honour, than of this Embassage.

It was fit our reparation should answer our fall; an euill Angell was the first motioner of the one to *Eue* a Virgin, then espoused to *Adam* in the Garden of Eden: A good Angel is the first reporter of the other to *Mary* a Virgin espoused to *Ioseph*, in that place, which (as the Garden of Galile,) had a name from flourishing: No good Angel could be the Author of our restauration, as that euill Angell was of our ruine; But that, which those glorious spirits could not doe themselues, they are glad to report as done by the God of Spirits: Good newes reioyces the bearer; With what ioy did this holy Angell bring the newes of that Sauiour, in whom wee are redeemed to life, himselfe established in life and glory? The first Preacher of the Gospell was an Angell; that office must needs be glorious, that deriues it selfe from such a Predecessor: God appointed his Angell to be the first Preacher, and hath since called his Preachers Angels: The message is well suited; An Angell comes to a Virgin, *Gabriel* to *Mary*; He that was by signification the strength of God, to her that was by signification exalted by God, to the conceiuing of him, that was the God of strength: To a Maid but espoused; a Maid for the honour of Virginitie, espoused for the honour of Marriage: The marriage was in a sort made, not consummate, through the instinct of him, that meant to make her not an example, but a miracle of women: In this whole worke God would haue nothing ordinary; It was fit, that she should be a marryed Virgin, which should bee a Virgin-mother: Hee that meant to take mans nature without mans corruption, would bee the Sonne of man without mans seed, would bee the seed of the woman without man; and amongst all women, of a pure Virgin; but amongst Virgins, of one espoused, that there might be at once a Witnesse, and a Guardian of her fruitfull Virginity; If the same God had not bin the author of Virginity and Marriage, he had neuer countenanced Virginity by Marriage.

Whither doth this glorious Angell come to finde the Mother of him that was God, but to obscure Galile? A part, which euen the Iewes themselues despised, as forsaken of their priuiledges, (*Out of Galile ariseth no Prophet.*) Behold; an Angell comes to that Galile, out of which no Prophet comes, and the God of Prophets and Angels descends to bee conceiued in that Galile, out of which no Prophet ariseth: He that filleth all places, makes no difference of places; It is the person, which giues honour and priuiledge to the place, not the place to the person; as the presence of God

God makes the Heauen, the Heauen doth not make the honour glorious: No blind corner of Nazareth can hide the blessed Virgin from the Angell; The fauours of God will finde out his children, whereſoeuer they are with-drawne.

It is the faſhion of God to ſeeke out the moſt deſpiſed, on whom to beſtow his honours, we cannot runne away as from the iudgements, ſo not from the mercies of our God: The cottages of Galile are preferred by God to the famous Palaces of Ieruſalem, he cares not how homely he conuerſe with his owne: Why ſhould we be tranſported with the outward glory of places, whiles our God regards it not? We are not of the Angels diet, if we had not rather be with the bleſſed Virgin at Nazareth, than with the proud Dames in the Court of Ieruſalem: It is a great vanitie to reſpect any thing aboue goodneſſe, and to diſ-eſteeme goodneſſe for any want. The Angell ſalutes the Virgin, he prayes not to her; Hee ſalutes her as a Saint, he prayes not to her as a Goddeſſe: For vs to ſalute her, as he did, were groſſe preſumption; For neither are we, as he was, neither is ſhe, as ſhe was: If he that was a ſpirit ſaluted her, that was fleſh and bloud here on earth, it is not for vs, that are fleſh and bloud to ſalute her, which is a glorious ſpirit in Heauen: For vs, to pray to her in the Angels ſalutation, were to abuſe the Virgin, the Angell, the Salutation.

But how gladly doe we ſecond the Angell in the praiſe of her, which was more ours, than his? How iuſtly doe we bleſſe her, whom the Angell pronounceth bleſſed? How worthily is ſhe honoured of men, whom the Angell proclaimeth beloued of God? O bleſſed *Mary*, hee cannot bleſſe thee, he cannot honour thee too much, that deifies thee not: That which the Angell ſaid of thee, thou haſt propheſied of thy ſelfe, we beleeue the Angell, and thee: All Generations ſhall call thee bleſſed, by the fruit of whoſe wombe all Generations are bleſſed: If *Zachary* were amazed with the ſight of this Angell, much more the Virgin: That very Sex hath more diſaduantage of feare: if it had bin but a man, that had come to her in that ſecrecie and ſuddenneſſe, ſhe could not but haue bin troubled; how much more, when the ſhining glory of the perſon doubled the aſtoniſhment.

The troubles of holy mindes end euer in comfort: Ioy was the errand of the Angell, and not terrour. Feare (as all paſſions) diſquiets the heart, and makes it for the time vnfit to receiue the meſſages of God: Soone hath the Angell cleared theſe troubleſome miſts of paſſions; and ſent out the beames of heauenly conſolation in the remoteſt corner of her ſoule by the glad newes of her Sauiour: How can ioy, but enter into her heart, out of whoſe wombe ſhall come ſaluation? What roome can feare finde in that breſt, that is aſſured of fauour? *Feare not* MARY; *for thou haſt found fauour with God:* Let thoſe feare, who know they are in diſpleaſure, or know not they are gracious: Thine happy eſtate cals for confidence, and that confidence for ioy: What ſhould, what can they feare, who are fauoured of him, at whom the Deuils tremble? Not the preſence of the good Angels, but the temptations of the euill ſtrike many terrors into our weakneſſe; we could not be diſmayed with them, if wee did not forget our condition. Wee haue not receiued the ſpirit of bondage to feare againe, but the ſpirit of Adoption, whereby wee cry *Abba Father:* If that Spirit (O God) witneſſe with our ſpirits, that wee are thine, how can wee feare any of thoſe ſpirituall wickedneſſes? Giue vs aſſurance of thy fauour, and let the powers of Hell doe their worſt.

It was no ordinarie fauour, that the Virgin found in Heauen: No mortall Creature was euer thus graced, that hee ſhould take part of her nature, that was the God of nature; that hee, which made all things, ſhonld make his humane body of hers; that her wombe ſhould yeeld that fleſh, which was perſonally vnited to the Godhead; that ſhee ſhould beare him, that vpholds the world: *Loe, thou ſhalt conceiue and beare a Sonne, and ſhalt call his name Ieſus.* It is a queſtion, whether there be more wonder in the Conception, or in the Fruit; the Conception of the Virgin; or Ieſus conceiued: Both are maruellous, but the former doth not more exceed all other wonders, than the latter exceedeth it. For the childe of a virgin is the reimprouement of that power, which

which created the World: but that God ſhould bee incarnate of a Virgin, was an abaſement of his Maieſtie, and an exaltation of the creature beyond all example. Well was that Child worthy to make the Mother bleſſed: Here was a double Conception; one in the wombe of her body, the other of the ſoule: If that were more miraculous, this was more beneficiall; That was her priuiledge, this was her happineſſe: If that were ſingular to her, this is common to all his choſen: There is no renewed heart, wherein thou, O Sauiour, art not formed againe. Bleſſed bee thou, that haſt herein made vs bleſſed. For what wombe can conceiue thee, and not partake of thee? Who can partake of thee, and not be happie?

Doubtleſſe the Virgin vnderſtood the Angell, as hee meant, of a preſent Conception, which made her ſo much more inquiſitiue into the manner and meanes of this euent: *How ſhall this bee, ſince I know not a man?* That ſhee ſhould conceiue a Son by the knowledge of man after her Marriage conſummate, could haue bin no wonder: But how then ſhould that Sonne of hers bee the Sonne of God? This demand was higher, how her preſent Virginity ſhould bee inſtantly fruitfull, might bee well worthy of admiration, of inquirie: Here was deſire of information, not doubts of infidelitie; yea rather this queſtion argues Faith: It takes for granted, that, which an vnbeleeuing heart would haue ſtuck at: She ſayes not, who and whence art thou? what Kingdome is this, where and when ſhall it bee erected? But ſmoothly ſuppoſing all thoſe ſtrang things would be done, ſhee inſiſts onely in that, which did neceſſarily require a further intimation, and doth not diſtruſt, but demand: Neither doth ſhee ſay, this cannot be, nor how can this be; but how ſhall this be? ſo doth the Angel anſwer, as one, that knew he needed not to ſatisfie curioſitie, but to informe iudgement, and vphold faith: Hee doth not therefore tell her of the manner, but of the Author of this act; *The Holy Ghoſt ſhall come vpon thee, and the power of the moſt High ſhall ouer-ſhaddow thee:* It is enough to know, who is the vndertaker, and what he will doe: O God, what doe wee ſeeke a cleere light, where thou wilt haue a ſhaddow? No Mother knowes the manner of her naturall Conception; what preſumption ſhall it be for fleſh and bloud, to ſearch how the Sonne of God tooke fleſh and bloud of his Creature? It is for none, but the Almighty to know thoſe workes, which hee doth immediatly concerning himſelfe; thoſe that concerne vs, hee hath reuealed: Secrets to God, things reuealed to vs.

This anſwer was not ſo full, but that a thouſand difficulties might ariſe out of the particularities of ſo ſtrange a meſſage, yet after the Angels Solution, wee heare of no more Obiections, no more Interrogations: The faithfull heart, when it once vnderſtands the good pleaſure of God, argues no more, but ſweetly reſts it ſelfe in a quiet exſpectation; *Behold the Seruant of the Lord, bee it to mee according to thy Word.* There is not a more noble proofe of our Faith, than to captiuate all the powers of our vnderſtanding and will to our Creator, and without all ſciſcitations to goe blindfold, whither he will leade vs: All diſputations with God (after his will knowne) ariſe from infidelitie: Great is the Myſterie of godlineſſe, and if wee will giue Nature leaue to cauill, we cannot bee Chriſtians. O God, thou art faithfull, thou art powerfull: It is enough, that thou haſt ſaid it; In the humilitie of our obedience wee reſigne our ſelues ouer to thee: Behold the Seruants of the Lord, bee it vnto vs, according to thy Word.

How fit was her wombe to conceiue the fleſh of the Sonne of God by the power of the Spirit of God, whoſe breſt had ſo ſoone by the power of the ſame Spirit conceiued an aſſent to the will of God; and now of an Hand-mayd of God, ſhee is aduanced to the Mother of God: No ſooner hath ſhee ſaid *(bee it done)* than it is done, the Holy Ghoſt ouer-ſhaddowes her, and formes her Sauiour in her owne bodie. This very Angell, that talkes with the bleſſed Virgin, could ſcarce haue bin able to expreſſe the ioy of her heart in the ſenſe of this diuine burden: Neuer any mortall Creature had ſo much cauſe of exultation: How could ſhee, that was full of God bee other than full of ioy in that God? Griefe growes greater by concealing; Ioy by expreſſion:

pression: The holy Virgin had vnderstood by the Angell, how her Cousin *Elizabeth* was no lesse of kinne to her in condition; the fruitfulnesse of whose age did somewhat suit the fruitfulnesse of her Virginitie: Happinesse communicated, doubles it selfe; Here is no straying of courtesie; The blessed Maid whom vigor of age had more fitted for the way, hastens her iourney into the Hill-countrey to visit that gracious Matron, whom God had made a signe of her miraculous Conception: Only the meeting of Saints in Heauen can paralell the meeting of these two Cosins: The two Wonders of the World are met vnder one roofe, and congratulate their mutuall happinesse: When wee haue Christ spiritually conceiued in vs, wee cannot bee quiet, till wee haue imparted our ioy: *Elizabeth* that holy Matron did no sooner wel-come her blessed Cosin, than her Babe wel-comes his Sauiour; Both in the retyred Closets of their Mothers Wombe are sensible of each others presence; the one by his omniscience, the other by instinct. He did not more fore-runne Christ, than ouer-runne Nature: How should our hearts leape within vs, when the Sonne of God vouchsafes to come into the secret of our soules, not to visit vs, but to dwell with vs, to dwell in vs?

The birth of CHRIST.

AS all the actions of men, so especially the publike actions of publike men are ordered by God to other ends than their owne: This Edict went not so much out from *Augustus*, as from the Court of Heauen. What, did *Cæsar* know *Ioseph* and *Mary*? His charge was vniuersall to a world of subiects, through all the Roman Empire: God intended this Cension onely for the blessed Virgin and her Sonne, that Christ might bee borne, where he should: *Cæsar* meant to fill his Coffers, God meant to fulfill his Prophesies, and so to fulfill them, that those, whom it concerned might not feele the accomplishment: If God had directly commanded the Virgin to goe vp to Bethleem, shee had seene the intention, and expected the issue; but that wise Moderatour of all things, that workes his will in vs; loues so to doe it, as may be least with our foresight, and acquaintance, and would haue vs fall vnder his Decrees vnawares, that we may so much the more adore the depths of his Prouidence: Euery Creature walkes blind-fold, onely he that dwels in light, sees whither they goe.

DOVBTLES, blessed *Mary* meant to haue beene deliuered of her diuine burden at home; and little thought of changing the place of Conception for another of her Birth: That house was honored by the Angell, yea, by the ouer-shaddowing of the Holy Ghost, none could equally satisfie her hopes, or desires: It was fit, that hee, which made choice of the Wombe, wherein his Sonne should bee conceiued, should make choice of the place, where his Sonne should bee borne: As the worke is all his, so will he alone contriue all the circumstances to his owne ends: O the infinite Wisdome of God in casting all his Designes! There needes no other proofe of Christ, than *Cæsar* and Bethleem, and of *Cæsars*, than *Augustus*; his Gouernment, his Edict pleades the truth of the *Messias*! His Gouernment, now was the deepe peace of all the World vnder that quiet Scepter, which made way for him, who was the Prince of Peace: If Wars be a signe of the time of his second comming, Peace was a signe of his first: His Edict, now was the Scepter departed from *Iuda*: It was the time for Shilo to come; No power was left in the Iewes, but to obey: *Augustus* is the Emperor of the World, vnder him *Herod* is the King of Iudea; *Cyrenius* is President of Syria; Iurie hath nothing of her owne. For *Herod* if he were a King, yet hee was no Iew, and if hee had bin a Iew, yet he was no otherwise a King, than tributary and titular: The Edict came out from *Augustus*, was executed by *Cyrenius*; *Herod* is no actor in this seruice: Gaine and glory are the ends of this taxation, each man profest himselfe

lelfe a ſubiect, and payd for the priuiledge of his ſeruitude : Now their very heads were not their owne, but muſt bee payed for to the head of a forreine State : They which before ſtood vpon the termes of their immunitie, ſtoop at the laſt : The proud ſuggeſtions of *Iudas* the Galilean might ſhed their bloud, and ſwell their ſtomacks, but could not caſe their yoke, neither was it the meaning of God, that holineſſe (if they had bin as they pretended) ſhould ſhelter them from ſubiection : A Tribute is impoſed vpon Gods free people : This act of bondage brings them libertie : Now when they ſeemed moſt neglected of God, they are bleſſed with a Redeemer ; when they are moſt preſſed with forreine Soueraignty, God ſends them a King of their owne, to whom *Cæſar* himſelfe muſt bee a ſubiect : The goodnes of our God picks out the moſt needfull times of our reliefe, and comfort : Our extremities giue him the moſt glory. Whither muſt *Ioſeph & Mary* come to be taxed, but vnto Bethlee *Dauids* Citie ? The very place proues their deſcent : Hee that ſucceeded *Dauid* in his Throne, muſt ſucceed him in the place of his Birth : ſo cleerly was Bethleem deſigned to this honour, by the Prophets, that euen the Prieſts and the Scribes could point *Herod* vnto it, and aſſured him, the King of the Iewes could bee no where elſe borne. Bethleem iuſtly the houſe of bread, the bread that came downe from Heauen is there giuen to the World ; whence ſhould wee haue the bread of life, but from the houſe of bread ? O holy *Dauid*, was this the Well of Bethleem, whereof thou didſt ſo thirſt to drinke of old, when thou ſaydſt ; *O that one would giue me drinke of the water of the Well of Bethleem* ! Surely that other water, when it was brought thee by thy Worthies, thou powredſt it on the ground, and wouldſt not drinke of it : This was that liuing Water, for which thy ſoule longed, whereof thou ſaidſt elſe-where ; *As the Hart brayeth after the water-brooks, ſo longeth my ſoule after thee O God : My ſoule thirſteth for God, for the liuing God.*

It was no leſſe than foure daies iourney from Nazareth to Bethleem : How iuſt an excuſe might the bleſſed Virgin haue pleaded for her abſence ? What woman did euer vndertake ſuch a iournie ſo neere her deliuery ? and doubtleſſe *Ioſeph*, which was now taught of God to loue and honour her, was loth to draw forth a deare Wife in ſo vnweildy a caſe, into ſo manifeſt hazard : But the charge was peremptory, the obedience exemplary ; The deſire of an inoffenſiue obſeruance euen of Heatheniſh authority, diſgeſts all difficulties ; Wee may not take eaſie occaſions to withdraw our obedience to ſupreme commands ; yea how didſt thou (O Sauiour) by whom *Auguſtus* reigned, in the wombe of thy Mother yeeld this homage to *Auguſtus* : The firſt leſſon, that euer thy example taught vs, was obedience.

After many ſteps are *Ioſeph* and *Mary* come to Bethleem : The plight, wherein ſhe was, would not allow any ſpeed, and the forced leiſure of the iournie cauſeth diſappointment : the end was worſe than the way, there was no reſt in the way, there was no roome in the Inne : It could not bee, but that there were many of the kindred of *Ioſeph* and *Mary* at that time in Bethleem : For both there were their Anceſtours borne, if not themſelues ; and thither came vp all the Couſins of their bloud : yet there and then doth the holy Virgin want roome to lay either her head, or her burthen. If the houſe of *Dauid* had not loſt all mercy & good nature, a Daughter of *Dauid* could not ſo neere the time of her trauell, haue bin deſtitute of lodging in the City of *Dauid*. Little did the Bethleemites thinke what a gueſt they refuſed. Elſe they would gladly haue opened their doores to him, which was able to open the gates of heauen to them. Now their inhoſpitality is puniſhment enough to it ſelfe : They haue loſt the honour and happineſſe of being hoſt to their God: Euen ſtill, O bleſſed Sauiour, thou ſtandeſt at our doores and knockeſt ; Euery motion of thy good Spirit tells vs, thou art there : Now thou commeſt in thy owne name, and there thou ſtandeſt, whiles thy head is full of dew, and thy lockes wet with the drops of the night : If we ſuffer carnall deſires, and worldly thoughts to take vp the lodging of our heart, and reuell within vs, whiles thou wayteſt vpon our admiſſion, ſurely our iudgment ſhall be ſo much the greater, by how much better we know, whom we haue excluded.

What

What doe we cry ſhame on the Bethleemites, whileſt we are wilfully more churliſh, more vnthankfull? There is no roome in my heart for the wonder at this humility: He, for whom heauen is too ſtrait, whom the heauen of heauens cannot containe, lies in the ſtrait cabbin of the wombe, and when he would inlarge himſelfe for the world, is not allowed the roome of an Inne: The many manſions of heauen were at his diſpoſing, the earth was his, and the fulnes of it, yet he ſuffers himſelfe to be refuſed of a baſe cottage, and complaineth not: What meaſure ſhould diſcontent vs wretched men, when thou (O God) fareſt thus from thy creatures? How ſhould we learne both to want and abound, from thee, which abounding with the glory and riches of heauen, wouldeſt want a lodging in thy firſt welcome to the earth? Thou cameſt to thine owne, and thy owne receiued thee not: How can it trouble vs to be reiected of the world, which is not ours? what wonder is it, if thy ſeruants wandred abroad in ſheeps skins, and goats skins, deſtitute and afflicted, when their Lord is denied harbour? how ſhould all the world bluſh at this indignity of Bethleem? He that came to ſaue men, is ſent for his firſt lodging to the beaſts: The ſtable is become his Inne, the cratch his bed: O ſtrange cradle of that great King, which heauen it ſelfe may enuy! O Sauiour, thou that wert both the Maker and Owner of heauen, of earth, couldſt haue made thee a Palace without hands, couldſt haue commanded thee an empty roome in thoſe houſes, which thy creatures had made? When thou didſt but bid the Angels auoid their firſt place, they fell downe from heauen like lightning; and when in thine humbled eſtate thou didſt but ſay, *I am he*, who was able to ſtand before thee? How eaſie had it bin for thee to haue made place for thy ſelfe in the throngs of the ſtatelieſt Courts? Why wouldeſt thou be thus homely, but that by contẽning worldly glories, thou mightſt teach vs to contemne them? that thou mightſt ſanctifie pouerty to them, whom thou calleſt vnto want? that ſince thou which hadſt the choice of all earthly conditions, wouldſt be borne poore and deſpiſed, thoſe which muſt want out of neceſſity, might not thinke their pouerty grieuous. Here was neither friend to entertaine, nor ſeruant to attend, nor place wherein to be attended, onely the poore beaſts gaue way to the God of al the world: It is the great myſtery of godlines, that God was manifeſted in the fleſh, and ſeene of Angels: but here, which was the top of all wonders, the very beaſts might ſee their Maker: For thoſe ſpirits to ſee God in the fleſh, it was not ſo ſtrange, as for the brute creatures to ſee him, which was the God of ſpirits: He, that would be led into the wilderneſſe amongſt wilde beaſts to be tempted, would come into the houſe of beaſts to be borne, that from the height of his diuine glory his humiliation might be the greater: How can we be abaſed low enough for thee (O Sauiour) that haſt thus neglected thy ſelfe for vs? That the viſitation might be anſwerable to the homelines of the place, attendants, prouiſion, who ſhal come to congratulate his birth, but poore ſhepherds? The kings of the earth reſt at home, and haue no ſummons to attend him, by whom they reigne: God hath choſen the weake things of the world to confound the mighty: In an obſcure time (the night) vnto obſcure men (ſhepherds) doth God manifeſt the light of his Son, by glorious Angels: It is not our meanneſſe (O God) that can exclude vs from the beſt of thy mercies, yea thus far doſt thou reſpect perſons, that thou haſt put downe the mighty, and exalted them of low degree. If theſe ſhepherds had beene ſnorting in their beds, they had no more ſeene Angels, nor heard newes of their Sauior, than their neighbours; Their vigilancy is honored with this heauenly viſion: thoſe which are induſtrious in any calling, are capable of further bleſſings, whereas the idle are fit for nothing but temptation. No leſſe than a whole Chore of Angels are worthy to ſing the hymne, of *Glory to God* for the incarnation of his Sonne: What ioy is enough for vs, whoſe nature he tooke, and whom he came to reſtore by his incarnation? If we had the tongues of Angels, we could not raiſe this note high enough to the praiſe of our glorious Redeemer. No ſooner doe the ſhepherds heare the newes of a Sauiour, than they run to Bethleem to ſeek him: Thoſe that left their beds to tend their flocks, leaue their flocks to inquire after their Sauior: No earthly thing is too deare to be forſaken for Chriſt: If we ſuffer any worldly occaſiõ to ſtay vs frõ Bethleem, we care more for our ſheep, than our ſoules: It is not poſſible that a faithful heart ſhould

Contemplations
VPON THE
HISTORIE OF
THE NEVV TESTAMENT.

The Second Booke.

Containing
- Christ among the Doctors.
- Christ Baptized.
- Christ Tempted.
- Simon Called.
- The Marriage in Cana.
- The good Centurion.

By Jos. Hall.

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TO THE HONORABLE GENERALL, SIR EDVVARD CECILL KNIGHT, all honor and happineſſe.

Moſt Honored Sir,

THe ſtore of a good Scribe is (according to our Sauiour) both old and new; I would (if I durſt) be ambitious of this onely honor; hauing therefore drawne forth theſe not-friuolous thoughts, out of the old Teſtament, I fetch theſe following from the new; God is the ſame in both; as the body differs not with the age of the ſute, with the change of robes: The olde and new wine of holy Truth, came both out of one vineyard; yet here may wee ſafely ſay to the Word of his Father, as was ſaid to the Bridegroome of Cana, Thou haſt kept the beſt wine till the laſt; The authority of both is equally ſacred; the vſe admits no leſſe difference, than is betwixt a Sauiour fore-ſhadowed, and come. The intermiſſion of thoſe military imployments, which haue won you iuſt honor, both in forraine nations, and at home, is in this only gainefull, that it yeelds you leaſure to theſe happy thoughts, which ſhall more fully acquaint you with him that is at once the God of Hoſts, & the Prince of Peace: To the furtherance whereof theſe my poore labours ſhall doe no thankeleſſe offices. In lieu of your noble fauours to me both at home, and where you haue merited command, nothing can bee returned but humble acknowledgements, and hearty prayers for the increaſe of your Honor, and all happineſſe to your ſelfe, and your thrice-worthy and vertuous Lady, by him that is deepely obliged, and truely deuoted to you both,

IOS. HALL.

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CONTEMPLATIONS.

THE SECOND BOOKE.

Christ among the Doctors.

EVen the Spring shewes vs what we may hope for of the tree in Summer; In his nonage therefore, would our Sauiour giue vs a taste of his future proofe, lest, if his perfection should haue shewed it selfe without warning to the world, it should haue beene entertained with more wonder, than beliefe; now this act of his Childhood shall prepare the faith of men by fore-expectation: notwithstanding all this early demonstration of his diuine graces, the incredulous Iewes could afterwards say, Whence hath this man his wisdome and great works? What would they haue said, if he had suddenly leapt forth into the cleare light of the world? The Sun would dazle all eyes, if he should breake forth at his first rising into his full strength; now he hath both the day-star to goe before him, and to bid men looke for that glorious body, and the liuely colours of the day, to publish his approach; the eye is comforted, not hurt by his appearance.

The Parents of Christ went vp yeerely to Ierusalem at the feast of the Passeouer; the law was only for the males: I doe not finde the blessed Virgin bound to this voiage, the weaker sex receiued indulgence from God: yet she knowing the spirituall profit of that iourney, takes paines voluntarily to measure that long way euery yeere; Pietie regards not any distinction of sexes or degrees, neither yet doth Gods acceptation; rather doth it please the mercy of the highest, more to reward that seruice, which, though he like in all, yet out of fauour hee will not impose vpon all. It could not bee, but that shee whom the holy Ghost ouershadowed, should be zealous of Gods seruice: those that will goe no further than they are dragged in their religious exercises, are no whit of kin to her whom all generations shall call blessed.

The childe Iesus in the minority of his age, went vp with his Parents to the holy solemnity, not this yeere onely, but in all likelihood others also; hee, in the power of whose Godhead, and by the motion of whose Spirit, all others ascended thither, would not himselfe stay at home. In all his examples hee meant our instruction: in this pious act of his nonage intended to leade our first yeeres into timely deuotion. The first liquor seasons the vessell for a long time after. It is euery way good for a man to beare Gods yoke, euen from his infancy: it is the policie of the Deuill to discourage early holinesse: he that goes out betimes in the morning, is more like to dispatch his iourney, than he that lingers till the day be spent. This blessed Family came not to looke at the feast and be gone; but they duly staid out all the appointed dayes of vnleauened bread: they and the rest of Israel could not want houshold businesses at home; those secular affaires could not either keepe them from repairing to Ierusalem, or send them away immaturely; Worldly cares must giue place to the sacred: Except we will depart vnblessed, we must attend Gods seruices till we may receiue his dismission.

It was the fashion of those times and places, that they went vp, and so returned by troupes, to those set meetings of their holy festivals. The whole Parish of Nazareth went and came together. Good fellowship doth no way so well, as in the passage to Heauen: much comfort is added by society to that iourney, which is of it selfe pleasant; It is an happy word, Come, let vs goe vp to the House of the Lord. Mutuall incouragement is none of the least benefits of our holy assemblies: Many sticks laid together, make a good fire, which if they lie single, lose both their light and heat.

The feast ended, what should they doe but returne to Nazareth? Gods seruices may not bee so attended, as that wee should neglect our particular callings: Himselfe cals vs from his owne House to ours, and takes pleasure to see a painfull Client: They are fouly mistaken, that thinke God cares for no other trade but deuotion: Piety and diligence must keepe meet changes with each other; neither doth God lesse accept of our returne to Nazareth, than our going vp to Ierusalem.

I cannot thinke that the blessed Virgine, or good *Ioseph*, could be so negligent of their diuine charge, as not to call the childe Iesus, to their setting forth from Ierusalem: But their backe was no sooner turned vpon the Temple, than his face was towards it; he had businesse in that place, when theirs was ended: there he was both worshipped and represented: He, in whom the Godhead dwelt bodily, could doe nothing without God: his true Father led him away from his supposed: Sometimes the affaires of our ordinary vocation, may not grudge to yeeld vnto spirituall occasions: The Parents of Christ knew him well, to be of a disposition, not strange, nor sullen and stoicall, but sweet and sociable: and therefore they supposed, he had spent the time and the way, in company of their friends and neighbours: They doe not suspect him wandred into the solitary fields: but when euening came, they goe to seeke him among their kinsfolke and acquaintance. If hee had not wonted to conuerse formerly with them, hee had not now beene sought amongst them: Neither as God, nor man, doth he take pleasure in a sterne froward austerity, and wilde retirednesse: but in a milde affableness, and amiable conuersation.

But, O blessed Virgine, who can expresse the sorrowes of thy perplexed soule, when all that euening-search could afford thee no newes of thy Sonne Iesus? Was not this one of those swords of *Simeon*, which should pierce thorow thy tender breast? How didst thou chide thy credulous neglect, in not obseruing so precious a charge, and blame thine eyes, for once looking beside this obiect of thy loue? How didst thou, with thy carefull husband, spend that restlesse night, in mutuall expostulations, and bemonings of your losse? How many suspitious imaginations did that while racke thy greeued spirit? Perhaps thou mightest doubt, lest they which laid for him, by *Herods* command, at his birth, had now by the secret instigation of *Archelaus*, surprised him in his childhood: or it may be, thou thoughtst thy diuine Son had now withdrawne himselfe from the earth, and returned to his heauenly Glory, without warning: or peraduenture, thou studiedst with thy selfe, whether any carelessnesse on thy behalfe, had not giuen occasion to this absence.

O deare Sauiour, who can misse and not mourne for thee? Neuer any soule conceiued thee by faith, that was lesse afflicted with the sense of thy desertion, than comforted with the ioy of thy presence: Iust is that sorrow, and those teares seasonable, that are bestowed vpon thy losse; What comfort are we capable of, whiles we want thee? What rellish is there in these earthly delights without thee? What is there to mitigate our passionate discomforts, if not from thee? Let thy selfe loose, O my soule, to the fulnesse of sorrow, when thou findest thy selfe bereaued of him, in whose presence is the fulnesse of ioy, and deny to receiue comfort from any thing, saue from his returne.

In vaine is Christ sought among his kindred, according to the flesh: So farre are they still from giuing vs their aid, to finde the true *Messias*, that they leade vs from him: Backe againe therefore are *Ioseph* and *Mary* gone, to seeke him at Ierusalem: She goes about in the City, by the streets and by the open places, & seekes him whom her soule loueth: she sought him for the time, and found him not. Do we think she spared her search?

The

The euening of her returne, she hastes to the Inne, where she had left him, where missing him, she inquires of euery one she met, Haue you not seene him, whom my soule loueth? At last, the third day, she findes him in the Temple: One day was spent in the iourney towards Galile; another in the returne to Ierusalem: The third day recouers him: He, who would rise againe the third day, and be found amongst the liuing, now also would the third day be found of his Parents, after the sorrow of his absence. But where wert thou, O blessed *Iesu*, for the space of these three dayes? where didst thou bestow thy selfe, or who tended thee, whiles thou wert thus alone at Ierusalem? I know, if Ierusalem should haue beene as vnkinde to thee as Bethleem, thou couldst haue commanded the Heauens to harbour thee, and if men did not minister to thee, thou couldest haue commanded the seruice of Angels; but since the forme of a seruant called thee to a voluntary homlinesse, whether it pleased thee to exercise thy selfe thus early with the difficulties of a stranger, or to prouide miraculously for thy selfe, I inquire not, since thou reuealest not; onely this I know, that hereby thou intendedst to teach thy Parents, that thou couldest liue without them, and that not of any indigency, but out of a gracious dispensation, thou wouldst ordinarily depend vpon their care.

In the meane time, thy diuine wisdome could not but foreknow all these corroding thoughts, wherewith the heart of thy deare mother must needes bleed, through this sudden derelict ion; yet wouldest thou leaue her for the time to her sorrow: Euen so, O Sauiour, thou thoughtest fit to visit her, that bore thee with this early affliction; Neuer any loued thee, whom thou doest not sometimes exercise with the griefe of missing thee, that both we may be more carefull to hold thee, and more ioyfull in recouering thee. Thou hast said, and canst not lie, I am with you to the end of the world: but euen whiles thou art really present, thou thinkest good to be absent vnto our apprehensions: yet if thou leaue vs, thou wilt not forsake vs; if thou leaue vs for our humiliation, thou wilt not forsake vs to our finall discomfort; thou mayest for three dayes hide thy selfe, but then we shall finde thee in the Temple; None euer sought thee with a sincere desire, of whom thou wert not found: Thou wilt not be either so little absent, as not to whet our appetites, nor so long, as to fainten the heart. After three dayes we shall finde thee; and where should we rather hope to finde thee than in the Temple? There is the habitation for the God of Israel, there is thy resting place for euer; Oh all ye that are grieued with the want of your Sauiour, see where you must seeke him: In vaine shall ye hope to finde him in the streets, in the Tauernes, in the Theaters: seeke him in his holy Temple: Seeke him with piety, seeke him with faith, there shall ye meet him, there shall ye recouer him. Whiles children of that age were playing in the streets, Christ was found sitting in the Temple; not to gaze on the outward glory of that house, or on the golden Candlesticks, or Tables, but to heare and appose the Doctors; He, who as God, gaue them all the wisdome they had; as the Sonne of man hearkens to the wisdome he had giuen them: He, who sate in their hearts, as the Author of all learning and knowledge, sits in the midst of their schoole, as an humble Disciple: That by learning of them, he might teach all the younger sort humility, and due attendance vpon their Instructours, hee could at the first haue caught the great Rabbins of Israel the deepe mysteries of God; but because he was not yet called by his Father, to the publique function of a Teacher, he contents himselfe to heare with diligence, and to aske with modesty, and to teach onely by insinuation. Let those consider this, which will needes run as soone as they can goe: and when they finde ability, thinke they need not stay for a further vocation of God or men. Open your eyes, ye rathe ripe inuaders of Gods Chaire: and see your Sauiour in his yonger yeeres, not sitting in the eminent pulpits of the Doctors, but in the lowly floores of the Auditors: See him that could haue taught the Angels, listning in his minority to the voice of men; Who can thinke much to learne of his Ancients, when he lookes vpon the Sonne of God, sitting at the feet of the Doctors of Israel? First he heares, then he askes: how much more doth it concerne vs to be hearers, ere we offer to be teachers of others? he gathers that heares, he spends that teacheth; if we spend before we gather, we shall soone proue bankrupts.

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When he hath heard, he askes, and after that, he answers: doubtlesse those very questions were instructions, and meant to teach more than to learne: Neuer had these great Rabbins heard the voyce of such a tutor: in whom they might see the wisdome of God so concealing it selfe, that yet it would be knowne to be there: No maruell then if they all wondred at his vnderstanding and answers: Their eyes saw nothing but humane weakneſſe, their eares heard diuine sublimity of matter; betwixt what they saw, and what they heard, they could not but be distracted with a doubting admiration. And why did yee not (O ye Iewish teachers) remember, *That to vs a Childe is borne, and vnto vs a Sonne is giuen, and the gouernment is vpon his shoulder, and his name shall be called Wonderfull, Counsellor, the mighty God, the euerlasting Father, the Prince of peace?* Why did ye not now bethinke your selues, what the Star, the Sages, the Angels, the Shepherds, *Zachary, Simeon, Anna*, had premonished you? Fruitlesse is the wonder that endeth not in faith; No light is sufficient where the eyes are held through vnbeliefe or preiudice.

The Doctors were not more amazed to heare so profound a childhood, than the parents of Christ were to see him among the Doctors; the ioy of finding him, did striue with the astonishment of finding him thus: And now, not *Ioseph*, (he knew how little right he had to that diuine Sonne) but *Mary* breakes forth into a louing expostulation, (*Sonne, why hast thou dealt so with vs?*) that she might not seeme to take vpon her as an imperious Mother, it is like she reserued this question till she had him alone: wherein she meant rather to expresse griefe than correption: Onely herein the blessed Virgin offended, that her inconsideration did not suppose (as it was) that some higher respects, than could be due to flesh and bloud, called away the Sonne of God from her, that was the daughter of man: She that was but the mother of humanity, should not haue thought that the businesse of God must for her sake be neglected: We are all partiall to our selues naturally, and prone to the regard of our owne rights; questionlesse this gracious Saint would not for all the world, haue willingly preferd her owne attendance, to that of her God: through heedlesnesse she doth so: her Sonne and Sauiour is her monitor, out of his diuine loue reforming her naturall: *How is it that yee sought mee? Knew yee not that I must goe about my Fathers businesse?* Immediately before the blessed Virgin had said, *Thy father and I sought thee with heauy hearts:* Wherein both according to the supposition of the world, she called *Ioseph* the Father of Christ, and according to the fashion of a dutifull wife, she names her *Ioseph*, before her selfe. She well knew that *Ioseph* had nothing but a name in this businesse, she knew how God had dignified her beyond him; yet she sayes: *Thy father and I sought thee*; The Sonne of God stands not vpon contradiction to his mother, but leading her thoughts from his supposed father, to his true, from earth to heauen, he answers, (*Knew yee not that I must goe about my Fathers businesse?*) It was honor enough to her, that he had vouchsafed to take flesh of her; It was his eternall honour, that hee was God of God, the euerlasting Sonne of the heauenly Father: good reason therefore was it, that the respects to flesh should giue place to the God of Spirits: How well contented was holy *Mary* with so iust an answer? how doth she now againe in her heart, renew her answer to the Angels, *Behold the seruant of the Lord, be it according to thy word?*

We are all the Sonnes of God in another kinde. Nature and the world thinkes wee should attend them; we are not worthy to say, we haue a Father in heauen, if we cannot steale away from these earthly distractions, and imploy our selues in the seruices of our God.

Christs Baptisme.

IOhn did euery way forerunne Christ, not so much in the time of his Birth, as in his office; neither was there more vnlikenesse in their disposition and carriage, than similitude in their function; both did preach and baptize; only *Iohn* baptized by himself, our Sauiour by his Disciples; our Sauiour wrought miracles by himselfe, by his Disciples; *Iohn* wrought none by either; Wherein Christ meant to shew himselfe a Lord, and *Iohn* a seruant; and *Iohn* meant to approue himself a true seruant to him, whose harbinger he was; hee that leapt in the wombe of his mother, when his Sauiour (then newly conceiued) came in presence, bestird himselfe, when he was brought forth into the light of the Church, to the honor and seruice of his Sauiour: hee did the same before Christ, which Christ charged his Disciples to doe after him, Preach and Baptize. The Gospell ran alwayes in one tenor, and was neuer but like it selfe; So it became the Word of him in whom there is no shadow by turning, and whose Word it is, *I am Iehoua, I change not.*

It was fit, that he which had the Prophets, the starre, the Angels to foretell his comming into the world, should haue his Vsher to goe before him, when he would notifie himselfe to the world: *Iohn* was the Voyce of a Cryer: Christ was the Word of his Father, it was fit this Voyce should make a noyse to the world, ere the Word of the Father should speake to it; *Iohns* note was still, Repentance; The Axe to the root, the Fan to the floore, the Chaffe to the fire; as his raiment was rough, so was his tongue; and if his foode were wilde Hony, his speech was stinging Locusts: Thus must the way be made for Christ in euery heart: Plausibility is no fit preface to regeneration: if the heart of man had continued vpright, God might haue beene intertained without contradiction; but now violence must be offered to our corruption, ere we can haue roome for grace; if the great Way-maker doe not cast downe hills, and raise vp valleys in the bosomes of men, there is no passage for Christ; neuer will Christ come into that soule, where the Herald of repentance hath not beene before him.

That Sauiour of ours, who from eternity lay hid in the Counsaile of God, who in the fulnes of time so came, that hee lay hid in the wombe of his mother, for the space of forty weekes, after he was come, thought fit to lye hid in Nazareth, for the space of thirty yeeres, now at last begins to shew himselfe to the world, and comes from Galile to Iordan. He that was God alwayes, and mought haue bin perfect man in an instant, would by degrees rise to the perfection both of his Manhood, and execution of his mediator-ship; to teach vs, the necessity of leasure in spirituall proceedings; that many Suns, and successions of seasons, and meanes must be stayed for, ere we can attaine our maturity; and that when we are ripe for the imployments of God, we should no lesse willingly leaue our obscurity, than we took the benefit of it for our preparation. He that was formerly circumcised would now bee baptized; what is Baptisme, but an Euangelicall circumcision? What was circumcision, but a legall baptisme? One both supplyed and succeeded the other; yet the Author of both will vndergoe both; He would be circumcised, to sanctifie his Church that was, and baptized, to sanctifie his Church that should be; that so in both Testaments he might open a way into heauen. There was in him neither filthinesse, nor foreskin of corruption, that should need either knife, or water; He came not to be a Sauiour for himselfe, but for vs: we are all vncleannesse, and vncircumcision: he would therefore haue that done to his most pure body, which should be of force to cleare our impure soules; thus making himselfe sinne for vs, that we might be made the righteousnes of God in him.

His baptisme giues vertue to ours. His last action (or rather passion) was his baptizing with bloud; his first was his baptization with water; both of them wash the world from their sins. Yea, this latter did not only wash the soules of men, but washeth that very

very water, by which we are washed; from hence is that made both cleane and holy, and can both cleanse and hallow vs; And if the very handkerchiefe which touched his Apostles, had power of cure, how much more that Water, which the sacred body of Christ touched? Christ comes farre, to seeke his baptisme: to teach vs (for whose sake hee was baptized) to wait vpon the ordinances of God, and to sue for the fauour of spirituall blessings; They are worthlesse commodities, that are not worth seeking for; it is rarely seene, that God is found of any man vnsought for: that desire which onely makes vs capable of good things, cannot stand with neglect.

Iohn durst not baptize vnbidden: his Master sent him to doe this seruice and behold, the Master comes to his seruant, to call for the participation of that priuiledge, which he himselfe had instituted, and enioyned; how willingly should wee come to our spirituall Superiors, for our part in those mysteries, which God hath left in their keeping; yea, how gladly should we come to that Christ, who giues vs these blessings, who is giuen to vs in them!

This seemed too great an honor for the modesty of *Iohn* to receiue; If his mother could say, when her blessed cousin the Virgin *Mary* came to visit her (*Whence is this to me, that the mother of my Lord should come to me?*) how much more might he say so, when the diuine Sonne of that mother came to call for a fauour from him? I haue need to be baptized of thee, and commest thou to me? O holy Baptist, if there were not a greater borne of women than thou; yet thou couldst not bee borne of a woman, and not need to be baptized of thy Sauiour. Hee baptized with fire, thou with water; Little would thy water haue auailed thee without his fire: If he had not baptized thee, how wert thou sanctified from the wombe? There can be no flesh without filthinesse; neither thy supernaturall conception, nor thy austere life could exempt thee from the need of baptisme: Euen those, that haue not liued to sinne after the similitude of *Adam*, yet are they so tainted with *Adam*, that vnlesse the second *Adam* clense them by his baptisme, they are hopelesse; There is no lesse vse of baptisme vnto all, than there is certainty of the need of baptisme; *Iohn* baptized without; Christ within. The more holy a man is, the more sensible hee is of his vnholinesse; No carnall man could haue said (*I haue needs to be baptized of thee;*) neither can he finde, what hee is the better for a little Font-water. The sence of our wretchednesse, and the valuation of our spirituall helps, is the best tryall of our regeneration: Our Sauiour doth not deny, that either *Iohn* hath need to be baptized of him, or that it is strange, that he should come to be baptized of *Iohn*, but he will needs thus farre both honor *Iohn*, and disparage himselfe, to be baptized of his Messenger; hee that would take flesh of the Virgin, education from his Parents, sustenance from his creatures, will take baptisme from *Iohn*: It is the prayse of his mercy, that he will stoope so low, as to bee beholden to his creatures, which from him receiue their being and power, both to take and giue.

Yet not so much respect to *Iohn*, as obedience to his Father, drew him to this point of humiliation, (*Thus it behoues vs to fulfill all righteousnes.*) The Counsels & Appointments of God, are righteousnesse it selfe; There needs no other motiue, either to the seruant, or the Son, than the knowledge of those righteous purposes. This was enough to leade a faithful man thorow all difficulties and inconueniences; neither will it admit of any reply, or any demurre: *Iohn* yeeldeth to this honor, which his Sauiour puts vpon him, in gining baptisme to the Author of it: Hee baptized others to the remission of their sinnes: now hee baptizes him, by whom they are remitted both to the Baptizer, and to others.

No sooner is Christ baptized, than hee comes forth of the water: The element is of force, but during the vse: It turnes common, when that is past, neither is the water sooner powred on his head, than the Heauens are opened, and the Holy Ghost descendeth vpon that Head which was baptized: The Heauens are neuer shut, whiles either of the Sacraments is duly administred, and receiued: neither doe the Heauens euer thus open, without the descent of the Holy Ghost: But now that the God of Heauen is baptized, they open vnto him, which are opened to all the faithfull by him; and that

Holy

Holy Ghost which proceeded from him, together with the Father, ioynes with the Father in a sensible testimony of him; that now the world might see what interest he had in the Heauens, in the Father, in the holy Spirit, and might expect nothing but diuine, from the entrance of such a Mediator.

Christ tempted.

NO sooner is Christ come out of the water of Baptisme, than he enters into the fire of tentation. No sooner is the holy Spirit descended vpon his head, in the forme of a Doue, than he is led by the Spirit to be tempted. No sooner doth God say, (*This is my Sonne*) than Satan sayes, (*If thou be the Sonne of God.*) It is not in the power, either of the gift or seales of Grace, to deliuer vs from the assaults of Satan; they may haue the force to repell euill suggestions, they haue none to preuent them; yea, the more we are ingaged vnto God by our publike vowes, and his pledges of fauour, so much more busie and violent is the rage of that euill one, to encounter vs; We are no sooner stept forth into the field of God, than he labours to wrest our weapons out of our hands, or to turne them against vs.

The voyce from Heauen acknowledged Christ to be the Sonne of God; this diuine Testimony did not allay the malice of Satan, but exasperate it: Now that venomous Serpent swels with inward poison, and hastes to assaile him, whom God hath honoured from Heauen. O God, how should I looke to escape the suggestions of that wicked one, when the Sonne of thy loue cannot be free? when euen grace it selfe drawes on enmity? That enemy, that spared not to strike at the Head, will he forbeare the weakest and remotest limme? Arme thou me therefore, with an expectation of that euill I cannot auoid; Make thou me as strong, as he is malicious; Say to my soule also (*Thou art my Sonne*) and let Satan doe his worst.

All the time of our Sauiours obscurity I doe not finde him set vpon; Now, that he lookes forth to the publike execution of his diuine Office, Satan bends his forces against him: Our priuacy, perhaps, may sit downe in peace; but neuer man did endeuour a common good without opposition. It is a signe, that both the worke is holy, and the Agent faithfull, when we meet with strong affronts.

We haue reason to be comforted with nothing so much, as with resistance; If wee were not in a way to doe good, we should finde no rubs; Satan hath no cause to molest his owne, and that whiles they goe about his owne seruice; He desires nothing more, than to make vs smooth paths to sinne; but when we would turne our feet to holinesse, he blocks vp the way with tentations.

Who can wonder enough at the saweinesse of that bold spirit, that dares to set vpon the Sonne of the euerliuing God? who can wonder enough at thy meekenesse and patience, O Sauiour, that wouldst be tempted? He wanted not malice and presumption to assault thee; thou wantedst not humility to endure those assaults. I should stand amazed at this voluntary dispensation of thine, but that I see the susception of our humane nature, laies thee open to this condition. It is necessarily incident to manhood to be liable to tentations; Thou wouldest not haue put on flesh, if thou hadst meant vtterly to put off this consequence of our infirmity: If the state of innocence could haue beene any defence against euill motions, the first *Adam* had not beene tempted, much lesse the second. It is not the presenting of tentations that can hurt vs, but their entertainment. Ill counsell is the fault of the Giuer, not of the Refuser; We cannot forbid lewd eyes to looke in at our windowes, we may shut our doores against their entrance; It is no lesse our praise to haue resisted, than Satans blame to suggest euill. Yea, O blessed Sauiour, how glorious was it for thee, how happy for vs, that thou wert tempted? Had not Satan

tan tempted thee, how shouldest thou haue ouercome? Without blowes there can be no victory, no triumph. How had thy power beene manifested, if no aduersary had tried thee? The first *Adam* was tempted and vanquished; the second *Adam*, to repay and repaire that foile, doth vanquish in being tempted. Now haue we not a Sauiour, and High Priest, that cannot be touched with the feeling of our infirmities, but such an one, as was in all things tempted in like sort, yet without sinne; how boldly therefore may we goe vnto the Throne of grace, that we may receiue mercy, and finde grace of helpe in time of need? Yea, this Duell was for vs; Now we see by this conflict of our Almighty Champion, what manner of Aduersary we haue, how he fights, how he is resisted, how ouercomne. Now our very temptation affords vs comfort, in that we see, the dearer we are vnto God, the more obnoxious we are to this triall; neither can we be discouraged by the hainousnesse of those euills, whereto wee are moued, since wee see the Sonne of God solicited to infidelity, couetousnesse, idolatry; How glorious therefore was it for thee, O Sauiour, how happy for vs that thou wert tempted?

Where then wast thou tempted, O blessed Iesu; or whither wentest thou to meet with our great aduersary? I doe not see thee led into the market-place, or any other part of the city, or thy home-sted of Nazareth, but into the vast wildernesse, the habitation of beasts; a place that carrieth in it, both horror and opportunity; why wouldst thou thus retire thy selfe from men? but as confident Champions are wont to giue aduantage of ground or weapon, to their Antagonist, that the glory of their victory may be the greater: So wouldest thou, O Sauiour, in this conflict with our common enemy, yeeld him his owne termes for circumstances, that thine honour and his foile may be the more. Solitarinesse is no small helpe to the speed of a tentation: Woe to him that is alone, for if he fall, there is not a second to lift him vp. Those that out of an affectation of holinesse seeke for solitude in rocks and caues of the deserts, doe no other than run into the mouth of the danger of tentation, whiles they thinke to auoid it. It was enough for thee, to whose diuine power the gates of hell were weakenesse, thus to challenge the Prince of darkenesse; Our care must be alwaies to eschew all occasions of spirituall danger; and (what we may) to get vs out of the reach of tentations.

But, O the depth of the Wisdome of God! How camest thou, O Sauiour, to be thus tempted? That Spirit whereby thou wast conceiued, as man, and which was one with thee and the Father, as God, led thee into the wilderneſse to bee tempted of Satan; Whiles thou taughtest vs to pray to thy Father, *Leade vs not into temptation*, thou meantest to instruct vs, that if the same Spirit led vs not into this perilous way, we goe not into it; Wee haue still the same conduct; Let the path bee what it will, how can wee miscarry in the hand of a Father? Now may wee say to Satan, as thou didst vnto *Pilate*; *Thou couldst haue no power ouer me, except it were giuen thee from aboue*; The Spirit led thee, it did not driue thee; here was a sweet inuitation, no compulsion of violence. So absolutely conformable was thy will to thy Deity, as if both thy natures had but one volition; In this first draught of thy bitter potion, thy soule said in a reall subiection, *Not my will, but thy will be done*. We imitate thee, O Sauiour, though we cannot reach to thee; All thine are led by thy Spirit; Oh teach vs to forget that we haue wils of our owne. The Spirit led thee; thine inuincible strength did not animate thee into this combat vncalled. What do we weaklings so far presume vpon our abilities, or successe, as that we dare thrust our selues vpon temptations vnbidden, vnwarranted? Who can pitty the shipwracke of those Marriners, which will needes put forth, and hoise sailes in a tempest?

Forty dayes did our Sauiour spend in the wildernesse, fasting, and solitary, all which time was worne out in temptation; how euer the last brunt, because it was most violent, is onely expressed; Now could not the aduersary complaine of disaduantage, whiles he had the full scope both of time and place to do his worst; And why did it please thee, O Sauiour, to fast forty dayes, and forty nights; vnlesse as *Moses* fasted forty dayes at the deliuery of the Law, and *Elias* at the restitution of the Law; So thou thoughtest fit at the accomplishment of the Law, and the promulgation of the

the Gospel to fulfil the time of both these Types of thine, wherein thou intendest our wonder, not our imitation. Not our imitation of the time, though of the act. Here were no faulty desires of the flesh, in thee to be tamed, no possibility of a freer & more easie assent of the soule to God, that could bee affected of thee, who wast perfectly vnited vnto God; but as for vs thou wouldst suffer death, so for vs thou wouldst suffer hunger, that we might learne by fasting, to prepare our selues for tentations: In fasting so long thou intendest the manifestation of thy power; in fasting no longer, the truth of thy man-hood; *Moses & Elias*, through the miraculous sustentation of God, fasted so long, without any question made of the truth of their bodies; So long therefore thou thoughtest good to fast, as by the reason of these precedents, might be without preiudice of thine humanitie; which if it should haue pleased thee to support, as thou couldest without meanes, thy very power might haue opened the mouth of cauils against the veritie of thine humane nature; That thou mightest therefore well approue, that there was no difference betwixt thee and vs, but sinne, thou that couldst haue fasted without hunger, and liued without meat, wouldst both feed, and fast, and hunger.

Who can bee discouraged with the scantinesse of friends, or bodily prouisions, when hee sees his Sauiour thus long destitute of all earthly comforts, both of Societie and sustenance. Oh the policie and malice of that olde Serpent, when hee sees Christ bewray some infirmitie of nature in being hungry, then hee layes soreest at him by temptations; His eye was neuer off from our Sauiour, all the time of his sequestration; and now that hee thinkes he espyes any one part to lye open, hee driues at it with all his might; Wee haue to doe with an Aduersary, no lesse vigilant than malicious, who will bee sure to watch all opportunities of our mischiefe, and where hee sees any aduantage of weaknesse, will not neglect it. How should wee stand vpon our guard for preuention; that both wee may not giue him occasions of our hurt, nor take hurt by those we haue giuen.

When our Sauiour was hungrie, Satan tempts him in matter of food; not then, of wealth or glorie; He well knowes both what baits, to fish withall, and when, and how to lay them; How safe and happie shall we be, if we shall bend our greatest care where we discerne the most danger?

In euery temptation there is an appearance of good; whether of the bodie, of minde, or estate; The first is the lust of the flesh, in any carnall desire; the second the pride of heart, and life; the third the lust of the eyes; To all these, the first *Adam* is tempted, and in all miscarryed; the second *Adam* is tempted to them all, and ouercommeth; The first man was tempted, to carnall appetite by the forbidden fruite; to pride by the suggestion of being as God; To couetousnesse, in the ambitious desire of knowing good and euill; Satan hauing found all the motions so successefull with the first *Adam* in his innocent estate, will now tread the same steppes in his temptations of the second; The stones must be made bread; there is the motion to a carnall appetite; The guard and attendance of Angels must bee presumed on, there is a motion to pride; The Kingdomes of the Earth, and the glory of them must be offered, there, to couetousnesse and ambition.

Sathan could not but haue heard God say, *This is my welbeloued Sonne*, hee had heard the Message and the Caroll of the Angels; he saw the Starre, and the iourney, and Offerings, of the Sages, hee could not but take notice of the gratulations of *Zachary*, *Simeon*, *Anna*; hee well knew the Predictions of the Prophets; yet now that hee saw Christ fainting with hunger, as not comprehending how infirmities could consist with a God-head, hee can say, *(If thou bee the Sonne of God;)* Had not Sathan knowne that the Sonne of God was to come into the World, he had neuer said *(If thou be the Sonne of God.)* His very supposition conuinces him; The ground of his temptation, answers it selfe; If therefore Christ seemed to bee a meere man, because after fortie dayes hee was hungry, why was hee not confessed more than a man, in that for fortie dayes hee hungred not? The motiue of the temptation is worse than the

motion, (*If thou bee the Sonne of God*) Sathan could not chooſe another ſuggeſtion of ſo great importance. All the worke of our Redemption, of our Saluation, depends vpon this one Truth, Chriſt is the Sonne of God ; How ſhould hee elſe haue ranſomed the World, how ſhould hee haue done, how ſhould hee haue ſuffered that, which was ſatisfactory to his Fathers wrath ? How ſhould his actions, or paſſion bin valuable to the ſinnes of all the World ? What maruell is it if wee that are ſonnes by Adoption, bee aſſaulted with the doubts of our intereſt in God, when the naturall Sonne, the Sonne of his Eſſence is thus tempted ? Since all our comfort conſiſts in this point, heere muſt needes bee laid the chiefe battery ; and heere muſt bee placed our ſtrongeſt defence.

To turne ſtones into bread, had bin no more faultie in it ſelfe, than to turne Water into Wine ; But to doe this in a diſtruſt of his Fathers Prouidence, to abuſe his power and libertie in doing it, to worke a miracle of Sathans choice, had beene diſagreeable to the Sonne of God : There is nothing more ordinary with our ſpirituall enemie, than by occaſion of want to moue vs to vnwarrantable courſes ; Thou art poore, ſteale ; Thou canſt not riſe by honeſt meanes, vſe indirect ; How eaſie had it beene for our Sauiour, to haue confounded Sathan by the power of his God-head ? But hee rather chuſes to vanquiſh him by the Sword of the Spirit, that hee might teach vs how to reſiſt and ouercome the powers of darkneſſe ? If hee had ſubdued Sathan by the Almighty power of the Deitie, wee might haue had what to wonder at, not what to imitate ; now hee vſeth that weapon, which may be familiar vnto vs, that hee may teach our weakneſſe how to bee victorious ; Nothing in Heauen or Earth can beate the forces of Hell, but the Word of God ; How carefully ſhould wee furniſh our ſelues with this powerfull munition ; how ſhould our hearts and mouthes bee full of it ? *Teach mee, O Lord, the way of thy Statutes ; O take not from mee the words of Truth ; Let them bee my Songs in the houſe of my pilgrimage ; So ſhall I make anſwere to my Blaſphemers.* What needed Chriſt to haue anſwered Sathan at all, if it had not beene to teach vs, that temptations muſt not haue their way ; but muſt be anſwered by reſiſtance ; and reſiſted by the Word.

I doe not heare our Sauiour auerre himſelfe to be a God ; againſt the blaſphemous inſinuation of Sathan ; neyther doe I ſee him working this miraculous Conuerſion, to proue himſelfe the Sonne of God ; but moſt wiſely hee takes away the ground of the temptation ; Sathan had taken it for granted, that man cannot bee ſuſtayned without bread ; and therefore inferres the neceſſitie of making bread of ſtones ; Our Sauiour ſhewes him from an infallible Word, that hee had miſlayed his ſuggeſtion ; That man liues not by vſuall food only, but by euery word that proceedeth from the mouth of God ; Hee can either ſuſtaine without bread, as hee did *Moſes* and *Elias*, or with a miraculous bread, as the Iſraelites with Manna, or ſend ordinary meanes miraculouſly, as food to his Prophet by the Rauens, or miraculouſly multiply ordinary meanes, as the Meale and Oyle to the Sareptan Widdow : All things are ſuſtayned by his Almighty Word : Indeed wee liue by food, but not by any vertue that is without God ; without the concurrence of whoſe Prouidence, bread would rather choke, than nouriſh vs ; Let him withdraw his hand from his creature, in their greateſt abundance wee periſh ; Why doe we therefore bend our eyes on the meanes, and not looke vp to the hand that giues the bleſſing ?

What ſo neceſſary dependance hath the bleſſing vpon the creature, if our Prayers hold them not together ; As wee may not neglect the meanes, ſo wee may not neglect the procurement of a bleſſing vpon the meanes, nor bee vnthankfull to the hand that hath giuen the bleſſing.

In the firſt aſſault Sathan moues Chriſt to doubt of his Fathers Prouidence, and to vſe vnlawfull meanes to help himſelfe : in the next, hee moues him to preſume vpon his Fathers protection, and the ſeruice of his bleſſed Angels ; Hee grounds the firſt vpon a conceit of want, the next of abundance ; If hee be in extreames, it is all to one end, to miſleade vnto euill : If wee cannot be driuen downe to deſpayre, he labours

bours to lift vs vp to presumption ; It is not one foyle that can put this bold spirit out of countenance: Temptations like waues, breake one in the necke of another ; Whiles wee are in this warfare, wee must make account, that the repulse of one temptation doth but inuite to another.

That blessed Sauiour of ours, that was content to bee led from Iordan into the Wildernesse, for the aduantage of the first temptation, yeelds to bee ledde from the Wildernesse to Ierusalem, for the aduantage of the second ; The place doth not a little auayle to the act, The Wildernesse was fit for a temptation, arising from want, it was not fit for a temptation mouing to vain-glory. The populous Citie was the fittest for such a motion ; Ierusalem was the glory of the World, the Temple was the glory of Ierusalem, the Pinacles, the highest peece of the Pinacle, there is Christ content to be set for the opportunitie of tentation : O Sauiour of men, how can wee wonder enough at this humilitie of thine, that thou wouldest so farre abase thy selfe, as to suffer thy pure and sacred Body to bee transported, by the presumptuous and malicious hand of that vncleane spirit ? It was not his power, it was thy patience, that deserues our admiration ; Neyther can this seeme ouer-strange to vs, when wee consider, that if Sathan bee the head of wicked men, wicked men are the members of Sathan ; What was *Pilate*, or the Iewes that persecuted thine innocence, but limmes of this Deuill? and why are wee then amazed, to see thee touched, and locally transported by the head, when wee see thee yeelding thy selfe ouer, to bee crucified by the members ? If Sathan did the worse and greater mediately by their hands, no maruell if hee doe the lesse and easier, immediately by his owne, yet neyther of them without thy voluntary dispensation. Hee could not haue looked at thee, without thee ; And if the Sonne of God, did thus suffer his owne holy and precious Bodie, to bee carryed by Sathan, what wonder is it, if that Enemie haue sometimes power giuen him, ouer the sinnefull bodies of the adopted Sonnes of God? It is not the strength of faith that can secure vs from the outward violences of that euill one ; This difference I finde betwixt his spirituall and bodily assaults : those are beaten backe by the shield of faith, these admit not of such repulse ; As the best man may bee lame, blinde, diseased, so through the permission of God, hee may bee bodily vexed by an old Manslayer ; Grace was neuer giuen vs for a Target against externall afflictions.

Mee thinkes, I see Christ, hoysed vpon the highest Battlements of the Temple ; whose very roofe was an hundred and thirty Cubits high ; and Sathan standing by him with this speech in his mouth ; Well then, since in the matter of nourishment thou will needs depend vpon thy Fathers Prouidence, that hee can without meanes sustaine thee, take now further triall of that Prouidence, in thy miraculous preseruation ; Cast thy selfe downe from this height ; Behold, thou art here in Ierusalem, the famous and holy Citie of the World ; here thou art, on the top of the pinacle of that Temple, which is dedicated to thy Father, and, if thou bee God, to thy selfe ; the eyes of all men are now fixt vpon thee, there cannot bee deuised a more ready way to spred thy glory, and to proclaime thy Deitie, than by casting thy selfe headlong to the Earth. All the World will say, there is more in thee, than a man ; and for danger, there can bee none ; What can hurt him, that is the Sonne of God ? and wherefore serues that glorious Guard of Angels, which haue by diuine Commission, taken vpon them the charge of thine humanity ? since therefore in one act thou mayest bee both safe, and celebrated, trust thy Father, and those thy seruiceable spirits with thine assured preseruation, *Cast thy selfe downe* : And why didst thou not, O thou malignant spirit, endeuour to cast downe my Sauiour, by those same presumptuous hands, that brought him vp, since the descent is more easie than the raysing vp ? was it for that, it had not beene so great an aduantage to thee, that hee should fall by thy meanes, as by his owne falling into sinne, was more than to fall from the pinacle ; still thy care and suite is, to make vs Authors to our selues of euill, thou gainest nothing by our bodily hurt, if the soule bee safe : Or was it rather for

that, thou couldſt not? I doubt not, but thy malice could as well haue ſerued, to haue offered this meaſure to himſelfe, as to his holy Apoſtle ſoone after, but hee that bounded thy power, tether'd thee ſhorter; Thou couldſt not, thou canſt not doe what thou wouldſt. He that would permit thee to carrie him vp, binds thy hands from caſting him downe: And woe were it for vs if thou wert not euer ſtinted.

Why did Satan carry vp Chriſt ſo high, but on purpoſe, that his fall might bee the more deadly; ſo deales hee ſtill with vs, he exalts vs, that wee may bee dangerouſly abaſed; Hee puffs them vp with ſwelling thoughts of their owne worthineſſe, that they may bee vile in the eyes of God, and fall into condemnation: It is the manner of God, to caſt downe, that hee may raiſe, to abaſe that hee may exalt; Contrarily, Satan raiſes vp, that he may throw downe, and intends nothing but our deiection, in our aduancement.

Height of place giues opportunity of tentation: Thus buſie is that wicked one, in working againſt the members of Chriſt. If any of them bee in eminence aboue others, thoſe hee labours moſt to ruinate; They had need to ſtand faſt, that ſtand high; Both there is more danger of their falling, and more hurt in their fall.

Hee that had preſumed thus farre, to tempt the Lord of Life, would faine now draw him alſo to preſume vpon his Deitie; *If thou bee the Sonne of God, caſt thy ſelfe downe.* There is not a more tryed ſhaft in all his quiuer, than this; a perſwaſion to men, to beare themſelues too bold vpon the fauour of God; Thou art the Elect and Redeemed of God; ſinne, becauſe grace hath abounded, ſinne, that it may abound; Thou art ſafe enough, though thou offend, bee not too much an aduerſarie to thine owne liberty: Falſe ſpirit, it is no libertie to ſinne, but ſeruitude rather, there is no libertie, but in the freedome from ſinne; Euery one of vs, that hath the hope of Sonnes, muſt purge himſelfe, euen as hee is pure, that hath redeemed vs: Wee are bought with a price, therefore muſt wee glorifie God in our bodies and ſpirits, for they are Gods; Our Sonne-ſhip teaches vs awe and obedience, and therefore, becauſe wee are Sonnes, wee will not caſt our ſelues downe into ſinne.

How idlely doe Satan and wicked men meaſure God, by the crooked line of their owne miſconceit: Ywis, Chriſt cannot bee the Sonne of God, vnleſſe he caſt himſelfe downe from the Pinacle; vnleſſe hee come downe from the Croſſe. God is not mercifull vnleſſe he honour them in all their deſires; not iuſt, vnleſſe hee take ſpeedie vengeance, where they require it; But when they haue ſpent their folly vpon theſe vaine imaginations, Chriſt is the Sonne of God, though hee ſtay on the top of the Temple, God will be mercifull, though wee miſ-carry, and iuſt though ſinners ſeeme lawleſſe. Neither will hee bee any other than hee is: or meaſured by any rule, but himſelfe.

But what is this I ſee, Satan himſelfe with a Bible vnder his arme, with a Text in his mouth, *It is written, Hee ſhall giue his Angels charge ouer thee*? How ſtill in that wicked One doth ſubtilty ſtriue with Preſumption? Who could not, but ouer-wonder at this, if hee did not conſider, that ſince the Deuill dare to touch the ſacred Body of Chriſt with his hand, hee may well touch the Scriptures of God with his tongue? Let no man henceforth maruell, to heare Heretikes or Hypocrites, quote Scriptures, when Satan himſelfe hath not ſpared to cite them; what are they the worſe for this, more than that holy Body, which is tranſported? Some haue beene poyſoned by their meates and drinks, yet either theſe nouriſh vs, or nothing: It is not the Letter of the Scripture that can carry it, but the Sence, if wee diuide theſe two, wee prophane and abuſe that word wee alledge. And wherefore doth this foule ſpirit vrge a Text, but for imitation, for preuention, and for ſucceſſe? Chriſt had alledged a Scripture vnto him, hee re-alledges Scripture vnto Chriſt: At leaſtwiſe, hee will counterfeit an imitation of the Sonne of God; Neither is it in this alone, what one act euer paſſed the Hand of God, which Satan did not apiſhly attempt to ſecond? If wee follow Chriſt in the outward action, with contrary intentions, wee follow Satan, in following Chriſt. Or, perhaps, Satan meant to make

Chriſt

Christ hereby weary of this weapon; As wee see fashions, when they are taken vp of the Vnworthy, are cast off by the Great; It was, doubtlesse, one cause, why Christ afterward forbad the Deuill euen to confesse the Truth, because his mouth was a slander. But chiefly doth he this, for a better colour of his tentation: Hee gilds ouer this false mettall with Scripture, that it may passe current; Euen now is Satan transformed into an Angell of light, and will seeme godly for a mischiefe; If Hypocrites make a faire shew to deceiue with a glorious lustre of holinesse, wee see whence they borrowed it: How many thousand soules are betrayed by the abuse of that word, whose vse is soueraigne and sauing. No Deuill is so dangerous as the religious Deuill. If good meate turne to the nourishment, not of nature, but of the disease, wee may not forbeare to feed, but indeauour to purge the body of those euill humours, which cause the stomach to worke against it selfe. O God, thou that hast giuen vs light, giue vs cleare and sound eyes, that we may take comfort of that light thou hast giuen vs; Thy Word is holy, make our hearts so, and than shall they finde that Word, not more true than cordiall; Let not this diuine Table of thine, bee made a snare to our soules.

What can bee a better act than to speake Scripture? It were a wonder if Satan should doe a good thing well; He cites Scripture then, but with mutilation, and distortion; it comes not out of his mouth, but mayned and peruerted; One peece is left out, all mis-applyed; Those that wrest or mangle Scripture for their owne turne, it is easie to see from what Schoole they come. Let vs take the word from the Authour, not from the Vsurper: *Dauid* would not doubt to eate that sheepe, which hee pulled out of the mouth of the Beare or Lyon; (*Hee shall giue his Angels charge ouer thee:*) Oh comfortable assurance of our protection; Gods children neuer goe vnattended; Like vnto great Princes wee walke euer in the midst of our guard, though inuisible, yet true, carefull, powerfull; What creatures are so glorious as the Angels of heauen, yet their Maker hath set them to serue vs: Our adoption makes vs at once great and safe; Wee may bee contemptible and ignominious in the eyes of the world, but the Angels of God obserue vs the while, and scorne not to wait vpon vs in our homelieſt occasions; The Sunne, or the light may wee keepe out of our houses, the aire we cannot; much lesse these Spirits, that are more simple and immateriall: No walls, no bolts, can seuer them from our sides: they accompany vs in dungeons, they goe with vs into our exile; How can wee either feare danger, or complaine of solitarinesse, whiles wee haue so vnseparable, so glorious Companions?

Is our Sauiour distasted with Scripture, because Satan misse-layes it in his dish? Doth he not rather snatch this sword out of that impure hand, and beat Satan with the weapon which he abuseth; (*It is written, Thou shalt not tempt the Lord thy God;*) The Scripture is one, as that God, whose it is; Where it carryes an appearance of difficultie or inconuenience, it needs no light to cleare it, but that, which it hath in it selfe. All doubts that may arise from it, are fully answered by collation; It is true that God hath taken this care, and giuen this charge of his owne; hee will haue them kept, not in their sinnes; they may trust him, they may not tempt him; hee meant to incourage their faith, not their presumption. To cast our selues vpon an immediate prouidence, when meanes faile not, is to disobey, in stead of beleeuing God; we may challenge God on his Word, wee may not straine him beyond it; wee may make account of what hee promised, wee may not subiect his promises to vniust examinations; and where no need is, make triall of his Power, Iustice, Mercy, by deuises of our owne. All the Deuils in hell, could not elude the force of this diuine answer; and now Satan sees how vainely hee tempteth Christ to tempt God.

Yet againe for all this, doe I see him setting vpon the Sonne of God: Satan is not foyled when he is resisted: neither diffidence, nor presumption can fasten vpon Christ, he shall be tryed with honour; As some expert Fencer that challenges at

all weapons, so doth this great enemie; in vaine shall we plead our skill in some, if wee faile in any; It must be our wisedome to be prepared for all kind of assaults; As those that hold Townes and Forts doe, not onely defend themselues from incursions, but from the Cannon and the Pioner; still doth that subtill Serpent trauerse his ground for an aduantage; The Temple is not high enough for his next tentation; He therefore carries vp Christ to the top of an exceeding high mountaine; All enemies in pitcht fields striue for the benefit of the Hill, or Riuer, or Wind, or Sunne; That which his seruant Balac did by his instigation, himselfe doth now immediately, change place in hope of preuailing. If the obscure Countrie will not moue vs, hee tries what the Court can doe, if not our home, the Tauerne, if not the field, our closet; As no place is secured by his malice, so no place must be made preiudiciall by our carelesnes; and as we should alwayes watch ouer our selues, so then most, when the opportunity caries cause of suspition.

Wherefore is Christ carried vp so high but for prospect? If the Kingdomes of the earth and their glorie, were onely to be represented to his imagination; the valley would haue serued; If to the outward sence, no hill could suffice; Circular bodies though small, cannot bee seene at once. This show was made to both, diuers kingdomes lying round about Iudea were represented to the eye; The glory of them to the imagination; Satan meant the eye could tempt the fancie; no lesse than the fancie could tempt the will. How many thousand soules haue died of the wound of the eye; If we doe not let in sinne at the window of the eye, or the doors of the eare, it cannot enter into our hearts.

If there be any pompe, maiestie, pleasure, brauerie in the world, where should it bee but in the Courts of Princes, whom God hath made his Images, his deputies on earth? There is soft rayment, sumptuous feasts, rich Iewels, honourable attendance, glorious triumphs, royall state, these Satan layes out to the fairest show; But Oh, the craft of that old Serpent; Many a care attends greatnesse; No Crowne is without thornes; High seates are neuer but vneasie; all those infinite discontentments, which are the shaddow of earthly Soueraignty, he hides out of the way; nothing may bee seene, but what may both please and allure. Satan is still and euer like himselfe; If tentations might be but turnd about and showne on both sides, the kingdome of darknesse would not be so populous. Now whensoeuer the Tempter sets vpon any poore soule, all sting of conscience, wrath, iudgement, torment is concealed, as if they were not; Nothing may appeare to the eye but pleasure, profit, and a seeming happinesse in the enioying our desires; those other wofull obiects are reserued for the farewell of sinne; that our misery may be seene and felt at once; When we are once sure, Satan is a Tyrant, till then, he is a Parasite: There can be no safetie, if we doe not view as well the backe as the face of tentations.

But oh presumption and impudence, that hell it selfe may bee asham'd of; The Diuell dares say to Christ, *All these will I giue thee, if thou wilt fall downe and worship mee*; That beggerly spirit, that hath not an nich of earth, can offer the whole world to the maker; to the owner of it; The slaue of God, would bee adored of his Creator; How can wee hope hee should bee sparing of false boasts, and of vnreasonable promises vnto vs, when hee dares offer kingdomes to him by whom Kings reigne?

Tentations on the right hand are most dangerous; how many that haue beene hardned with feare, haue melted with honor; There is no doubt of that soule that will not bite at the golden hooke.

False liers and vaine-glorious boasters, see the top of their pedigree; If I may not rather say, that Satan doth borrow the vse of their tongues for a time; Whereas faithfull is hee that hath promised, who will also doe it. Fidelitie and truth is the issue of heauen.

If Idolatrie were not a deare sinne to Satan, hee would not bee so importunate to compasse it; It is miserable to see how he draws the world insensibly into this sinne, which

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which they professe to detest; Those that would rather hazard the furnace, than worship Gold in a statue, yet doe adore it in the stampe, and finde no fault with themselues. If our hearts bee drawne to stoope vnto an ouer high respect of any creature, wee are Idolaters. O God, it is no maruell if thy iealousie be kindled at the admission of any of thine owne workes, into a competition of honour with their Creatour.

Neuer did our Sauiour say, *Auoide Satan*, till now; It is a iust indignation, that is conceiued at the motion of a riualitie with God; Neither yet did Christ exercise his diuine power in this command, but by the necessary force of Scripture, driues away that impure Tempter; *It is written, thou shalt worship the Lord thy God, and him onely shalt thou serue*: The rest of our Sauiours answeres were more full and direct, than that they could admit of a replie, but this was so flat and absolute, that it vtterly daunted the courage of Satan, and put him to a shamefull flight, and made him for the time, weary of his trade.

The way to be rid of the troublesome solicitations of that wicked one, is continued resistance. He that forcibly droue the tempter from himselfe, takes him off from vs, and will not abide his assaults perpetuall; It is our exercise and triall, that hee intends, not our confusion.

SIMON *called.*

AS the Sunne in his first rising, drawes all eyes to it; So did this Sunne of righteousnesse, when he first shone forth into the world; His miraculous cures drew Patients, his diuine doctrine drew Auditors, both together drew the admiring multitude by troopes after him. And why doe wee not still follow thee, O Sauiour, thorow deserts and mountaines, ouer land and Seas, that wee may bee both healed, and taught. It was thy word, that when thou wert lift vp, thou wouldst draw all men vnto thee; Behold thou art lift vp long since, both to the tree of shame, and to the throne of heauenly glory, *Draw vs, and wee shall runne after thee*; Thy word is still the same, though proclaimed by men, thy vertue is still the same, though exercised vpon the spirits of men; Oh giue vs, to hunger after both, that by both our soules may be satisfied.

I see the people not onely following Christ, but pressing vpon him; euen very vnmannerlinesse finds here both excuse and acceptation; they did not keepe their distances in an awe to the Maiestie of the speaker, whiles they were rauished with the power of the speech, yet did not our Sauiour checke their vnreuerent thronging, but rather incourages their forwardnesse. Wee cannot offend thee, O God, with the importunitie of our desires; It likes thee well, that the Kingdome of heauen should suffer violence. Our slackneffe doth euer displease thee, neuer our vehemencie.

The throng of Auditors forced Christ to leaue the shore, and to make *Peters* ship his pulpet; Neuer were there such nets cast out of that fisher-boate before; whiles hee was vpon the land, hee healed the sicke bodies by his touch; now that he was vpon the Sea, hee cured the sicke soules by his doctrine; and is purposely seuered from the multitude, that he may vnite them to him. Hee that made both Sea and land, causeth both of them to conspire to the opportunities of doing good.

Simon was busie, washing his nets: Euen those nets that caught nothing, must bee washed, no lesse than if they had sped well: The nights toyle doth not excuse his dayes worke: Little did *Simon* thinke of leauing those nets, which hee so carefully washed, and now Christ interrupts him with the fauour and blessing of his gracious

of fine flowre be sold for a Shekel, and two measures of Barly for a Shekell in the gate of Samaria: Miserable *Israel* now sees an end of this hard triall; One daies patience shall free them both of siege, and famine. Gods deliuerances may ouer-stay our expectation, not the due period of his owne counsels. Oh infinite mercy, when man sayes, *No longer*, God sayes, *To morrow*; As if he would condescend, where he might iudge; and would please them who deserued nothing but punishment. The word seemed not more comfortable, then incredible; *A Lord, on whose hand the King leaned, answered the man of God, and said, Behold, if the Lord would make windowes in heauen, might this thing be?* Prophesies, before they be fulfilled, are riddles; no spirit can reed them, but that by which they are deliuered. It is a foolish and iniurious infidelity to question a possibility, where wee know the message is Gods: How easie is it for that omnipotent hand to effect those things, which surpasse all the reach of humane conceit? Had God intended a miraculous multiplication, was it not as easie for him to increase the corne or meale of *Samaria*, as the widowes oyle? was it not as easie for him to giue plenty of victuals without opening the windowes of heauen, as to giue plenty of water without wind or raine? The Almighty hates to be distrusted: This Peere of *Israel* shall rue his vnbeleefe; *Behold, thou shalt see it with thine eyes, but shalt not eate thereof:* The sight shall be yeelded for conuiction, the fruition shall bee denied for punishment; Well is that man worthy to want the benefit which hee would not beleeue; Who can pity to see Infidelity excluded from the blessings of earth, from the glory of heauen?

How strange a choice doth God make of the Intelligencers of so happy a change: Foure Lepers sit at the entring of the Gate, they see nothing but death before them, famine within the wals, the enemy, without: The election is wofull, at last they resolue vpon the lesser euill: Famine is worse then the *Syrian*; In the famine there is certaintie of perishing; amongst the *Syrians*, hazzard; Perhaps the enemy may haue some pity, hunger hath none: and, were the death equally certaine, it were more easie to die by the sword, then by famine: vpon this deliberation they come downe into the *Syrian* campe, to finde either speed of mercy, or dispatch. Their hunger would not giue them respite till morning; By twi-light are they falne vpon the vttermost tents: *Behold, there was no man*; They maruell at the silence, and solitude; they looke, and listen; the noise of their owne feet affrighted them; their guilty hearts supplied the *Syrians*; and expected fearfully those which were as fearefully fled: How easily can the Almighty confound the power of the strong, the policie of the wise? God puts a Pannick terror into the hearts of the proud *Syrians*; hee makes them heare a noise of charets, and a noise of horses, euen the noise of a great hoast; They say one to another, *Loe the King of Israel hath hired against vs the Kings of the Hittites, and the Kings of the Egyptians, to come vpon vs; they arise therefore in a confused rout, and leauing all their substance behinde them, flee for their liues.* Not long before, *Elishaes* seruant saw charets and horses, but heard none; Now, these *Syrians* heare charets and horses, but see none; That sight comforted his heart, this sound dismaied theirs; The *Israelites* heard no noise within the walls, the Lepers heard no noise without the gates; Only the *Syrians* heard this noise in their campe: What a scorne doth God put vpon these presumptuous *Aramites?* He will not vouchsafe to vse any substantiall stratagem against them; nothing but an empty sound shall scatter them, and send them home empty of substance, laded with shame, halfe-dead with feare; the very horses that might haue hastened their flight, are left tied in their Tents; their very garments are a burthen; all is left behind, saue their very bodies, and those breathlesse for speed.

Doubtlesse these *Syrians* knew well to what miserable exigents the inclosed *Israelites* were brought, by their siege; and now made full account to sacke, and ransacke their *Samaria*; already had they diuided, and swallowed the prey; when suddenly God puts them into a ridiculous confusion; and sends them to seeke safety in their heeles; no booty is now in price with them but their life, and happy is hee that can run fastest.

Thus

Thus the Almighty laughes at the deſignes of inſolent men, and ſhuts vp their counſels in ſhame.

The feare of the foure Lepers began now to giue way to ſecurity; they fill their bellies, and hide their treaſures, and paſſe from one Tent to another, in a faſtidious choice of the beſt commodities; they who ere-while would haue held it happineſſe enough to haue beene bleſſed with a cruſt, now wantonly roue for dainties; and from neceſſitie leape into exceſſe.

How farre ſelfe-loue caries vs in all our actions; euen to the neglect of the publique? Not till their owne bellies, and hands, and eies were filled, did theſe Lepers thinke of imparting this newes to *Iſrael*: at laſt, when themſelues are glutted, they begin to remember the hunger of their brethren, and now they finde roome for remorſe; *We doe not well, this day is a day of good tidings, and we hold our peace*: Nature teaches vs that it is an iniurie to ingroſſe bleſſings: and ſo to mind the priuate, as if we had no relation to a community; we are worthy to be ſhut out of the City-gates for Lepers, if the reſpects to the publique good do not ouer-ſway with vs in all our deſires, in all our demeanure; and well may wee with theſe couetous Lepers feare a miſchiefe vpon our ſelues, if we ſhall wilfully conceale bleſſings from others.

The conſcience of this wrong and danger ſends backe the Lepers into the Citie; they call to the Porters; and ſoone tranſmit the newes to the Kings houſhold; The King of *Iſrael* complaines not to haue his ſleepe broken with ſuch intelligence; Hee ariſeth in the night, and not contemning good newes, though brought by Lepers, conſults with his ſeruants of the buſineſſe.

We cannot be too iealous of the intentions of an enemy; *Iehoram* wiſely ſuſpects th s flight of the *Syrians* to be but ſimulatorie, and politicke, onely to draw *Iſrael* out of their City, for the ſpoile of both: There may bee more perill in the backe of an enemy, then in the face; the cruelleſt ſlaughters haue beene in retiring: Eaſily therefore is the King perſwaded to aduenture ſome few for-lorne Scouts for further aſſurance: The word of *Eliſha* is out of his head, out of his heart, elſe there had beene no place for this doubt: Timorous hearts neuer thinke themſelues ſure; thoſe that haue no faith, had need of much ſenſe.

Thoſe few horſes that remaine, are ſent forth for diſcouery, they find nothing but Monuments of frightfulneſſe, pledges of ſecurity: Now *Iſrael* dares iſſue forth to the prey; There (as if the *Syrians* had comne thither to inrich them) they finde granaries, wardrobes, treaſures, and what euer may ſerue either for vſe or oſtentation: Euery *Iſraelite* goes away filled, laden, wearied with the wealthy ſpoile.

As ſcarcitie breeds dearth, ſo plenty cheapneſſe: To day a meaſure of fine flower is lower rated, then yeſterday of dung.

The diſtruſtfull Peere of *Iſrael* ſees this abundance, according to the word of the Prophet, but enioyes it not: he ſees this plenty can come in at the gate, though the windowes of heauen be not open. The gate is his charge; The affamiſhed *Iſraelites* preſſe in vpon him, & beare him downe in the throng; Extreme hunger hath no reſpect to greatneſſe: Not their rudeneſſe, but his owne vnbeleefe hath trampled him vnder feet. Hee that abaſed the power of God by his diſtruſt, is abaſed worthily to the heeles of the multitude; Faith exalts a man aboue his owne ſphere; Infidelitie depreſſes him into the Duſt, into Hell: He that beleeues not is condemned already.

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THE *end of making* Tables *is not that thereby men might bee made* Truants, *but it is rather to* helpe *to those memories that are weake, or whose* occasions *are so great, as that they cannot intend to turne ouer such a* Volume *as* this (*though worth thy* dayly *and* diligent reading *and* reuiewing.) *For the further benefiting of thy selfe therefore take to thee* this Rule.

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But content thy selfe with this *that thou hast, and pray to God with mee for the life and health of this* Great Light, *and* shining Lampe *of* our Church, *and I doubt not but he will giue good satisfaction vnto those that are industrious and ingenious. And so I rest.*

Thine as farre as thou wisheſt well

to this Workman and his Labours,

Ro. Lo.